



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C

556,529

M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M



M

LIBR



M



M



M



M



M



M



M



M

LIBR

**THE
SHILLUK PEOPLE
THEIR LANGUAGE AND
FOLKLORE
BY DIEDRICH
WESTERMANN**

**WITH EIGHT PLATES
AND A SKETCH MAP**

**PHILADELPHIA, PA.
THE BOARD OF FOREIGN MISSIONS OF
THE UNITED PRESBYTERIAN CHURCH OF N. A.**

DIETRICH REIMER (ERNST VOHSEN) BERLIN

PL

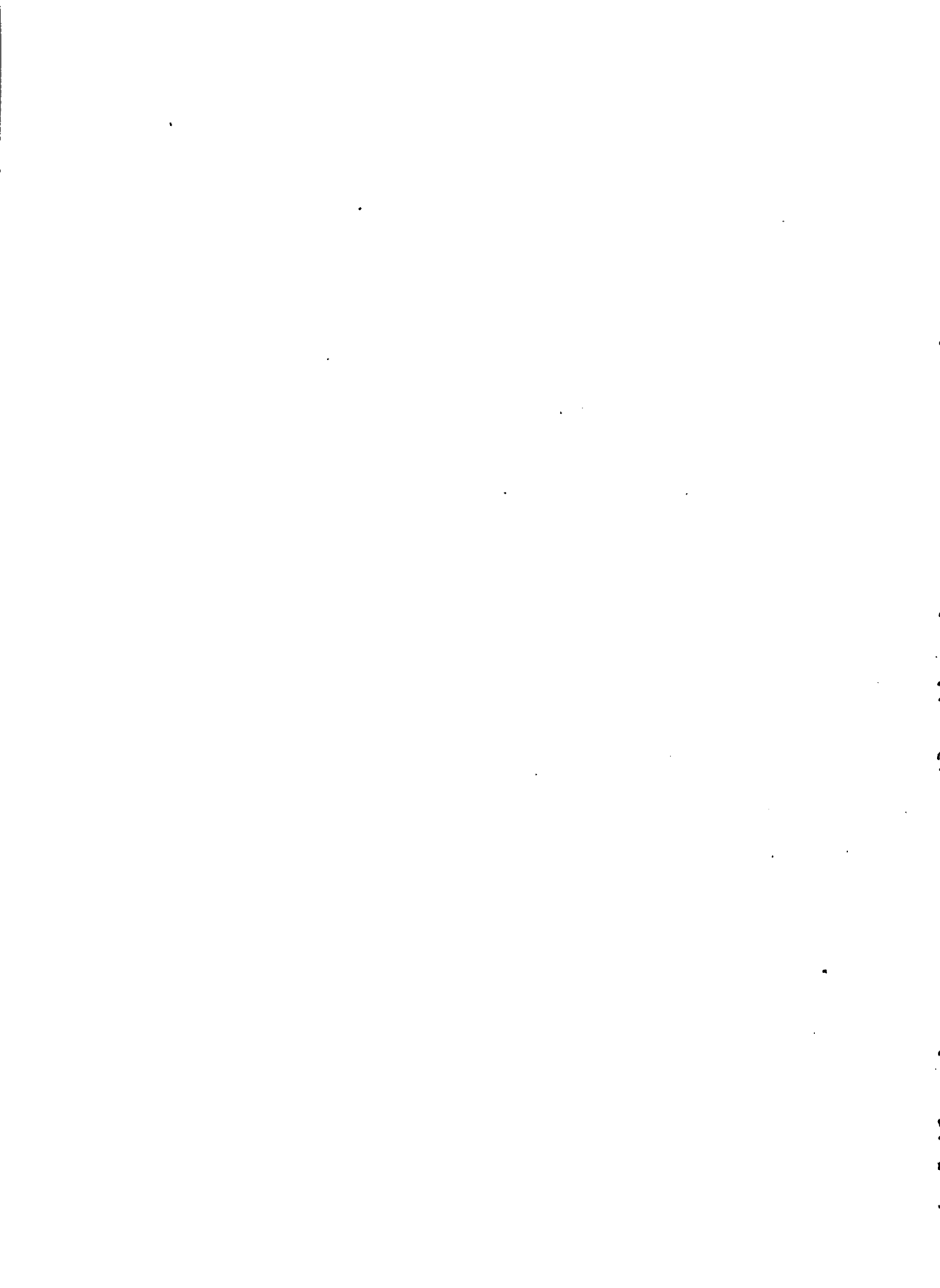
8671

.W53

COPYRIGHT, 1912, BY
THE BOARD OF FOREIGN MISSIONS OF THE
UNITED PRESBYTERIAN CHURCH OF N. A.
PRINTED BY J. J. AUGUSTIN, GLÜCKSTADT.

NOTE OF APPRECIATION.

The Board of Foreign Missions of the United Presbyterian Church of N. A. desires to express to the Trustees of the Arthington Fund its profound appreciation for financial help which made it possible to carry on linguistic investigations in Southern Sudan and then to give publicity to their findings by the publication of this book.



PREFACE.

In the summer of 1910 the Prussian Board of Education provided me with the means to undertake a journey to the Northern Sudan. My object was to make linguistic studies. During my stay in the Sudan the material for this work was collected. My studies in the Shilluk language and people are due to a request made to me by the Reverend C. R. Watson D. D., of Philadelphia Pa., Corresponding Secretary of the Mission of the United Presbyterian Church of North America. Mr. Watson, having heard of my intended journey to Egypt and the Sudan, asked me to visit the United Presbyterian Church's Mission on the Sobat, and to study the language of that district which lies within the sphere of their activity. By supplying the necessary funds for this part of the journey and for my stay in the Sudan, I was enabled to carry out this proposition, which was at the same time of importance for my linguistic studies.

I left for the Sudan at the beginning of August 1910, where I staid in Khartum and on the Sobat till the middle of November.

The results of my work obtained during this comparatively short time would not have been possible had it not been for the extremely active and kind support rendered me everywhere in the Sudan by the American missionaries. Not only was I able to profit by their kind hospitality, but they also most generously placed at my disposal their extensive knowledge of the country, people and language. I owe my practical introduction to the language to Dr. Thomas A. Lambie, medical missionary at Khartum, in whose house I was privileged to stay for over a month. In addition to the contributions signed by him he also supplied me with several native texts from his collection which will be found incorporated in this book.

The missionaries on Doleib Hill, Mr. C. B. Guthrie and the Reverend D. S. Oyler also helped me on all possible occasions; above all they introduced me to the Shilluks and put me into touch with those natives who were necessary and useful to me in my researches. Both these gentlemen and the Reverend E. McCreery and Mr. R. W. Tidrick have supplied me with very valuable information in answer to questions addressed to them since my return to Germany, some of which appears as signed contributions. Part of it has been included in the introduction. During the winter of 1911 I had the pleasure of receiving the Reverend McCreery while he was in Berlin, and thus had an opportunity of discussing grammatical questions with him.

I must express my sincere thanks to all those who have assisted me in their

cooperation and by placing the necessary funds at my disposal, which enabled me to complete this work.

I am indebted to the Arthington Trustees, who by their financial support made the printing of this book possible.

My gratitude is also due to Mr. L. Hamilton of the Oriental College, Berlin, who has read and corrected the English text.

The Reverend C. R. Watson was kind enough to read and correct that part of the work which relates to Folklore.

Berlin, August 1912.

DIEDRICH WESTERMANN.

CONTENTS.

NOTE OF APPRECIATION V
 PREFACE VII
 ABBREVIATIONS XVI
 AUTHORS QUOTED XVII
 INTRODUCTION XIX—LXIV

FIRST PART. GRAMMAR.

FIRST SECTION. THE SOUNDS.

The Vowels. 1—8 1—4
 The Consonants. 9—11 4—6
 Change of Vowels. 12—27 7—12
 Change of Semivowels. 28—36 13—14
 Change of Consonants. 37—46 14—18
 Intonation. 47—60 18—22

SECOND SECTION. FORMATION OF WORDS.

Form of the Stem. 61—76 23—27
 Composition of Words. 77—85 27—29

THIRD SECTION.

GENEALOGICAL RELATIONS OF THE SHILLUK LANGUAGE.

The Dialects or Divisions. 86—89 30—32
 The Position of Shilluk among other African Languages. 90—101 33—45
 Comparative Lists of Words. 98—101 36—44
 Appendix: Names of Languages 44—45

FOURTH SECTION.

THE PARTS OF SPEECH.

THE NOUN. Singular and Plural. 102—124 . . . 46—55
 Examples showing plural-formation. 113—124 . . 49—55
 Gender. 125—126 a. 56—57
 Case. 127—129 57—59

THE PRONOUN. The Personal Pronoun. 130	
— 137	59—64
Demonstrative Pronouns. 138—141	64—66
Interrogative Pronouns. 142—144	66—67
Relative Pronouns. 145	67
The Reflexive Pronoun. 146	67—68
The Reciprocal Pronoun. 147	68
THE ADJECTIVE. 148—151	68—71
Comparison. 151	70—71
THE NUMERALS. 152—154	71—72
THE VERB. Conjugation of the Verb. 156—196	72—90
Examples of Conjugation. 157—178	73—79
Present. 157—158	73—74
Perfect. 159—161	74—75
Future. 162	75
Habitual. 163	75
Imperative. 164	76
The Verb with a Noun as Object. 165—169	76
Verbal Noun. 170	76—77
Noun Agent. 171	77
The Passive Voice. 172—177 a.	77—79
Doubling of a Verb. 178	79
Change of Sounds in Verbs. 179—193	79—89
Changes in the second consonant. 179—185	79—84
A List of Verbs in their different forms. 181	80—81
Changes in the stem-vowel. 186—188	84—86
Changes in the semivowel. 189—193	86—89
Auxiliary Verbs. 194—195	89—90
Negation of the Verb. 196	90—91
ADVERBS. 197—203	91—93
PREPOSITIONS. 204	93—94
SALUTATIONS. 205	94

SECOND PART. FOLKLORE.

I. OCCUPATIONS.

1. Housebuilding	96—98
2. Soil	98
3. Field-produce.	98

4. Kinds of duras	98—99
Agriculture	99—102
5. Foods	102—103
6. Seasons	103
7. Months	103
8. Day-times	103
9. Stars	104
10. Household-things	104
11. Handicrafts	105—106
12. Tools	106
13. Clothings and ornaments	106—107
14. Names for cows	107—108

II. SOCIAL INSTITUTIONS AND SCENES FROM DAILY LIFE.

15. Marriage	109
16. Burial	111
17. Inheritance	113
18. Murder	114
19. Blood Revenge	115
20. Quarrel between Husband and Wife	116
21. The Husband who wanted to cook	117

III. SICKNESS.

22. Treatment of Sick People	119
23. Another Report on Sickness	119
24. Sicknesses	120

IV. POLITICAL INSTITUTIONS.

25. Election of a King	122
26. Another report on Election	123
27. Clothes for the Royal Court	125
28. Boats for the King	126
29. Provinces of the Shilluk country	127
The Clans or Divisions of the Shilluk People	127
30. The Shilluk Kings	135
31. Burial of a King	135
32. The Man who took the Law into his own Hand	136
33. A killed Crocodile is the Property of the Magistrate	137

34. How Fashoda became the Royal Residence 138
 35. A Law-suit about Dowry 139

V. HISTORICAL TRADITIONS.

36. Nyadwai 141
 37. Golit 141
 38. Nyimo 142
 39. Nyadoke 142
 40. King Dokot 143
 41. Nyakwach 144
 42. The False Prophets 146
 43. The Prince who refused to be King 147
 44. The Cowardly King 148
 45. Queen Abudok 149

VI. WAR STORIES.

46. War 151
 47. Tribal War 153
 48. The War of Nyeker 153
 49. The War of Deng 153

VII. TRADITIONS ON NYIKANG.

50. Nyikang's Parents 155
 The Origin of the Shullas 157
 51. Early Wanderings of Nyikang 158
 52. Different Doings and Adventures of Nyikang . . . 161
 53. The Man who sacrificed himself 165
 54. Nyikang and the River-people. 165
 55. The Lost Low 165
 56. The Liar 166
 57. Nyikang's Quarrel with Duwat 166
 58. The Fish Ocholo 167
 59. Nyikang and the Sorcerers 168
 60. A War against Turtles 169
 61. Praising Nyikang 170

VIII. PRAYERS AND RELIGIOUS CEREMONIES.

62. A Prayer to God 171
 63. A Prayer for Rain 171

64. A Religious Ceremony	172
65. How Cattle is brought across the River	172
66. Preparation for War	173

IX. STORIES ABOUT SORCERERS.

67. The Cruel King	175
68. King Nyadwai trying the Sorcerers	175
69. The Vision of the Sorcerer	176
70. Agok	177

X. CREATION.

71. The Creation of Man	178
71 a. On Totemism	178

XI. ANIMAL STORIES.

72. Hare and Hyena	180
73. Monkey and Lion	184
74. Dog and Fox	185
75. Hare and Hyena	185
76. Lion and Fox	186
77. Starling and Centipede	188
78. Hare and Tapero	189
79. Who is King	190
80. The Hare	193
81. Camel and Donkey	196

XII. ADVENTURES BETWEEN MEN AND ANIMALS.

82. The Country of the Dogs	201
83. Akwoch	202
84. Girl and Dog	205
85. Anyimo and the Lion	208
86. An Adventure in the Forest	210
87. Boy and Hyena	211
88. Nyajak	213
89. Ajang	217
90. The Snake	219
91. The Crocodile Hunter	221

XIII. ANECDOTES.

92. The Travellers	224
------------------------------	-----

93. A Goat-story	225
94. The Glutton	225
95. Bachet	226
96. The Country where Death is not	228
97. The King and the People	230
98. Wealth cannot be imitated	231
99. Increase of Cattle	232
100. The Haughty Prince	232
101. The Hyena with the Bell	233

XIV. A HUNTING MATCH, AND A JOURNEY.

102. Elephant Hunting	234
103. A Journey	235

XV. SONGS.

104. War Songs	237
105. Mourning Songs, and others	239

XVI. RIDDLES.

106. Riddles	241
------------------------	-----

THIRD PART. DICTIONARY.

Shilluk—English	244
English—Shilluk	290
REGISTER	307

PLATES.

1: The Goldencrested Crane. Young Warriors with Clubs and Spears. Shilluk Dug-out. Typical Shilluk pose. The Marabou-stork	XXIV
2: A Typical Shilluk	XXXII
3: Boys and Maidens Dancing. View of Sobat River	XXXVI
4: Shilluk war dance	XXXVI
5: Village scene. "House of Nyikang". A Shilluk giant. Group of Shilluks	XL

6: Shilluk Girls showing the way they wear the skin dress. Lotus flower	XLVIII
7: Group of Native Huts. Group of Boys. Girls Sewing School	XLVIII
8: Shilluk Women in arms. Two men in arms. A Shilluk Warrior	LVI

M A P.

Sketch map of Tribes of the Shilluk Cluster indi- cating their principal migrations as shown by traditions and language, compiled and drawn by Bernhard Struck	LXIII
---	-------

ABBREVIATIONS.

- a. = adjective
adv. = adverb
A. E. S. = The Anglo-Egyptian Sudan;
vide "Authors Quoted"
interr. = interrogative
n. = noun, also verbal noun
prep. = preposition
rel. = relative
v. = verb
v. a. = verb active
v. n. = verb neuter
verb. n. = verbal noun
ff. = and the following
* before a word means that the
word or form is not really
existing, but hypothetical
- standing between two nouns
designates the first of the two
as a singular, the second as a
plural, e. g. *àdžrò-àdžr* means:
àdžrò is the singular, *àdžr* the
plural
< means: is derived from
> means: changes into.

The verb in the present tense has generally low tone on both syllables, therefore the tones are not designated in this case.

Names of Languages and Dialects abbreviated.

- | | |
|------------------------|-----------------|
| Al. = Aluru | Ju. = Jur |
| Any. = Anywak | La. = Lango |
| Ba. = Bari | Nu. = Nuba |
| Bo. = Bongo | Nr. = Nuer |
| Di. = Dinka | N. = Nupe |
| E. = Ewe | Shi. = Shilluk |
| Ef. = Efik | T. = <i>Twi</i> |
| G. = Gã | Y. = Yoruba |
| Ga. = Gang | V. = Vai |
| Ja. = Ja-Luo (Nyifwa). | |

AUTHORS QUOTED.

Anthropos 1910. (Hofmeyer.)

O. Baumann, *Durch Massailand zur Nilquelle*. Berlin 1894.

J. Bruce, *Reise nach Abyssinien* (Translated from the English). From: *Sammlung merkwürdiger Reisen in das Innere von Afrika*. Leipzig 1791.

F. Cailliaud, *Voyage à Méroé*. Paris 1826.

S. Crowther, *Vocabulary of the Yoruba Language*. London 1843.

K. Giffen, *The Egyptian Sudan*. Second Edition. Newyork 1911.

Count Gleichen, *The Anglo-Egyptian Sudan*. London 1905. Quoted: A. E. S.

C. R. Hall, *English-Teso Vocabulary*.

R. Hartmann, *Die Nigritier*. Berlin 1876.

— —, *Die Nilländer*. Leipzig 1883.

A. C. Hollis, *The Masai*. Oxford 1905.

Sir H. Johnston, *The Uganda Protectorate*. London 1904.

A. L. Kitching, *An Outline Grammar of the Gang Language*. London 1907.

R. Lepsius, *Nubische Grammatik*. Berlin 1880.

E. Marno, *Reisen im Gebiet des Weißen und Blauen Nil*. Wien 1874.

J. C. Mitterutzner, *Die Dinka-Sprache*. Brixen 1866.

L. Reinisch, *Die Nuba-Sprache*. Wien 1879.

E. Rüppell, *Reise in Abessinien*, Frankfurt (Main) 1838—40.

J. v. Russegger, *Reisen in Europa, Asien und Afrika*. Stuttgart 1841—50.

G. Schweinfurth, *Im Herzen von Afrika*. Leipzig 1878.

Schweitzer, *Emin Pascha*. 1897.

B. Struck, *An Unlocated Tribe on the White Nile*, *Journal of the African Society*. London 1908.

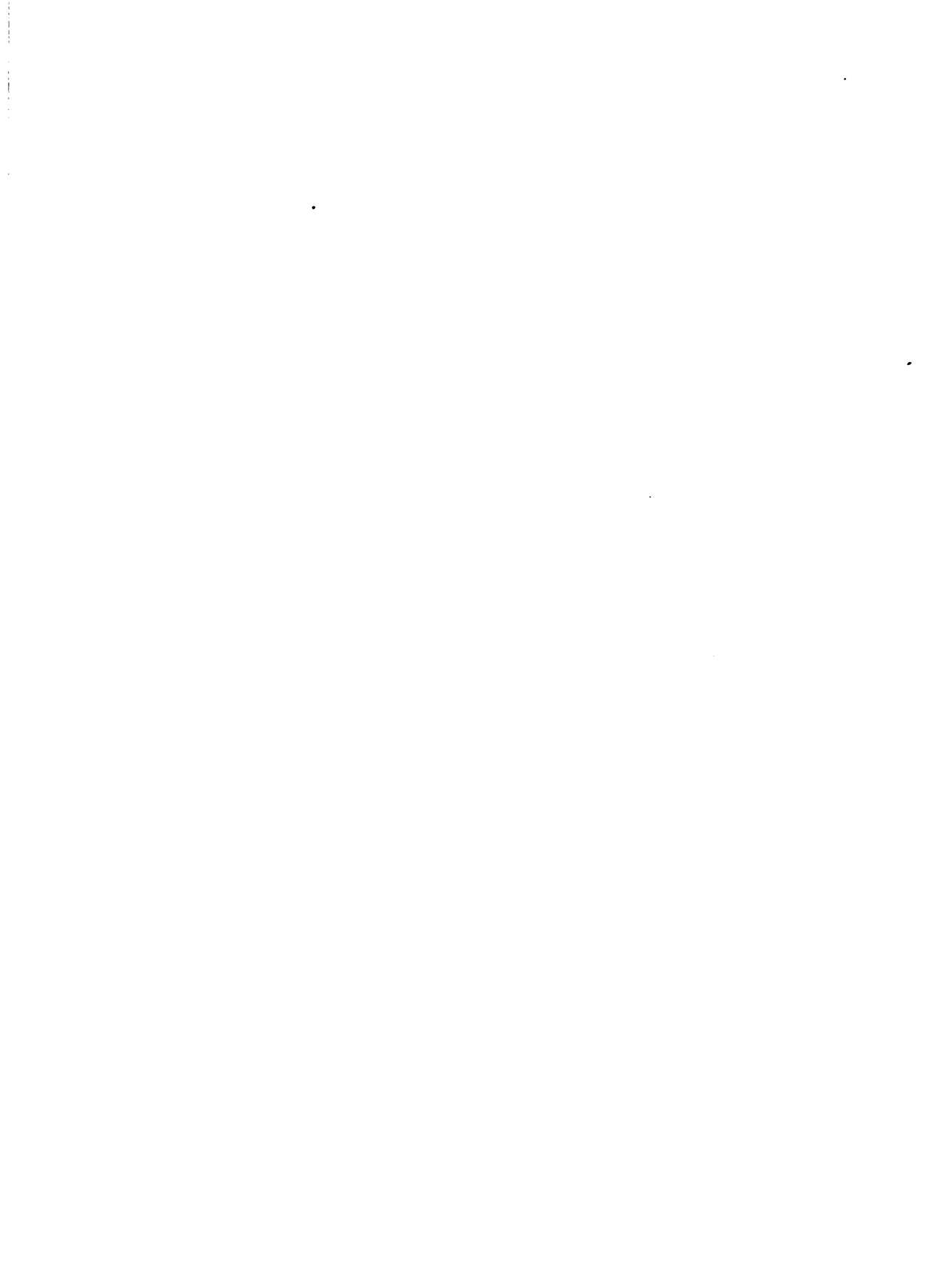
— —, *Über die Sprachen der Tatoga und Irakuleute*. *Mitteilungen aus den Deutschen Schutzgebieten*, *Ergänzungsheft 4*, 1910.

H. L. Tangye, *In the Torrid Sudan*. London 1910.

F. Werne, *Reise durch Sennaar*. Berlin 1852.

D. Westermann, *Die Sudansprachen*. Hamburg 1911.

— —, *The Nuer Language*. *Mitteilungen des Seminars für Orientalische Sprachen*. Berlin 1912.



INTRODUCTION

I. DESCRIPTION OF THE COUNTRY AND ITS PEOPLE.

NAME The inhabitants are called: *óchólq*, "a Shilluk", plural *wate chól*, "children of Shilluk", "Shilluks"; the country is called *fdtè chól* "country of the Shilluks." The word *chól* perhaps means "black", vide below. A second name of the people is *okāng*, "descendants of *kāng*," this name is connected with Nyikang, the national hero of the Shilluks. The name "Shilluk" (singular Shilkawi) is given to them by the Arabs, and has now become their common designation; it is of course derived from *ochólq*. Other appellations, which are in use among the neighbours of the Shilluks, vide page 44.

**EXTENSION
OF THE
COUNTRY**

The Shilluk country is situated on the western banks of the White Nile, from Kaka to Lake No, that is from about 10°5' to 9°5' northern latitude, a length of nearly 350 km, and a width of 5 to 6 hours. Near the mouth of the Sobat (Bahr El Asraf, "Yellow River") a number of Shilluks live on the eastern shore of the White Nile, on both sides of the lower Sobat, chiefly on its northern bank. They extend about 35 miles up the Sobat, the last Shilluk village up river being Nagdyeb. There is also a group of Shilluk settlements at Shakwa El Shilkawi (= Shilluk), near Bahr El Zeraf, on the right bank of the Nile, and on Khor Atar, south of Tonga (*Tūng*). North of Kaka the first Shilluk settlements are found on Aba Island, on the north- and south-end of which there is a small Shilluk village each. Near Masran Island there is also a Shilluk village on the right bank of the Nile. Again single settlements are met with on Masran Island, Wad Dakona Island, and on the north-end of the Gezira Wad Beiker.

The Shilluks themselves designate the extension of their country by naming the most northern and the most southern village and district of their Kingdom, viz. Mwomo and Tonga (*Mwomq*, *Tūng*), which term corresponds exactly to the expression of the ancient Hebrews: from Dan unto Bersheba.

In former times the country of the Shilluks seems to have been larger than it is now. According to older reports it not only extended farther northwards, whence they were driven back by Arab tribes, but they are also said to have, in the 17th century, inhabited both sides of the White Nile south of Kawa; Kawa is situated a little south of El Dueim; so, provided this report is right, they owned at that time a tract of territory nearly three times as great as that they inhabit to-day.

CLIMATE From January to April the climate of the country is dry and warm. April is

the hottest month of the year. June to September constitutes the rainy season, and from October to December the larger part of the country is flooded with water, but the marshes and smaller Khors¹ all dry up by April. From November to April the climate is not unhealthy for Europeans. During the wet season mosquitoes are numerous. Malaria and black water fever are the diseases most dangerous to white people.

The country is a plain with only inconsiderable elevations, on which the villages of the natives are built. The soil is black and fertile near the river and the khors, back from the water courses it is in most places poorer, sometimes sandy. SOIL

The chief vegetation is high grass, interspersed with shrubs. A light forest of acacia trees is found mainly along the Nile. The acacia is the chief representative of the tree-flora: heglig (*Balanites aegyptiaca*), sont-acacia (*Acacia arabica*), Talh (*Acacia Seyal*), different kinds of gum-acacias, etc. A characteristic feature of the landscape are groups of deleib- and dom-palms (*Borassus flabellifer* and *Hyphaena Thebaica*); a beautiful tree is the mahogany tree (*Khaya senegalensis*); it is most useful as timber, but seems to be rather rare in the Shilluk country; other notable trees are: different kinds of *Ficus* (Sycamore fig), the ardeib tree (*Tamarindus indicus*), nabag (a fruit tree) etc. The vegetation on the river is most luxuriant. Though this is not the region of the sudd, yet the river is at most times largely covered with single plants and swimming islands, formed of papyrus, ambach (*Herminiera Elaphroxylon*), several kinds of reeds, lotus, Umm Suf (*Vossia procera*), Potamogeton, Ottelia, and many others. The floating vegetation often serves birds for a fishing place. Trees are much hampered in their growth by the fires which the natives light while the grass is dry; the reason for burning the grass is to hunt up game, and to get the ground cleared for cultivation. VEGETATION

The country being thickly populated, game is not very numerous. But at some distance from the settlements large animals are still frequent, chiefly near the river towards Lake No; the neighbourhood of Kaka and north of it are also rich in game. Elephants, giraffes, buffaloes are met with, though not very frequently; antelopes and gazelles abound: bushbuck (*Tragelaphus scriptus*), reedbuck (*Cervicapra bohor*), white-eared cob (*Cobus leucotis*), ariel (*Gazella soemmeringi*), dorcas (*G. dorcas*), isabelline gazelle (*G. isabella*), oryx, waterbuck (*Cobus defassa*), Mrs. Gray's waterbuck (*Cobus maria*), gazella rubifrons, roan antelope (*Hippotragus equinus bakeri*), hartebeest (*Bubalis jacksoni*), tiang or Bastard Hartebeest (*Damaliscus tiang*), Oribi antelope (*Ourebia*) etc. Of the carnivorous family the most notable are: lion, leopard, jackal, hyena, fox, Zorilla (a little black-and-white animal resembling the American skunk), ANIMALS

¹ Khor (Arab) = water course drying up in the rainless season.

ichneumon (mangouste). The natives also hunt the hare, porcupine, ground-squirrel, rat, and hedgehog. The rivers and khors, and chiefly their sidearms, are populated by crocodiles, hippos, and numerous fish, some of which weigh up to lbs. 200. The birds are mainly riverain: cranes, storks, herons, egrets, fish-eagles, marabouts, pelicans, ibises, ducks, geese; the guinea-fowl is very common; numberless swarms of dura-birds (*Pyromelana franciscana*) are a great nuisance to the farmer; besides them quails, pigeons, turtle-doves, hawks, crows, swallows, owls, and starlings are frequent. Of snakes the largest is python; of poisonous species the puff-adder and some others occur; harmless snakes are numerous.

POPULATION

The population amounts to about 60000 souls,¹ who live in a little more than 1200 villages, and 10000 "domiciles", each of which consists of three to five huts. Accordingly the average number of people living in a village is 50, and one domicile is inhabited by about six persons. The largest village is Atwadoi in a district of the same name north of Kodok; it consists (1903) of 120 domiciles. The villages generally lie in the belt between the swamp of the Nile-bank and the forest. There are, however, eight groups of villages 12—22 miles inland, away from the river. The country is, for its size, and considering the fact that only in the higher parts settlements are possible, thickly populated. "Right away from Kaka to Lake No is a continuous string of villages lying about a mile from the river. There are only two points in the whole of this distance, at which the interval between villages exceeds two miles, and these are the points where grazing is bad, between Akurwar and Nun, and between Nielwag and Nyagwado." A. E. S., p. 193.

According to Schweinfurth, the population was much larger formerly. In 1871, when the Egyptians had conquered the country, a census was taken; the villages on the left bank of the Nile were almost exactly 3000. The inhabitants of this part numbered one million, each village consisting of 45—200 huts, a hut comprising four persons. No part of Africa, not even of the world, is so densely populated. "The whole western Nile bank, as far as the boundaries of the country reach, is like one single village, whose parts are separated by a distance of only 500 to 1000 steps. The hut-clusters are built in an astonishing regularity, and are so crowded together that from a distance they look like a cluster of mushrooms."

The statement of a population of more than one million is probably too high; the Shilluks have doubtlessly suffered cruelly from wars and raids, but in spite of this a decrease from one million to 60000 within a time of forty years is hardly thinkable.

Since the time the people live under the peace of Anglo-Egyptian rule, they

¹ This is the number of the White Nile and Sobat Shilluks only; if all the Shilluk speaking people are included, the population will amount to several hundreds of thousands.

are increasing in numbers. The average number of children reared in one family may be from three to four. The number of children born by one woman is not low; women with ten children are no exception. But as a rule no more than three or four children grow up to maturity in one family, the rest dying from want of reasonable nursing. If in course of time the natives are taught to take better care of their children, the population will no doubt strongly increase. A cause of the low birth rate in many families is the fact that a man is not supposed to have intercourse with his wife while a baby is nursing, that is, till the baby is from two to two and a half years old. They consider it a great shame for a woman to become pregnant before this time has elapsed. If such a case happens, they generally will say that the woman has committed adultery.

The Shilluks are tall in figure, the average height of the men being nearly 1. 80 m.¹ They are generally lean, rather narrow in the shoulders, and have but thin calves; their arms and legs are long, especially the legs below the knees and the forearms; hands and feet are small. A characteristic posture of the Shilluk man is to stand on one leg, and bending the other, press the sole of his foot against the inner surface of the knee, while one hand holds a spear stuck into the ground; he will stand thus for hours, looking admiringly at his cattle. They are very clever in running and jumping, and are capable of sustaining considerable fatigue.

OUTWARD
APPEARANCE
OF THE PEOPLE

Their skin is dark, almost black; albinos seem to be rare. The physical appearance of the Shilluks is not that of pure negroes, they might rather be called negroids, in spite of their dark colour. Most of them have a fierce, sometimes a proud, haughty look. The cheek-bones and lips are protruding, but not excessively; the nose is flat, but high noses are not infrequent. Young people of both sexes are finely built, while in old age they generally become very thin and bony. Their gait is erect and elastic.

What makes the Shilluks look most ugly and almost frightful in the eyes of a newcomer, is their habit of smearing the whole body. While the lower part is covered with ashes, the breast and head are painted with red earth or with chalk, or, if they can afford it, with oil or butter. Sometimes the whole body is painted white or red, and lines or figures are drawn across the face.

PAINTING
THE BODY

Like most Nilotic negroes the Shilluk remove the lower incisors; this is done in early childhood; its omission would, in the belief of the natives, cause sickness; for instance, a case occurred where the teeth were taken out to cure sore eyes; a woman who had just had them removed from her child, said that unless they were taken out, her child would undoubtedly be deformed in some way, when it grew to maturity. Another explanation for extracting the teeth

EXTRACTION
OF INCISORS

¹ five feet ten inches.

is, that this will keep them from using abusive language. — Some natives say, members of the royal family do not remove the incisors; but of this I am not sure.

TRIBAL MARKS The tribal marks of the Shilluks, women as well as men, are from three to five rows of dots across the forehead. The regular instrument for tattooing these dots into the skin is a crude iron similar in shape to our scalpel. But not infrequently individuals are met with who have not these marks. Sometimes women have from one to three rows of small scars across their foreheads. These are in most or all cases simply caused by wearing bands of buttons drawn tightly across the forehead. Tattooings on other parts of the body are seldom.

SHAVING The women wear either no or only short hair on the head; they shave their heads with a razor consisting of a straight piece of thin iron, whose edge is sharpened, or with a short piece of iron with one side beaten out to a thin edge. But lacking a razor they use almost any metal instrument they can get hold of for this purpose. Both sexes scrupulously remove any hair on the body by pulling it out with a kind of pincers; the men even pull out their beard and eyelashes. — They do not circumcise.

HAIR-DRESSINGS The men, chiefly youths, indulge in elaborate hair-dresses of varied forms. Such hair-dressing takes several hours to arrange, and has to last for weeks, the natural occasion for renewing it being a village-dance, where everyone wants to appear at his best; in dressing it, the hair is first loosened with a stick, which serves at the same time for scratching the head. Then it is twisted and brought into the right form by means of a mixture of gum, mud, and sometimes cow-dung; from time to time oil or butter is poured on it. In order not to spoil the hair-dressings while sleeping, the neck is supported by neck-supports. Sometimes the hair is bleached either yellowish-red or grey. Bleached hair is generally not twisted or dressed, but is left standing out in all directions "like the feathers of a fighting cock." Bleaching is done by smearing a thick plaster of ashes, chalk and cow-dung on the hair and leaving it there for about two or three weeks. Another mode of bleaching is to rub the plaster well into the hair, then gathering it up from the back, and bringing it forward, forming it into the shape of a horn. While in this state, they must be very careful not to break it, lest the hair is broken off. The same result is obtained by washing the hair continually with cow-urine. These processes take the kink as well as the colour out of the hair. This bleached bristle-like hair together with their tall, thin body covered with ashes or brick-dust, and the want of eyelashes sometimes gives the people, in the eyes of one who has never seen them before, a rather frightful appearance. Boys wear their hair in little knobs, formed with red earth and fat. Cowrie-shells, in strings or single, are often twisted into the hair, and



1. The Goldencrested Crane, the most beautiful Bird in the Sudan
4. Young Warriors with Clubs and Spears



2. Shilluk Dug-out



3. Typical Shilluk pose. In the background a killed crocodile
5. The Marabou-stork





young men are very fond of adorning their hair with ostrich or other fine feathers.

The men and generally also unmarried girls go naked. In recent times many men wear a cotton cloth, which is knotted on the left shoulder, and slung round the right hip; chiefly people living near the mission have partly adopted this clothing; the desire to possess such a cotton-cloth is a stimulus for many a Shilluk to work for a few days or weeks in the mission-compound; the number of those who do so is apparently increasing. Animal-skins are generally not worn by men as an every-day dress. Women, and sometimes girls are dressed in cow, calf, or antelope skins, which are either wrapped round the body, or hung over the shoulder.

CLOTHING
AND
ORNAMENTS

[The full dress of a woman is described by Mrs. Giffen in "The Egyptian Sudan" as follows: First of all there is a small apron. This is a piece of coarse cloth — originally white — about two feet long and eighteen inches wide. It is made of two thicknesses, and it is tied by strings fastened to two corners around the waist, but just below the abdomen, and falls down to the knees.

Then there are two skins, of sheep, goat, calf, gazelle or whatever it may be, tanned with the hair on, and worn with the hair side out. One of these is tied around the waist, using one foreleg and one hindleg of the skin for strings to tie with. The tail and the other two legs — or the skin of them — dangle and flap around the legs as ornaments. Indeed these are sometimes ornamented with beads, brass or iron rings. This skin is tied in front so as to show the white apron underneath.

The other skin is worn on the upper part of the body. The fore and hind legs on one side are fastened together at their very tips; this is then slipped over the head, the legs of the skin thus tied together resting on the right shoulder, and the other side passing under the left arm. This is the full dress of a woman. Of course in addition to this they may wear as many beads and other ornaments as they can afford; strings of beads around the waist, neck, and arms, and armlets, of brass; sometimes as many as ten or twelve brass or iron rings, weighing several pounds, and extending from the hand half way to the elbow. These are not loose, but drawn tight to the flesh, and each made fast by the blacksmith. Similar rings of iron are often worn by the elder women on the ankle. These are very heavy and produce great knots in the flesh.

The little girls wear the apron only, and when a little older, put on the shoulder skin, and when full grown wear the skin about the waist.]

When meeting for a dance both sexes are richly dressed. While present at

a great dance. I have noted the ornaments and clothings worn by the young men and girls on the occasion. They are *a*) for the men: above the ankles a strip of sheep or goat skin with the hair on it outside; the same just below the knee; above it are the knee-bells, a number of metal bells each consisting in a hollow, oblong piece of iron, in which a small iron ball moves, thus producing a rattling noise; about the loins there is a skin of leopard, gepard, wild cat, or jackal, suspended on a eight to twelve-fold girdle of ostrich egg shells; the girdle may also consist of European beads; on the wrist a bracelet of brass or iron, above the elbow an ivory ring, above it a six- to eight-fold ring of ambach; about the neck they wear one or more necklaces of beads; on the head ornaments of horse-tail or other long hair, and ostrich feathers; round the forehead strips of red or white bristles are fastened; each man holds two lances, two clubs, one club-shield, the lances generally being adorned with ostrich-plumes; sometimes the skin-cloth round the waist is adorned with bells or iron chains. Face, arms, and the upper part of the body are smeared with red earth, over wick melted butter is poured and stripes of ashes are drawn. Several, if not all, of the dancers carry a dancing-stick, a long stick, bent at its upper end like the handle of a walking stick, and covered with brass or some other metal. *b*) The girls present the following appearance: above the ankles a bundle of heavy iron rings, on the loins a large antelope- or more frequently calf-skin suspended by a bundle of ostrich egg shell chains; round the neck and hanging down on the breasts a large bundle of blue or green beads; on the wrists bracelets of beads; round the forehead a string of beads; the hair is sometimes dressed on the occasion; in the hair an ostrich or some other good feather is stuck, in one or two cases I saw even flowers instead of a feather; the girls are not painted, only anointed with oil.

The most characteristic adornments of the men are thick, heavy bracelets and armlets of iron, brass, ivory, twisted ambach, tree-bark, and cowrie shells. A wreath consisting of a strip of skin with the hair on the outside is laid round the head. Rings of metal, ambach, cowrie or bark are worn above the ankle. Women and girls also wear armlets, but not ivory ones. The legs below the knee are loaded with heavy metal rings. Men as well as women, but chiefly the latter, pierce their ears at the top, and wear rings of brass or iron in them; sometimes merely a piece of metal or a stick is fastened in them. Both sexes wear strings of ostrich egg shells about the loins; besides these chains of cowries, of river shells, of leather, and of varied beads are frequent. Many grown-up men and youths wear a necklace of a peculiar kind of small, well-shaped, and marble-like stones, which have about the size of a pigeon-egg; they are very much valued, and the natives always ask an ox in exchange for them. These

stones are collected by the Arabs of Kordofan about the numerous mountains there. The amount of labour required to work them into the proper shape accounts for their high value, as well as their scarcity among the Shilluks.

A Shilluk man hardly leaves his home without carrying a spear or two, and a club. They have two kinds of spears, one whose blade has the form of a laurel-leaf, another with a cylindric blade, ending in a sharp point, the surface being either smooth or barbed. The shafts are of common wood without any ornaments. The spears often have a tuft of short ostrich feathers or of wool, near the butt. The cylindrical (round) spears are used not only as arms, but also in fishing. Besides the spears, they have two species of clubs, at least one of which a man always carries with him. One is simply a thick stick about one meter long, and heavy at one end. The other is about two feet and a half long, made in one solid piece of hard, heavy wood, with a big round knob at one end. ARMS

The Shilluks are a haughty, proud people. They are much inclined to consider themselves and everything belonging to them as superior to the strangers, including the white men. "The things of the Shilluks are good, and the things of the strangers are bad", is a common saying among them. They do not in any way want the foreigners and their mode of life. This strong disinclination is not only due to their innate character, but also to the evil experiences they have had with Arabs, Turks, Abyssinians, the Dervishes etc. CHARACTER

The well-founded feeling of suspicion and even of contempt for white people will grow less intensive or may disappear altogether in consequence of the peaceful intercourse they now have with the representatives of the white race. In conversing with a white man they at the best treat him as their equal, but hardly ever as their superior. It requires therefore considerable tact to deal with them. Once having gained confidence they are frank, open-minded, and always ready for a joke, but they are also quickly offended.

As warriors the Shilluks are brave; they make excellent soldiers in colonial troops, and are renowned as the best soldiers in the Sudan; generally they become really attached to their leaders, whether white or black.

Working for the white man is done only in times of dearth, when no food is obtainable in other ways. But in spite of this difficulty the mission has, during the last few years, had remarkable results in educating the natives to regular voluntary work. — If one sees a Shilluk standig for an hour or longer almost without ever moving, except now and then scratching his head or chewing his tooth-stick, or if one meets them lying in the ashes of the village place for hours together, one might believe them to be an extremely lazy people. But this would be only partly right. Indeed during the dry season they have not much work

to do except hunting, fishing, building or repairing the houses, or practising some craft: their chief occupation in this time is idling about, seeing friends, dancing, etc. But in the rainy season all people, including women and children, are engaged in farm-work; during these months they are really hard-working.

To give an opinion on the mental abilities of the natives would require a long and intimate acquaintance with them. From my personal experiences I can only say that I feel an admiration for the few men who have been working with me during my studies. They were never tired in giving explanations, in procuring folklore and helping me to acquire a thorough knowledge of the language. Whenever their store of tales was exhausted, they used to go to their families in the evening to get new informations; historical reports being provided by old men, chiefly from those belonging to the royal family, while for stories, riddles, etc. women were the best source. Though we were at work day after day, which meant for them a considerable and quite unaccustomed mental exertion, they never showed any unwillingness, but were really interested in the work. I consider them an intelligent, quick-witted people. This is confirmed by their folklore. They have a decided sense and predilection for historical traditions, being the only black people of the Eastern Sudan who are able to trace back their own history for centuries. The fact that they have had, up to the European occupation of the country, a kingdom with a well-ordered provincial government, shows no doubt certain political capabilities.

II. OCCUPATIONS.

HOUSEBUILDING Vide page 96 and 97.

The homestead is surrounded by a fence of dura-stalks. The villages are built in a circle, the open space in the centre containing sometimes a meeting-house for the men, and a small, narrow hut which is dedicated to Nyikang or some other ancient king.

AGRICULTURE Vide page 99.

**CATTLE-
BREEDING**

The favourite occupation of the Shilluks is cattle-breeding; cattle mean wealth and a social position, while the cultivation of the ground is merely the means of procuring daily food. Besides cattle goats and sheep are kept. The number of cattle has in earlier times undoubtedly been much larger than it is to-day, the desire of robbing cattle being one of the chief reasons for the raids of Arabs, Turks, and other enemies. The cattle census of 1903 showed 12 173 head of cattle and 63 473 sheep and goats, which is very little compared with that of the Dinkas. But the number of cattle is increasing now.

The cattle are of the zebu race, with a hump behind the neck; they are tall.

with rather long legs, a slender body, and large horns. The horns, while young, are dressed into most manifold strange forms, this being the business of a particular craftsman, the "dresser of horns". Sometimes in a large herd one sees hardly any cattle with the horns in their natural shape. An illustration of how cattle are cherished and almost regarded as personal beings is the fact that they have about 40 different names for cattle, according to their colour, the configuration or size of the horns, etc. Vide page 107. — Domestic animals are not butchered, except when sick or exceedingly old. Oxen and goats are killed on festal occasions, such as funeral or marriage meals, or as sacrifices to Nyikang and Jwok. Neither do they sell cattle; for a stranger it is practically impossible to purchase a cow or an ox. The price of a cow is about £ 5; an ox is half the value of a cow which has calved; a young heifer has double the value of a cow. — Slaying a cow is done by stabbing it with a spear in the nape, so that the aorta is pierced. The blood is collected and cooked as food.

The cows are milked morning and evening, usually by boys, sometimes also by old men, but not by women, the latter having nothing to do with cattle. The quantity of milk obtained is but poor. A gourd is the usual milk vessel. These are washed with cow-urine, which gives the milk an unpleasant flavour. They also wash their hands in cow-urine; but they do not mix the milk with it, as is the custom with Dinkas and Nuers.

Each village possesses a common cow-shed, but into it the herd is put at night during the rainy season only, when the mosquitoes are very bad. The rest of the year they are kraaled in the open yard, where they are tied with ropes to short pegs driven into the ground. This cattle-court is a semi-circular enclosure; at the entrance to it there is a small circular place built of corn stalks and covered with ashes, in which the young men who watch the herd sleep. A fire of dried cow dung is kept smouldering all night in this place. Sick cattle are nursed in the cow-shed during the daytime, to keep them out of the sun and away from food, but not in the night, unless it is the season when all the cattle are housed. Many cattle die every year, from intestinal worms and other diseases. A considerable number of cows are barren.

The cattle are herded by young men and boys. As soon as the dew has dried off the grass, the herd is driven into the pasture. During the dry season, when grass is getting rare, the herds migrate into the lower and swampy parts of the country, where the grass is still flourishing; the Shilluks along the White Nile cross over to the east bank; likewise the cattle of the Sobat Shilluks descend to the lagoons south of the Sobat. So in both cases they have to cross the rivers, which is, on account of the many crocodiles living in them, not undangerous, and is therefore done with much care and accompanied by

weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

GOATS The Shilluk goats have rather high legs, they almost unvariably look thin and not well fed; their colour is mostly grey, but black ones too are not un-

SHEEP frequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair.

FOWLS Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen

DOGS by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

HUNTING Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 125; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will persecute it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by privates only by special permission of the king. A lion's skin is considered as evil, and is not worn.

Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

FISHING Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

HANDICRAFTS The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

A list of craftsmen and their trade vide page 105. A few words may be added here on some particular crafts. They have skilful blacksmiths; these make spears, hoes, axes, harpoons, picks, arm-rings of brass and of iron, bells, chains. Their handicraft, which is carried on chiefly during the dry season, is a travelling one; they take their tools and go about from one place to another. While among the Dinkas the blacksmiths are considered a low, despised class of people, who live separate from the villages in the bush, with the Shilluks they are respected persons, and accordingly their pay is good. The employer has to support the blacksmith working for him, and pays him a sheep beside. Iron is not found in the Shilluk country. Previous to the opening up of the country to the traders the iron secured by the Shilluks came from the Dinkas and Nuers, who seemed to buy it from the natives of the Upper Nile regions (Jurs, Bongos), where iron is smelted; some may also have come from Darfur through Kordofan. In recent years, however, nearly all of it is procured from the north, and is of European origin. A remarkable proof of the growing willingness on the side of the natives to work for wages is the fact that during the last two years the American missionaries have introduced and sold to the natives some thirteen tons of raw iron, together with a great number of good iron tools, as axes, etc. Not only the raw material, but even the finished articles of native manufacture are gradually being replaced by European imports. Their good spears are still made by their own blacksmiths, but many cheap spears are bought from the traders; so are their crude axes, mattocks and hoes. Iron bracelets and other ornaments are made by their blacksmiths from iron rods. If the rod is too large, it is heated and beaten out. Whatever the Shilluk blacksmith makes, is superior to the imported article that he gets from the Arab or Greek trader. It may be mentioned that the word *bōdō*, which means originally and properly "blacksmith", has also the wider sense of "craftsman", and has become a designation for all other crafts they practise.

BLACKSMITHS

An important craft is that of the thatch-maker. The roofs of the Shilluk houses are of a peculiarly neat description. While the Dinkas generally leave the roof with the appearance of being unfinished, the grass not being smoothed down and cut at the ends, the Shilluk thatcher makes his thatch with a neatness which really excites admiration. The framework of the roof is always made on the ground and placed on the circular wall like a great conical cap.

OTHER CRAFTS

Plaiting is practised by both sexes. Men make the large, coarse mats for enclosing yards, and also the large grain baskets. Women plait small fancy mats for covering food, and also very nice small coloured baskets, sieves, etc.

Most of the men make their own ostrich shell girdles. The shells are first broken into irregular pieces, which are pierced in the center with an awl-

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

**MUSICAL
INSTRUMENTS**

Their musical instruments are small and large drums, a stringed instrument called *ʒom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *ʒom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wetting these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

POTTERY Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,



A Typical Shilluk, showing head dress



mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a long, thick, hollow reed of about $1\frac{1}{2}$ —2 cm in diameter. The juncture between the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND
CHEWING OF
TOBACCO

In cases of sickness the doctor is called. His chief means of curing consists in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented by Nyikang." They are carved of wood, and are made to resemble the forms of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *ngawo*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time "selling" another thing; he exchanges one thing for another. In trading with the Arab or Greek merchant they have, however, learnt the use of money;

here articles of purchase and sale are calculated in silver currency.

The daily work of the women is cooking, carrying water, cleaning the house and yard, etc. During the time of farmwork they help the men in cultivating the fields.

FOOD The staple food is *dura*. It is cooked, baked into a bread (*kwon*), roasted, brewed and, when green, eaten raw. For different kinds of food vide page 102. Their diet is rather monotonous, *dura* being its constant chief component. The *dura* is pounded and ground. The mortar is either a log of wood hollowed out, or a flat excavation in the ground, limed out with clay. The mill-stones — a large and a small one, with the latter the grinding is done — are secured from districts west of the Shilluk country. — Fire is made by twirling a hard stick on a soft piece of wood.

Besides *dura* they eat sesame, *duchn*, maize, beans, some onions, various grass seeds, the seeds of the lotus plant and of some kinds of nymphææ. The fruit of several trees, as *deleib*, *nabag*, etc. also serve as food; they even rob ant hills to procure the winter store of hoarded seeds. White ants, when in the winged state, are a delicacy to them. — Milk is used in the household in many ways: it is drunk fresh, sour, or boiled, or *dura* meals are prepared with it. They also make butter, by shaking or rolling the milk in a gourd. — As domestic animals are almost never slain, meat forms no part of the daily food, but is rather an exceptional delicacy, which is, however, sought for with eagerness; of game they hardly leave any piece uneaten, skin and bowels not excepted; they do not even despise dead animals. The blood of killed animals is kept and cooked, but they do not tap the blood from living cattle, as is the custom with the Bari and Masai. — Generally they prefer the meat of castrated animals.

Two chief meals are taken daily; one from nine to ten in the morning, and the second at sunset.

BREWING OF BEER A large quantity of the *dura* the people reap is used in cooking *merisa* or beer. The grain is put into jars and water poured on it. Thus it is left till the grain begins to sprout. Then it is spread in the sun to dry, and then pounded or ground; this wet meal is mixed with flour from the fresh grain and put a second time into jars which are filled with water. After stirring and mixing well, a little dry meal is sprinkled on it; the jars are covered with small mats and allowed to remain a day or two, until it begins to ferment, when a little more water and meal are added. When the whole mass is well fermented it is filtered through a grass funnel, and the following day is ready for use. It will keep about a week. Though this drink is slightly intoxicating, it does not seem to do great harm; it is very nourishing, and the natives regard it rather as a food than a beverage.

III. FAMILY LIFE.

When a young man wants to marry, he himself asks the girl he has selected; **MARRIAGE** if she assents, she directs her lover to her parents and the old people of the village; if these also do not object, they ask him to bring the dowry, which consists of cattle. From four to six head of oxen and one milch cow is the ordinary price for a woman, besides a number of sheep and goats. But the whole of this dowry is in most cases not paid to the father-in-law at once, before the marriage takes place. One ox is paid to the elders of the village when they arrange the marriage business, one or more at the celebration of the marriage, another when the first child is born. The ox which is slaughtered at the marriage festival is driven to the village of the bride by all the young men of the bridegroom's village. They decorate this ox by tying tassels of cows' tails on the top of the horns. In case the horns have not a good shape for tying these tassels, they are pierced and the tassels are fastened in the holes. A young man in buying an ox is always particular about the shape of the horns for this reason. On the marriage festival vide page 109. — A man cannot reach a social position without being married, and he cannot get a wife without cattle; so every young Shilluk's highest ambition consists in procuring cattle in order to buy a wife. But, as already mentioned, they usually marry before the full dowry is paid, and in such a case the debts of the young husband may become the source of quarrels between husband and wife, and still more between husband and father-in-law. As long as the price is not paid, the father has a legal right to take his daughter back from her husband; but this, though often threatened, is seldom done. Those who have sufficient means will as a rule not be satisfied with one wife, but marry a second and a third; only a very few exceed this number.

A young man may not marry a girl from his own division or clan, (vide page 127 ff.) but from any other division; the girl may live in the same village or in any other village, but they prefer to marry in a distant village. These marriage laws are a well established tribal custom, and people fear to break them, lest death follow marriage.

The position of the woman is no doubt a higher one than with most Moham- **POSITION OF**
medan peoples of the Sudan. She is generally well treated and is shown remark- **WOMEN**
able respect. The women sometimes take part in public assemblies with the men, discuss the affairs that interest them and partake in dances and religious ceremonies. Even in their war-dances the women play an active rôle, vide page XXXIX. — If refractory or lazy, the man may give his wife a thrashing with a rope.

REARING AND
EDUCATION
OF CHILDREN

On the average number of children in a family vide page XXIII. The birth of twins is regarded as the greatest of good fortune.

Affection of parents for their children is not wanting. The mother often places the infant in a long basket or bed made of grass; this she carries on her head or covers with a mat in some secure place, while the child sleeps. Education is limited to teaching the children the work and skill which the parents command.

The naming of the children is done by some member of the family, in most cases by the parents or grandparents. The name generally has some connection with circumstances attending the birth. The name *Aḡu* ("she died") is often given when the birth occurs in close proximity to a death in the family. *Ḥawailo* is a very common name; it indicates that the mother of the child has prayed for a child by sweeping a sacred house (a temple of Nyikang or of some other ancient king) with a bunch of straw. Men often acquire a second name when grown up; this one is in most cases called after the name of a cow or an ox.

When the boys are from thirteen to fifteen years old, they start the cultivation of a small field of their own, for the result of which they try to acquire cattle. — The boys and young men of a village born in the same year form a companionship, all member of such a "class" having a common name. The young men of a village do not sleep in their parents' houses, but their common sleeping place is in the cow-shed of the village. The act of sleeping in the barn is called "sleeping in the ashes" from the fact that they during this time sleep in the ashes of the fire kept smouldering in the barn.

SLAVES

The Shilluks have some slaves secured before the present régime. Some of these are Shilluks, others are from the Kordofan and also from farther up the Nile. They were secured in war or purchased from the Arabs. In single cases Shilluk parents sold their children for food in time of famine, or gave them away to chiefs.

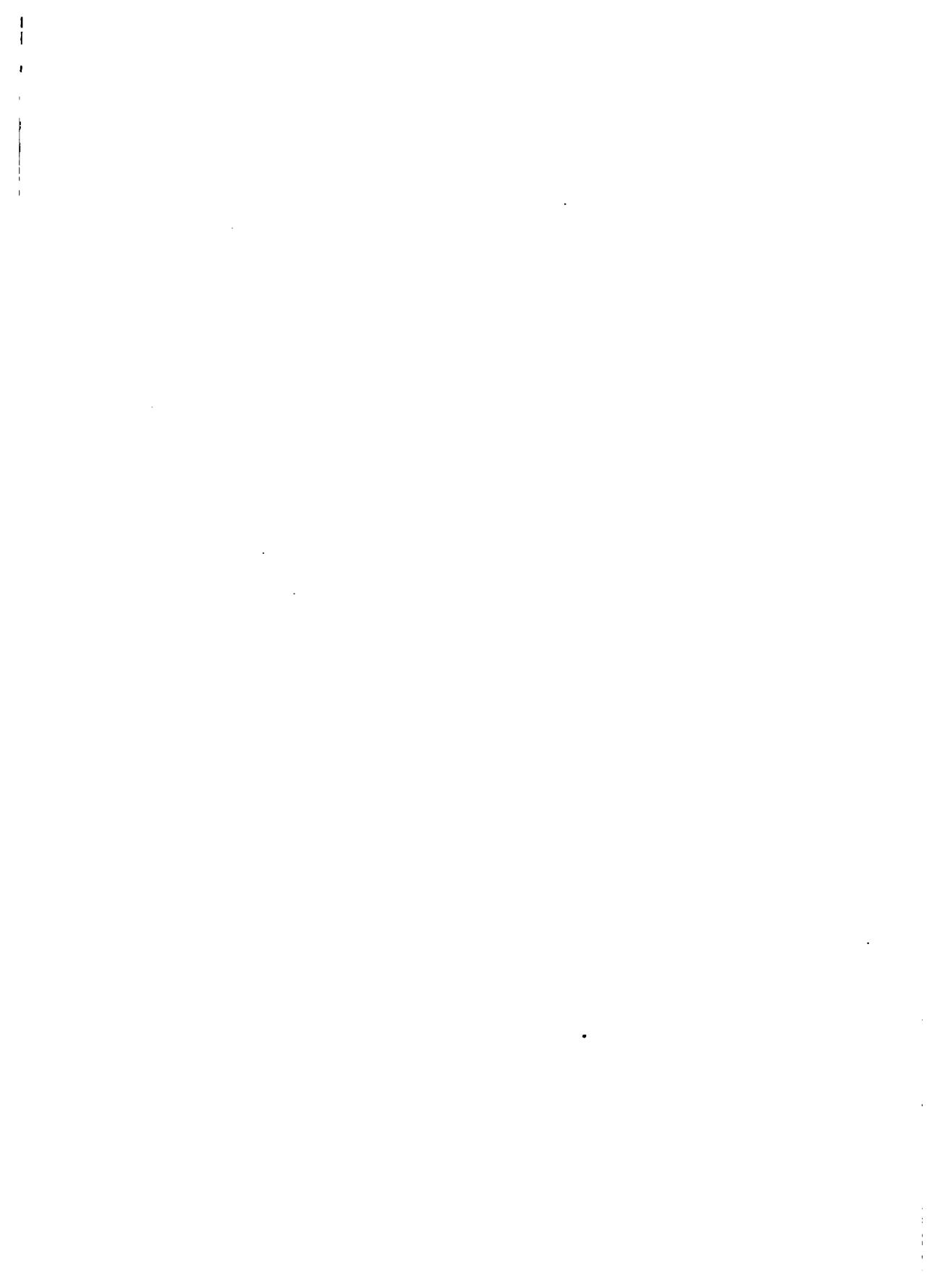
BURIAL

When a grown-up man dies, he is buried in or just before his hut. An ox is killed as a funeral feast, and its horns are planted on the grave so that they are visible from without. Women and children are buried in the bush. — For a description of a burial vide pages 111 and 135.

Some time after the death of a man a funeral ceremony is held; it takes place when the property of the deceased is divided among his heirs; this may be from about one month to one year after the person has died. The warriors of the neighbouring villages are invited. An ox is killed on the occasion. The ceremony consists in dancing, making displays of arms, feasting on the meat of the slain ox, and drinking merisa. The women also partake in it. Whether any religious actions are connected with it, I do not know.

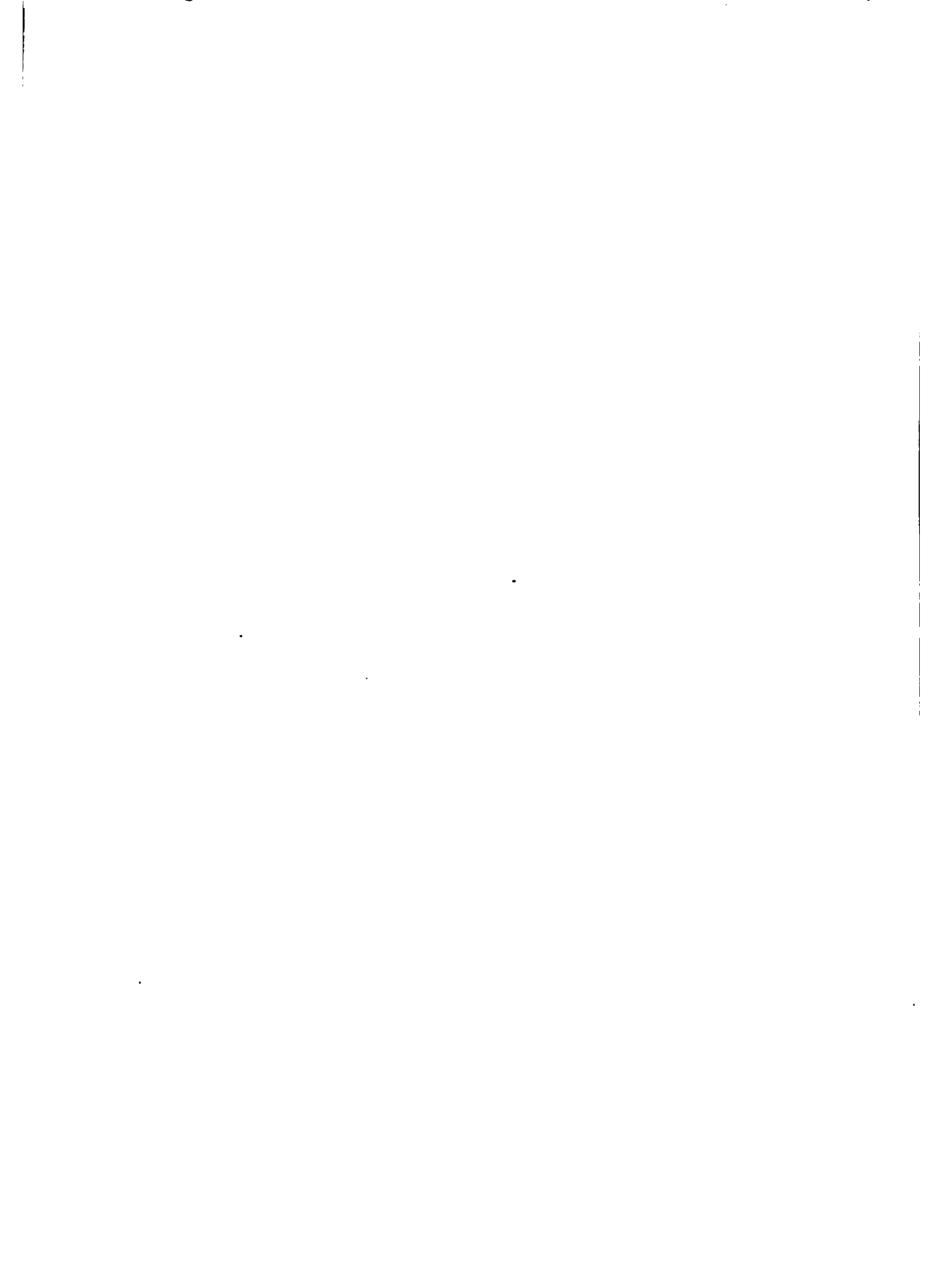


1. 2. Boys and Maidens Dancing; the Maidens in cow skins
3. View of Sobat River with Doleib Hill in the distance





Shilluk war dance at Doleib Hill



The sons inherit the property of their father. The wives of the deceased father are divided among the children, who may, and in most cases do, marry them, except their own mother. It is said that sometimes, when a husband is very old and infirm, his wives put him to death, in order to get a younger companion. On inheritance vide page 113. INHERITANCE

Their chief amusement is dancing. The houses of a village are built in a circle, leaving an open place in their midst. Here the inhabitants assemble in the evening, stretching themselves in the warm ashes or on a skin, or squatting on a piece of ambach; several small fires of cow dung are burning and spread a smoke of strong smell, which is the best protection from mosquito-stings. The events of the day are discussed here, the tobacco pipe and merisa pot going from hand to hand. In the middle of this open place the trunk of a large tree is erected, in which the drums are suspended. With them signals are given in times of danger, but more frequently they are used to accompany the dances of the young people. These public dances are among the greatest events in the lives of the young Shilluks; even old men and women, though not taking an active part, are highly interested in them; sitting before the huts in front of the dancers they constitute a chorus, who accompanies the transactions of the younger generation with loud acclamations or blamings. The dances generally take place during the dry season; they begin at about four o'clock in the afternoon, or, in case there is moonshine, later in the evening, and last from three to five hours or longer. As a rule one village invites its neighbours by a drum signal given in the early morning of the day fixed for a dance. On hearing this signal the young people show a great zeal in preparing their body, hair-dress and the ornaments worn on the occasion. They go to the village in groups or single, men and girls separately. Usually the youths perform some war-dance in full arms at first, in which the girls do not partake; they form a large circle in four or two rows, and while the drum is being beaten, begin dancing and singing war songs. The dance consists in jumping on the toe and at the same time moving slowly forward. These rhythmical movements are from time to time interrupted by a group of dancers violently rushing out of the circle, howling and shouting aloud, brandishing their spears with fierce looks, and performing mock fights or playing pantomimes, in which they exhibit very remarkable ability. Scenes from the hunting, pastoral and agricultural life are represented with such a dramatic vivacity that they richly deserve the applause they earn. DANCING AND
WAR-PLAYS

On a given signal, spears, clubs and shields are laid aside and put together in one place, and now the second part, in which the girls partake, begins. The latter have till then been waiting in a separate place, where the female lookers-on are gathered. Each girl selects her own dancer. First the men form again a

circle. Then the girls rush into this ring, each looking out for the man she intends to favour. She draws up in front of him, so that they look each other in the face; again two or four rows are formed, and the same dance begins anew, accompanied by drumming and singing.

The dances are in many cases repeated on four successive afternoons or nights; on the fourth day they frequently end in quarrels or real fights. The cause of this is the young men of one village casting their eyes on the girls of another village, and thus arousing jealousy. In such fights clubs are used, in exceptional cases also spears.

[Of a great war-play which was performed in honour of the missionaries, Dr. Giffen in "The Egyptian Sudan" gives the following description: "The first intimation we had of their coming, or rather of their presence, was a whoop and the sound of a horn that sent a chill, and kept it shooting up and down the spinal column. We rushed out on the veranda, and saw at the foot of our hill, and only a few rods away, that the clans had assembled. There were about one hundred men and boys with their spears and war clubs, their bodies shining with oil, and their spears shining from vigorous rubbing, while their faces were hideous with white and red paint of brick-dust and ashes. They kept leaping in the air, yelling and blowing that soul-sickening horn. Little by little they came toward us, stooping low, hiding behind trees, gliding back and forth until they were in front of the house. Then I stepped out and smiled at them, while suddenly with a yell that was not earthly, they sprang in the air, the first line made as if throwing the spear, and suddenly dropped down for the following ranks. Again they all sprang up into the air, yelling, dancing, singing, and brandishing spears, then circled around the house and attacked from another quarter.

These manoeuvres were kept up for some time, and they grew more excited and more wild all the while. Then, at a command from their chief, they ceased and began to dance. Dancing with the Shulla (Shilluk) means jumping up and down in the same spot, accompanied with a sort of chanting sing-song, throwing the arms over their heads and flourishing spears and clubs.

Again they formed in line of battle, five ranks deep, with a front of twenty, each man with spear and shield. The horn sounded the advance, and away they charged to the Doctor's house. They seemed to get the very spirit of murder in their faces. They charged in good order; the front rank, striking at an imaginary foe, dropped to their knees to allow the other ranks to strike over their heads, and then the horn sounded the

retreat. Around our house they went in a regular stampede, and forming in a line again in front of the house for another charge.

This they repeated a number of times. Then a crowd of women, who had followed their husbands and sweethearts to battle, acted the part of foe, only to be overcome by the brave warriors and driven back. This part was very amusing. One old body with great bravery marched out and charged, using her pipe as her weapon. The men were a bit rough in driving her back, and she was evidently afraid her dear pipe would come to grief, so she took it inside our house and when next we saw her she was in the thick of a fray with a long weed as her weapon of offence and defence“.]

The dry season is also the time for travelling. Relatives pay mutual visits, and marriageable young men go to the Nuers and Dinkas with spears, wire, stuffs, and dura, which they exchange for sheep and calves.

IV. RELIGION.

In the religion of the Shilluks three components are clearly distinguishable: 1. Jwok (*jwòk*) or God; 2. Nyikang (*Níkàniò*), the progenitor and national hero of the Shilluks; 3. ajwogo (*àjwògò*), the witch doctor or sorcerer. These three do not exist separate from each other, but have many relations amongst one another. There are still other forms of religious service, but they are not so prominent as the three mentioned.

”Jwok (*jwòk*) is a supreme being, residing above“. Whether he is regarded as creator is not sure. According to the sayings of some natives he surely is, but it seems probable that this belief, if there is such a one, is young, and must be traced back to Mohammedan or Christian influences. — On certain occasions an ox is killed as a sacrifice to Jwok, though this is done more frequently to Nyikang; prayers are also offered to Jwok, but according to my information, they have only one prayer to Jwok (for which vide page 171), while to Nyikang there are many. ”Praying“ to Jwok is expressed by a different word from that which serves for designating a prayer to Nyikang; the first is *lāmò* ”to pray“; its original meaning is probably: to conjure. In praying to Nyikang *kwachò* ”to ask for, to beg“ is used. While the prayers to Nyikang are sung, and accompanied by dances, that one to Jwok is only spoken, not sung, and not accompanied by dancing. Jwok has no visible symbols or temples, nor are the prayers to him offered by a priest or sorcerer, but by the chief or village-elder.

In the heart and mind of the Shilluk Jwok does not possess a deep-rooted rank. In some way they do attribute good and evil to him, and chiefly the

latter; when a person is ill, they may say: *grɛ jwɔk* "Why, Jwok?" The sudden and violent death of a man is regarded as being caused by Jwok. But I do not think there is any ethical motive in our sense underlying this belief; Jwok has simply killed the man for having offended him, probably without knowing it. The name of Jwok is used in a favourable sense in the following phrases of salutation: when a person arrives, he is saluted: *yi kɛl jwɔk* "you have brought Jwok"; to one starting on a journey they say: *yi miŋe jwɔk* "you may hold fast Jwok". — Jwok has also the meaning of "sickness"; the reason for this is the conviction that Jwok is the causer of sickness; "he is sick", they express by "he has Jwok", "Jwok is upon him".

Although the Shilluk does certainly not connect with the word Jwok the same notion as we do with "God", Jwok is doubtless the only word fit for being used in the Christian sense. It is true the word occurs in stories in rather a disrespectful sense, any being with more than natural powers being called a Jwok; but this is so in analogous cases with many African peoples, and will almost always be so in heathen languages; it can therefore not form a real obstacle for using the word in Christian preaching and literature.

[In older literature the name Kelge appears as that of the "creator of the Shilluks." I have never heard this name].

NYIKANG, AND
THE ORIGIN
OF THE
SHILLUKS

The tradition on the origin of man or rather of the Shilluks leads to the second and most important part of the religious practice of the people, viz. the worship of Nyikang. This tradition runs thus: A white or rather greyish cow, *dean aduk*, came out of the river; she brought forth a gourd; when this gourd split, a man and animals came forth out of it (vide page 178). The name of this man was *Kɔlɔ*; *Kɔlɔ* begat *Omarɔ*, who begat *Wat Mɔl* ("son of *Mɔl*"); *Wat Mɔl* begat Okwa. Okwa used to go to the riverside; here he met repeatedly two maidens who had come from out the water, they were very beautiful and had long hair, but the lower part of their bodies was like the form of a crocodile. One day Okwa seized the girls and carried them away. Their screams brought out their father, who till then had not been seen by Okwa. His face and the left side of his body were like human, but his right side was green of colour and had the form of a crocodile. When asked he declared his name to be Odiljil, he protested against his daughters being taken away by force, but afterwards consented. Okwa married the girls. The names of the two maidens were Nyakayo and Ongwat (*Nakāyo* and *Ōnwāt*). One of Nyakayo's sons was Nyikang; according to some this was the eldest child, while others say he was the youngest. Nyakayo had more children beside Nyikang; of one son the name is known, he was *Omqi*; the names of her daughters are (according to A. E. S.) Ad Dui, Ari Umker, and Bunyung. Okwa's second wife Ongwat gave birth to one son, Ju or *Bworɔ*. Okwa married



1.



2.

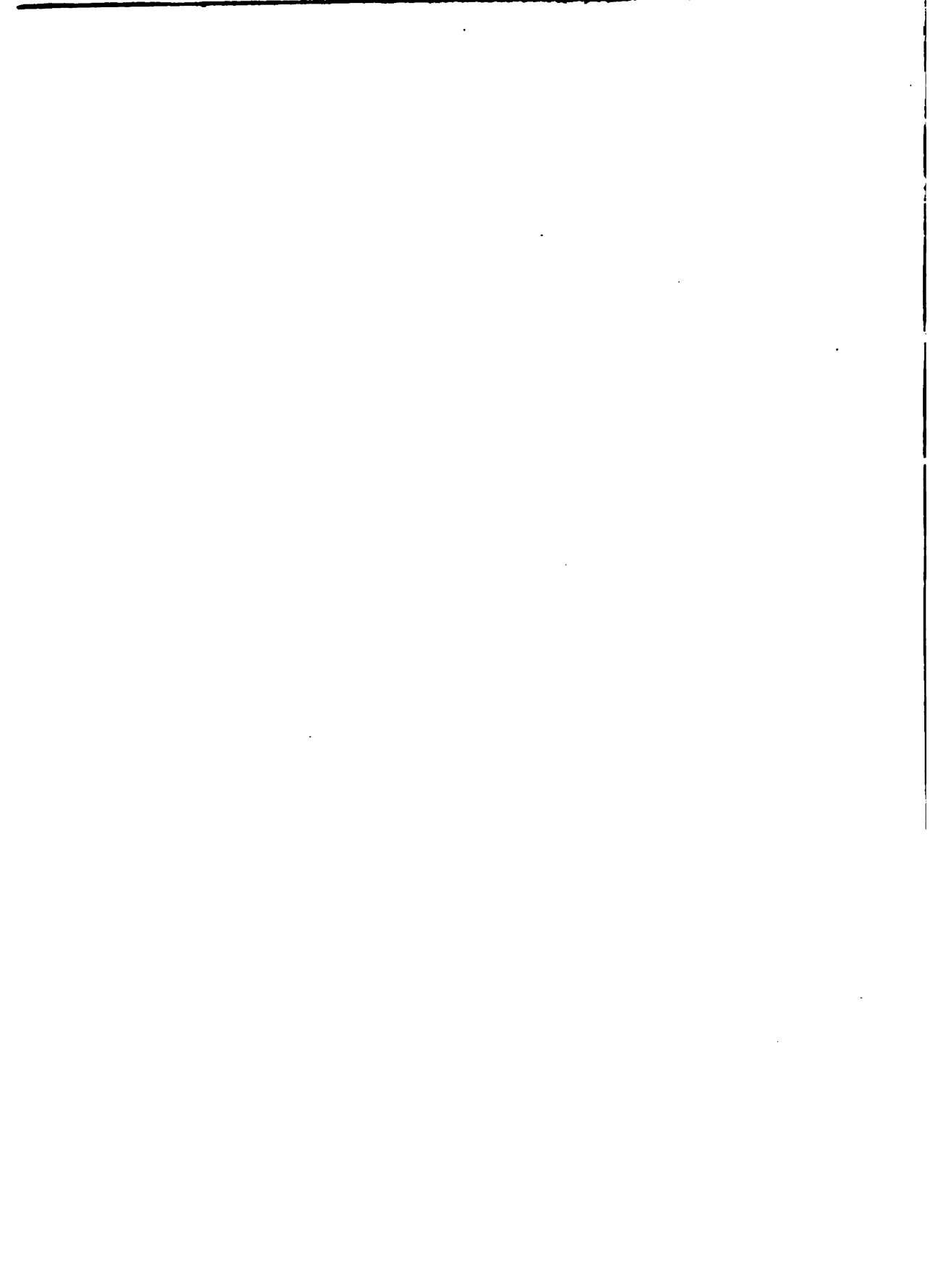


3.



4.

1. Village scene 2. "House of Nyikang"
3. A Shilluk giant
4. Typical group of Shilluks; bodies covered with ashes; at the left a Shilluk dog



a third wife, whose eldest child, a son, was called Duwat (*Duwqt*). The name *Dimq* also occurs as that of a son of Okwa, but I could not make out who his mother was. Nyikang was in form partly a man, and partly a crocodile.

[The exact pronunciation of Nyikang is *Níkàñò*, but the final *ò* is often omitted: *Níkàn*; the form *Nákàn* also occurs; in older literature the name is written Nyakam, Nyekom. *Níkàñò* is a composition from *ní, na* "son" and *Kāñò*, which is probably a proper name; thus *Níkàñò* means: "son of *Kāñò*." The name *Kāñò* occurs also in *Okāñò*, which is composed from *O* and *Kāñò* and means "descendant of *Kāñò*"; *Okāñò* is another name designating the Shilluk people. But about *Kāñò* the traditions, as far as they are known, say nothing. — Frequently Nyikang is simply called *riḡ* "king".]

Nyakayo (*Nakāyò*), the mother of Nyikang, exists up to the present time. Her residing place is about the junction of the Sobat and the White Nile. This is remarkable, as according to the tradition she did not emigrate with her son Nyikang, and yet does not now live in her original place, but in the Shilluk country. She sometimes appears from out the river, generally in the form of a crocodile, but at times in other forms. No worship or sacrifices are offered to her, but when a man or animal is taken by a crocodile, this is attributed to *Nakāyò*. When she does this, the people must not complain; it is rather an honour, when she takes her sacrifice from a village.

NYAKAO, THE
MOTHER OF
NYIKANG

In dubious judicial cases Nyakayo is resorted to as judge. The accused one is tied in a river, and a goat is bound and laid on the river-bank near by. This latter is done to allure a crocodile. If the accused one is taken by the crocodile (i. e. by Nyakayo), he was guilty. But not infrequently the delinquent, from fear of being lacerated by the crocodile, confesses his crime.

Between Nyikang and one of his brothers, probably Duwat, there arose a quarrel after their father's death; according to some, about who should follow the father in the chieftainship, others say it was a quarrel about cattle. As they did not come to an agreement, Nyikang together with *Omgi*, his brother, and his half-brother Ju (and his three sisters), left the country,¹ seeking for a new abode; when he started, *Duwqt* threw a digging stick after him, wherewith to dig the ground (or to bury the dead). Several tribes whom he met on his way, joined him, thus increasing the band of his followers. Nyikang settled about the mouth of the Sobat, and here founded the kingdom of the Shilluks. To increase the population of his new foundation, he changed animals and fabulous beings whom he found in the place, into men, built villages for them, and made them his subjects.

NYIKANG'S
EMIGRATION

While residing in the Shilluk country, Nyikang fought many wars, among

NYIKANG'S END

¹ "acquiring wings and flying away to the mouth of the Sobat", A. E. S.

others one against the sun and his son; vide page 159.

When he felt his end approaching, he assembled all the chiefs of his kingdom for a splendid festival. While all were merry, suddenly a great wind arose, and scattered all those present. In this moment Nyikang took a cloth, wound it tightly round his neck, and thus choked himself.¹

But many Shilluks firmly believe that Nyikang is still alive. The Rev. Oyler writes to me: "When I asked how Nyikang died, they were filled with amazement at my ignorance and stoutly maintained that he never died. If he dies, all the Shilluks will die. He, *Dāk*, and five other kings ascended to heaven, where Nyikang prays for the Shilluks (!). They say that he disappeared as the wind".

HOW NYIKANG
IS ADORED.

Nyikang is the ancestor of the Shilluk nation and the founder of the Shilluk dynasty. He is worshipped, sacrifices and prayers are offered to him; he may be said to be lifted to the rank of a demi-god, though they never forget that he has been a real man. He is expressly designated as "little" in comparison with God.

In almost every village there is a little hut dedicated to Nyikang, or to some other ancient king. In form it is like the common houses, but much smaller and more slender. On its walls sometimes rough drawings in white, red, and black colour are seen, consisting simply in line-ornaments or representing animals. These drawings are made by women, with white, red and black earth, and are renewed every year before the chief prayers are offered. These huts are commonly called *ket riṭ* "place of the king" i. e. of Nyikang. Besides these small huts they have a number of greater temples, which are in form like the Shilluk-hut, but of much larger size. They are found in most of the villages devoted to Nyikang. These "sacred villages" are, Akuruwar, Wau,² Fenyikang, Nyibodo (*Nībōḍo*), *Otono*, Nyelwal, *Oshāro*, *Oṭigḡ*, *Diḍigḡ*. These houses, the small as well as the larger, are the places where Nyikang is worshipped. In them, at least in some, a number of reliques are preserved, which are considered holy and are held in great veneration. Among these are a statue of Nyikang made of ambach-wood; the holy spear, drum, and shield of Nyikang, a digging stick, ancient metal ornaments and clothes, etc. Spoils from wars are also dedicated to Nyikang, and are preserved in the temples.

In times of need, when sickness or war are threatening, but above all when rain does not come in due time, the people assemble round the house of Nyikang and pray to him. This is done by dancing and at the same time singing prayers. At the beginning of the rainy season, when they are about to plant dura, the regular chief prayers take place; on this occasion an animal is slain as a sacrifice to Nyikang. Before the transaction of any serious business the elders of the village assemble around the temple of Nyikang, to ask for his counsel.

¹ Till the subjection of the Shilluks by the British all succeeding Shilluk kings have finished their lives by the same form of death.

² This Wau is not the place in the Bahr Ghazal Province, but is situated on the left bank of the White Nile between Taufikia and Kodok.

By Nyikang also oaths are sworn. The expressions mostly used in swearing an oath are: *Nikañ shet!* i. e.: "Nyikang indeed", "by Nyikang!" *Nikañ anan!* i. e. "Nyikang here!" or: "Nyikang now!" Another form is to couple his name with any of the sacred villages, as *Nikañ a Wau!* i. e. "by Nyikang of Wau!" Likewise *Nikañ a Nelwal*, etc. In their conversations they are constantly using these oaths; they often make promises under oath, which they, however, readily break without any fear of penalty. They swear also by Dak, or any other of the ancient kings.

SWEARING
OATHS BY
NYIKANG

Another mode of swearing, which is used in judicial cases only, is to swear by the holy spear (of Nyikang): the *ajwōgq* who keeps the spear, sacrifices a sheep and puts the blood upon the accused and the accuser, and offers a prayer that justice may follow. Now the accuser or the accused or both swear by the holy spear. If a person perjures himself, death is sure to follow as penalty.

Nyikang at times appears in the forms of certain animals, as ichneumons, rats, snakes, lizards, or in birds. The tree on which such a bird alights, is considered holy, and is henceforth dedicated to Nyikang; beads and pieces of cloth are suspended on its branches, sacrifices and prayers are offered below it. When once the Turks felled such a tree without knowing its destination, terror fell on the by-standing Shilluks; they walked in procession round the tree, filled the air with lamentations, and killed an ox to propitiate their ancestor.

HOW
NYIKANG
APPEARS

Though Nyikang is considered inferior to Jwok, sometimes the names of both are called simultaneously in the same prayer. In some prayers the name of Dak, a son of Nyikang, is also invoked beside that of Nyikang; but this is not frequent. It seems, however, that in some measure the nearest descendants of Nyikang, or rather the ancient kings of the Shilluks, enjoy some kind of veneration, though perhaps this may not be called religious. They sometimes talk about the *rōr*, which is the plural of *riḡ* king, and has in this connection the meaning of "Prophets", or one analogous to that of the "Judges" of the ancient Hebrews. In several villages there are huts, like those of Nyikang, dedicated to one of these ancient kings or "*rōr*".

NYIKANG AND
THE
"PROPHETS"

In the political, religious and personal life Nyikang takes a far more important place than Jwok. Nyikang is the national hero, on whom each Shilluk feels proud, who is praised in innumerable popular songs and sayings; he is not only a superior being, but also a man. He is the sublime model for every true Shilluk; everything they value most in their national and private life, has its origin in him: their kingdom and their fighting as well as cattle-breeding and farming. While Nyikang is their good father, who only does them good, Jwok is the great, uncontrollable power, which is to be propitiated, in order to avoid his inflictions of evil.

JWOK AND
NYIKANG

THE COWS
OF NYIKANG

The natives frequently speak of the "cows of Nyikang". This expression is used in two different meanings, one mythological and one real.

Once Nyikang caught a cow in the river in a fish-net. It had no ears or horns. This cow was the beginning of a sacred herd; if anyone touched them who was not of their attendants, he died. They live in the river and come out to feed at night. This herd was carried away; some say the Dervishes took them, while others affirm that it was the Turks. From the dung of this herd the "ashes of denying" were gained. The ashes were made by burning the dung of the sacred cattle. They are preserved at Wau and other villages dedicated to Nyikang, and are applied in ordeals, when cases of adultery are to be tried. When the woman has confessed, but the man denies, they take recourse to the "ashes of denying". An old chief, taking a spear in his hand, stands erect and offers the following prayer: "You Nyikang, the ashes are yours! If this man has not had intercourse with this woman, may he escape! But if he has had intercourse with the woman, may he die! If this woman accuses falsely, may she escape!" After this the chief takes some of the ashes on his hand and strikes the man with it. Then the one who has sworn falsely, will die.

The other application of the term is to cows devoted to Nyikang by the king. Each year the king gives a steer and a cow to the villages in which the cows of Nyikang are kept. The male is killed and used for food. If any person not belonging to the attending herdsmen, eats of the meat of these animals, he becomes a servant of Nyikang, and must take up his residence in that village. The female is kept for breeding purposes. The *Kwa Ob̄gḡ* (vide page 130) herd these cattle. The chief of these villages of Nyikang seems to be Wau. If an outsider tried to milk one of these cows, he would die.

SORCERY

The third factor in the religion of the Shilluks is the *àjwǒggó*, and what is connected with him; *àjwǒggó* is the witch doctor or sorcerer; the word is probably derived from *jwǒk* "God", and would then mean: "one who is dependent on God", or "who has to do with God". As his most prominent business is to procure rain, Europeans generally call him rain-maker. He is the mediator between the people and Nyikang; he leads the dances and prayers to Nyikang, and presides at the sacrificial ceremonies. He heals also sicknesses by administering charms. Sick people apply to him with the present of a sheep or goat, or even an ox; the animal is killed, and the contents of its stomach are laid on the sick person's body; or the skin of the animal is cut into strips and these are fastened below the knee of the patient. This is also applied as a protection against dangers on a journey. When in the dry season the cattle are brought across the river, the sorcerer has to prepare charms to protect them from being seized by crocodiles. Besides this he is able to perform miracles, to kill

a man by witchcraft, to prevent rain, and to cause the cattle to be barren. — There exist two kinds of sorcerers, the one whose functions are just mentioned, who plays an important and mostly beneficent rôle in public life and the official religion of the community, and another one whose doings are secret and who works for mischief. If this latter is convicted of his evil doings, he may be severely fined, or even sentenced to death. — Besides these the word *jal yaṭ* "man of medicine" is sometimes used; whether this is a synonym to *ajwōgō*, or whether it designates still a third class of "witch"-, or ordinary "doctor", I do not know.

When possessed by a spirit (or by *Jwok*?) the sorcerers become ecstatic; ECSTASY the same seems to be the case with a newly elected king; here it seems to be the spirit of *Nyikang*, which falls on his follower, vide page 149.

The texts contain many mythological tales and allusions, which may in former MYTHOLOGY times have formed part of the strictly religious belief of the people, but exist now merely as historical traditions, without having any active meaning to the present generation; this domain of their mental life is, however, not sufficiently known as yet to allow a decisive judgment. A reminiscence of sun-service is evident from 55, page 166. The Nile and Sobat are populated by water-people, who in figure are partly like men, partly like crocodiles or fish. They had, in the past, many intercourses with men. — According to some older writers the spirits of the Nile are worshipped. They have their own cattle-herds, which live with them in and on the banks of the Nile. They often dive up from the water, chiefly in misty weather. When a cow is fished out of the river, it is placed under the protection of the Nile-spirits and the sun-god¹.

The Shilluks have two expressions which may be translated by "soul" or SOUL, SPIRIT "spirit" of a living person: *wei* and *tīpō*; *wei* means "breath", and is the life-giving factor in man; the meaning of *tīpō* is "shadow" of a man, or "image", as seen when looking into clear, still water. — The spirit of a dead person is called *anēkō*; the word is derived from *nāgō* to kill; *anēkō* probably means "one who kills", or "who is killed". The *anēkō* is feared.

On the abode of deceased persons the Shilluks have but vague ideas; in one ABODE OF THE DECEASED of the texts the dead are called "the people of the village of God", *jē pā jwōk*. Whether they have a general belief in a life after death, is not known.

ISLAM
Islam does up to now not find much sympathy with the Shilluks. They prefer their own religion to that of foreigners. Only a few people who have for a longer time lived in close touch with Mohammedans, chiefly those who have served as soldiers, adopt the religion of Mohammed, or at least wear Mohammedan amulets beside their own charms. It is admirable that these people, Shilluks, Dinkas Anywaks, and Nuers, though having lived for centuries side

¹ This doubtlessly relates to the cows of *Nyikang*, vide the preceding.

by side with Arabs and other Mohammedan people, should have preserved their own heathen form of worship, and should, with a few exceptions, look down rather with contempt on the religion of the foreigners. Partly this is explained by their conservativeness and self-confidence, and partly by the fact that their intercourse with Mohammedans was almost exclusively hostile. Whether now that the Pax Britannica makes slave-dealing and raiding impossible and new ideas slowly penetrate the country, Islam will make greater progress, the future will show. A gradual peaceful conquest of the country by Islam is not improbable, because civilisation, as it comes to these people, wears an outspoken islamic stamp.

On Christian Mission work among the Shilluks vide the end of Introduction.

V. POLITICAL INSTITUTIONS.

RESIDENCE OF THE KING

The Shilluks are the only people of the Sudan who have a Kingdom¹. The king resides at Fashoda. His residence consists in a large number of huts for himself, his numerous wives and other members of his family and for guests. He possesses large herds of cattle, goats and sheep. When a person of some respect pays him a visit, the king presents him with an ox. — The royal robe consists in a leopard skin. They have also a coronation robe of leopard skin and ostrich feathers, which has been handed down from many generations. The present king has a gorgeous red robe presented by the governor, which he wears on occasions when he meets the higher English officials.

ELECTION

The kingdom of the Shilluks is hereditary in so far as the king must always be a member of the royal family, that is, of the descendants of Nyikang, and only a person whose father has been a king, may be elected. There are three houses of the royal family, and the king is elected from each of these royal branches in turn. If there are several brothers in the branch whose turn it is to have the kingship, upon the death of the king one of these brothers will be elected. But in case there is no vacancy during the life of these three brothers, then the sons of the eldest will be in line for the throne.

Fadyet is the present king. He is of the house of Kwat Ker. When he dies, the kingship will pass to the house of *Yō*; at the death of the king from the house of *Yō* it will be the turn of the house of *Nedok*. Thence it will return to the house of Kwat Ker, but not to a son of *Fadyet*, but to one of the king's brothers. When it has gone around the circle again, it will be the turn of a son of *Fadyet*. There seem to be two branches of each house, so that when a king dies, it will be the turn of his eldest son to become king, after five kings have reigned and died. There have been other royal houses, but they have lost their

¹) "king" is in Shilluk *riŋ* or *reŋ*; in older literature the word "bondu" is given as the Shilluk name for king. By Europeans the king is commonly called mek, which is a contraction of the Arab malik.

right to the throne. If all the sons of a king die, before it is the turn of one of them to become king, that family loses its royal prerogatives. A left-handed or otherwise deformed man cannot be crowned. When from such or a similar reason the son of a king fails to be crowned, his posterity loses the right to the throne.

As a rule only a man can be king; though once a queen reigned, she apparently did not command a great authority, vide page 149; and it is characteristic that in the lists given by Banholzer and Dr. Giffen her name is not mentioned.

The way in which the king is elected, vide page 122 ff. Of course frequently party intrigues are at work on these occasions, and it may have been not quite an uncommon occurrence that there were several candidates for the throne, supported by different factions; sometimes there were even two kings, residing in different places of the country.

The power of the king was, previous to the British occupation, absolute; he disposed on life and death of his subjects. The subjects had to pay heavy taxes in cattle, dura, boats, skins for clothes, and under certain circumstances, in persons also. POWER OF
THE KING

All judicial cases may be brought before the king, with whom lies the final decision. They have an unwritten code of law, providing fixed penalties and fines. Cattle thieves were formerly killed on the spot by the owner of the stolen property. If the thief escaped, but was located with the stolen thing, the owner demanded it. In case the thief refused to give it up and the owner was unable to get it by force, he then reported to his chief, and if he failed there, the matter went to the king, who punished the man perhaps by taking his property and some girls from his village for himself. JURISDICTION

In the case of certain infractions of the law the convict became the slave of the king, and could no more return to his home. These slaves are known as *tygi orok* ("men of crime") or *ad̄er̄o*. The king gives to such a man a wife. Their children are slaves at the royal court and are called *ad̄er̄o*. To the male descendants of such the king gives wives, and the females are taken to be given to male members of the *ad̄er̄o* class as wives. If the king does not have enough girls in the *ad̄er̄o* class to supply all the young men with wives, he buys free girls for the purpose, their descendants become also slaves.

In some cases the criminal becomes the slave of a chief; these are also called *ad̄er̄o*.

Murder cases were tried by a court of chiefs and the king. If the man was condemned, he was disgraced in many ways before the people. Sometimes he was led about the village with a cow-rope around his neck, and then executed by hanging. If a man was executed on account of a crime, his whole family

and everything he possessed became the property of the king.

DIVISION OF
THE COUNTRY

The country is divided into 63 districts (vide page 127), every one of which is presided by a district chief; each village again has its own chief. The district and village chiefs are appointed and may be deposed by the king. Quarrels and law-suits may be judged by the local or district chief, but an appeal to the king is always possible. Common affairs of a village and minor judicial cases are judged by the local chief together with the old men of the village. They sit on such occasions in a circle in the village yard, in the shade of a tree, if there is one. If the meeting is secret, or if the weather is bad, they assemble in the cow-house.

VI. ETHNICAL COMPONENTS OF THE SHILLUK PEOPLE.

EARLY
INHABITANTS
OF THE
COUNTRY

When Nyikang arrived in what is now the Shilluk country, the latter was inhabited by other tribes, who probably were partly of dark, and partly of fair colour. These inhabitants were either expelled or subdued and then incorporated into the Shilluk nation. This process is clearly reflected in the traditions. Among others Nyikang found the "red strangers" in the country, which he either defeated and made them tributary, or drove out of their residences (vide page 163 ff). These "red strangers" seem to be Arabs. But apart from them the traditions speak of fabulous beings who were partly man and partly animal; Nyikang fought with them, and when defeated, transformed them into real men and settled them in villages. They are probably the original negro inhabitants of the present Shilluk country, who up to this day form the essential part of the Shilluk people, a discrimination being made between them and the "people of Nyikang."

SOCIAL
ORGANISATION

The latter form, so to say, a nobility. The first in rank is the royal family and all members of it, that is all persons who can claim descendancy from Nyikang. The male members of the royal family bear the title *Kwa riḡ* "descendant of the king", and are shown special deference. In several of the historical traditions the king or the royal family expressly distinguish themselves from the common Shilluks; in these connections the name "Shilluk" is even used in an abusive way: "merely a Shilluk", vide page 233. Probably the name of the Shilluks *chōlḡ* means "black"; in some nearly related languages the word has this meaning. This makes it probable that Nyikang and his people, or, the members of the royal family, were originally of lighter colour, as only this would give them a reason for calling the population they found inhabiting the country, "blacks".



1. Shilluk Girls showing the way they wear the skin dress
2. Lotus flower along the Sobat River

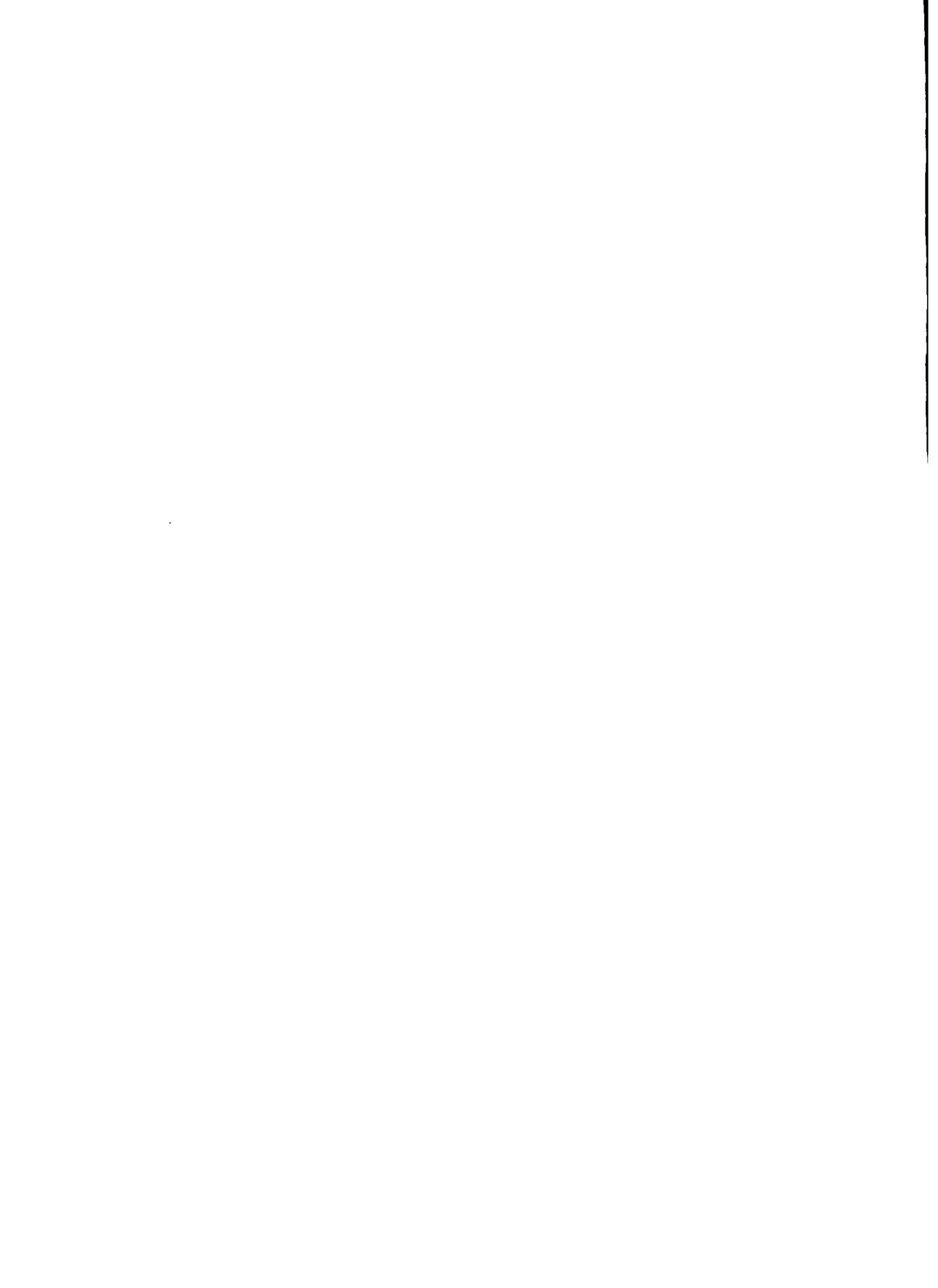




1. Group of Native Huts

2. Group of Boys

3. Girls Sewing School at Doleib Hill



So the coming of Nyikang into the Shilluk country would in fact mean an immigration of light-coloured people into a region already inhabited by black tribes. — Probably the word *Okāno*, which, as is shown on page XLI, is connected with *Nīkāno*, and means a descendant of *Kāno*, also designates only or mainly members of the royal family, and not the common Shilluks; on the Sobat the word is rarely used; but it is well known at Fashoda, the seat of the royal court.

There live among the Shilluks a number of "Nubians", called by them *Dḡi*; the word is derived from Dongola, and designates the Nubians (and perhaps other tribes) living west of the White Nile. These Nubians came into the country as captives, during wars, others came as fugitives. They are exceptionally numerous in Faina, a sub-district of Nyagir; they are known here as good cultivators of dura. Originally these were driven into this district by the Khalifa's people, and inhabit five villages, consisting of 104 domiciles; they are subject to the Shilluk chief of the district. — The Nubians play a certain rôle in the election of the king, vide page 122 ff. They bear the title *Nādwai*.

RELATIONS
WITH THE
NUBIANS

The Shilluks do not, as a rule, agree well with the Dinkas, their northern and eastern neighbours. The Dinka possesses more cattle than the Shilluk, and therefore looks down on the latter rather contemptuously. The Dinkas are said to have formerly lived on the right bank of the lower Sobat, but were driven inland by the Shilluks. Incited by Arabs, the Shilluks in former times frequently raided the Dinkas and carried away their women and cattle. They however live peaceably now, thanks to the fear they have of the new Government. The two tribes now and then pay mutual visits and also intermarry occasionally; a certain amount of trade is carried on between them.

RELATIONS
WITH THE
DINKAS

There are a few Selim Baggara in the neighbourhood of Kaka, but these people appear to visit the district only after the harvest to purchase dura from the Shilluks, which they are too indolent to cultivate themselves. The Kenana Arabs occupy the wells at Atara. They are disliked by the Shilluks on account of their dirty habits. Another branch of the Kenana Arabs inhabit a village close to Fadiang (*Fa dean* "village of cattle").

RELATIONS
WITH THE
ARABS

VII. MIGRATIONS AND HISTORY.

South of the Shilluk country there live, under different names, a number of tribes who likewise speak the Shilluk language (vide page 30 ff.), and who, in their physique, show strong resemblances to, and in some cases identity with, the Shilluks of the White Nile. It must be supposed that originally all these tribes lived in one place. Some of them still have traditions pointing to a common

ORIGINAL
SEATS OF THE
SHILLUKS, AND
WANDERINGS

origin and a common home. The southern mass of the Shilluk speaking people, the Gang, pretend to have come from north (vide Schweitzer, Emin Pascha; Berlin 1898, page 155), and, as will be seen below, the White Nile Shilluks have migrated into their present seats from south; so the original habitat of the whole people will have been in the country situated about the middle of their present seats, that is, along the shores of Bahr el Jebel. Here one division of the Shilluks, the Beri (*Bzri*, also written Beir), are still living. The rest of the Shilluks were forced to emigration probably by the arrival of more powerful and warlike tribes coming from east, viz. the Bari and Latuka, who up to the present time inhabit this country. The Shilluks, being thus expelled from their seats, emigrated in three directions: south, north-east, and north-west. The division wandering southwards are now known as Gang or Acholi, Shuli (on the identity of the names Acholi, Shuli, and *Chōlō* vide page 31); the north-eastern branch are the Anywaks (Anuaks). These two branches, viz. the Gang and the Anywak, have practically almost no differences in their dialect; they may be said to speak the same dialect, which differs from the rest of Shilluk dialects by the relative primitiveness of its sounds; to give one example, they have generally preserved *ch* and *p*, where other dialects have adopted the younger corresponding sounds *sh* and *f*. So these two may be regarded as direct branches of the original stock, who both must have branched off about the same time. That Gang and Anywak have been separated from the north-western section at an earlier period than that in which the latter was again divided into different sub-groups (vide below), is evident from the fact that all these north-western sub-groups still know of their common origin, whereas I have never met with a tradition pointing to relationship with the Anywaks and Gang.

The Anywaks have again been divided into three sections, whose residences vide page 30. From the Gang a number of smaller divisions have branched off into south-west, south and south-east: the Lur, (Aluru), Jafalu (*Jafaluō*, *Japaluō*), Lango, *Ja-Luō* (Nyifwa Kavirondo), Wagaya.

The third division first wandered north-westward, crossing the Bahr el Jebel, and subsequently probably resided in a place situated about the 10° eastern long. and 7° northern lat. That they have settled and lived in this region for a considerable time, is practically proved by the fact that on older maps a number of villages are situated here whose names begin in *Pa*, *Fa*; e. g. Fatil in the Dinka district *Rōl*; Fayot, Fawer, F'ayak, in the Dinka district Kich, and Fagak, in the Dinka district Twi (Twich). *Pa*, *Fa* is a word of the Shilluk language meaning village, home (Many villages in the Shilluk country have this same prefix *pa*, *fa*, vide 80; it is also frequent in the Jur country: Fampir, Fabuchak,

Fashien, and in the Acholi country: Fanyikuara, Fandikir, Faggeir, Fadjulli, Fadibek (from Schweitzer, Emin Pascha). This district is now inhabited by Dinkas, and their occupation of the country no doubt forced the Shilluks to emigrate once more. From here they went in north-eastern direction and thus came into their present seats on the White Nile and Sobat. *These last wanderings were carried on under the leadership of Nyikang*; they form the object of the traditions on pages 158 ff. Another part of this north-western section went westwards and formed the Ber (= Beri, vide 87) and Belanda or rather *Bgr*, vide page 44. The third part of this branch are the Jurs and the Dembos. Jur is a nickname given to the people by the Dinkas, it means "uncivilised tribe", "bushman". They call themselves *Luo*, a name which occurs again among several southern Shilluk tribes, vide 89; by the Bongos they are called Ber (vide above), thus showing in their very names the near relationship they have with other Shilluk divisions. — The Jurs have no cattle, they are renowned as iron smelters.

According to Schweinfurth (page 63) the Jurs themselves say that they are a part of the Shilluk people who (on account of over-population) emigrated from north (i. e. The White Nile region) into their present habitat, and that they call the name of their ancestor Oshuola = *Ochölq*. But on the other hand, Hofmeyer states that the White Nile Shilluks call the Jurs *Odimo*, that is descendants of *Dimo*. Now *Dimo* is a brother of Nyikang, whom the latter left. All the Shilluk traditions are unique in the assertion that Nyikang did *not* go northwards together with Dimo. So this would mean that the Jurs never wandered into the White Nile country, but went their way directly westward into their present seats.

[The suggestion on the migration of the north-western section, viz. that of the White Nile Shilluks, Jurs, Dembos, Belandas and Bers, as it has been outlined above, is in a remarkable way supported by traditions of the White Nile Shilluks, which Hofmeyer gives; according to these the origin of the nation was in the far east (i. e. east of the Bahr el Jebel). Nyikang led his people *from the east towards north-west*. After a long march *they crossed the Nile* (i. e. the Bahr el Jebel) and came into that region which is now called Bahr el Ghazal. From here the Belanda went westwards, the rest, after some time, travelling farther northwards.]

While nothing is known concerning the *time* of the earlier Shilluk migrations, we are able to fix the approximate date of the wanderings which resulted in the final settlement of the "Proper Shilluks" on the White Nile and Sobat. Mr. B. Struck, by taking into consideration all the available (written or unwritten) chronicles of African dynasties, has made a calculation on the average duration

THE RULING
ELEMENT
AMONG THE
SHILLUKS

of the reign of an African ruler. The number of years thus reached at is between 13 and 14 for each king. Now from the reign of Nyikang, who was the first Shilluk king, till to-day the Shilluks have had 28 to 30 kings; 29 multiplied with $13\frac{1}{2}$ leads back to the first quarter of the sixteenth century. About this time, then, the Shilluk kingdom was founded, or, in other words, during this period a probably fair-skinned tribe or clan became in some manner united with the Shilluks, and made itself the ruling factor among the latter. The first of these leaders and rulers was Nyikang, or possibly Nyikang is only a personification → the heros eponymos — of the foreign element in the Shilluk population. From those early days up to the present never a "Shilluk", i. e. a member of the original population, has been king, solely the "descendants of Nyikang" forming the royal family, from which the king is elected. Even to-day the descendants of Nyikang do not intermarry with the "Shilluks", they live in districts and villages of their own and enjoy certain privileges, thus forming the aristocracy of the nation. Second in rank are those Shilluks which migrated into the country together with Nyikang as his "followers" or "servants." They also possess several social privileges and state functions. The lowest class of Shilluks are the natives found in the country, when Nyikang and his adherents arrived. They may be designated as the "common people", the "subjects" in the state community. The second and third categories, and also the first, have no doubt been mixed by intermarriage. From the earlier centuries of the Shilluk dynasty but scanty historical data are known. The only reports we have are the list of kings (vide page 135), and a considerable store of traditions, dealing with prominent acts of single kings and important events which occurred during their reign. Some of these native records are printed on pages 141 ff.

RELATIONS
WITH THE
FUNJ

The first time the Shilluks enter history is about the beginning of the sixteenth century, that is at the same time when they took possession of their present seats. Beginning at this period they have, during almost two centuries, played an essential part in the history of the *Funj* people. The question of the origin of the *Funj* is as yet unsettled. In order to introduce the reader into the problem, I shall give a short survey of this remarkable people and their history.

The most common form of the name is *Funj* or *Fonj*, and *Fung*. *Funj* is in phonetic writing probably *Fon*, ending in a palatal *n*, and *Fung* = *Fun*, ending in a velar *n*. Of these two forms I suppose *Fonj* = *Fon* to be the older one. Foreigners who are not used to a palatal *n* standing at the end of a word, find its pronunciation difficult, and frequently substitute *ñ* for *n*, a mispronunciation which I myself have often heard in the Sudan. This *Funj*, *Fonj* is probably identical with the Shilluk word *bwon* "stranger"; in Shilluk as well as in Nubian *b* and *f* are interchanged; in Nuer the word for "stranger" sounds *fon*, and in

the Funj language the word "bunj" means "Arab", i. e. stranger; the identity of this bunj with Shilluk bonj, Nuer fonj and the name Funj can hardly be doubted. Now Bruce gives the singular of the name by "fungo", and the plural "fungi". *This is a pure Shilluk form*; *o* being in Shilluk the ending of the noun in singular, and *i* that of the plural. The meaning of the word "fungo" Bruce renders by "free citizen". (R. Hartmann [Die Nigritier] identifies the word Funj with the Ptoemphanæ of the ancients, and moreover compares it with a great number of African names of similar sounding; but his deductions have not convinced me.)

The present Funj are a negro people living in Sennar. Their colour is dark, but somewhat lighter than that of the Shilluks; they are of a strong, tall figure, with thin legs. Both sexes wear most artful hair dresses. They have leather shields in form almost like those of the Shilluks; their fighting arms are swords and missiles. The huts of the Funj consist in round walls with conical roofs. Their chief occupation is agriculture, but they have also some cattle. They are clever in smelting and working iron and other metals.

Their religion is Islam, but the older records are unique in stating that at the end of the 15th century they were heathens, and even when Bruce was in the country, many pagan practices had survived; it almost seems that at that time the people still were in their hearts rather pagans than true followers of Islam, though the latter had long before become the official religion.

The Funj country, Dar Fung, stretches on both sides of the Blue Nile. Its present boundaries are: on the north, Jebels Gereiwa and Rera; on the east, Jebel Agadi and the Fazogli district. Southwards, it extends to the Abyssinian frontier, and including the district of Keili and the northern Burun country, extends westwards towards the Dinkas of the White Nile. In the days when the Fung were a great power of the Sudan, their country included parts of Abyssinia, and large districts west of the White Nile.

About the beginning of the 16th century the Funj appear in history. At this time they founded the kingdom of Sennar, which, from then till about the end of the 18th century, was governed by a Funj dynasty.

Since the early days of their history the Funj must have lived in some connection with the Shilluks. This fact is stated by all travellers and explorers who have been in the country and have written on the subject. Sir James Bruce, a distinguished English traveller and writer, who visited Sennar in 1770, asserts *the identity of the Shilluks and Funj*. In his Travels into Abyssinia he says that in 1504 a hitherto unknown negro nation, which had till then inhabited the western shores of the Bahr el Abiad about the 13° northern lat., landed in canoes in the Arab provinces of the Gezira; they defeated Wed Ageeb, the

king of Sennar, and forced a treaty upon him by which the kingdom of Sennar became subject to the Funj, who subsequently took possession of the whole Gezira. "*This negro nation is in their own country called Shillook*".¹ In 1504 Amru, the son of Adelan, who was the first of their regents, founded his monarchy on the eastern shores of the Blue Nile, and built Sennar, which ever since has been the capital. "From this period until the time of my sojourn (1770) 266 years had passed, during which twenty kings had reigned². When the monarchy was founded, *the king and the whole nation of the Shillook were pagans*. Soon after they accepted Mohammedanism, and took the name Fungi, which they sometimes translate by "lord" or "victor", and sometimes by "free citizen" . . . but this term should be applied to those born east of the Bahr el Abiad only".

So the essence of James' report is this: The Funj are a portion of the Shilluk people, which, in the beginning of the 16th century, crossed the White Nile, conquered Sennar, founded a kingdom there, and henceforth were called and called themselves Funj. The source from which Bruce got this information, was the executioner of the royal court, whose chief office it was to put the king to death, as soon as in the opinion of the state ministers he was, from old age or on account of his misdoings, no more apt to govern the country. This same practice has been in use with the Shilluks up to the nearest past, with the sole difference that the Shilluk kings were strangled by their chief wife, not by an official. Bruce, having cured the executioner from a severe disease, gained the full confidence of this important person, who no doubt was well acquainted with the history of his people. Bruce also mentions the presence of Nubian (heathen) priests at the court of Sennar, who were, according to the executioner's statement, "great conjurers and sorcerers". From these Nubians Bruce heard of the "large mountains Tegla and Dyre" (= Jebel Tagale and Jebel Eliri in south-eastern Kordofan), from which their, the Nubians', forefathers had come into this country a long time ago, after they had been escaped there from a great flood.

According to the report given in The A. E. S. the rise of the kingdom of Sennar began in 1493. In that year Amara Dunkas (= Amru of Bruce?), the Sheikh of a sub-section of the Fung, either through the fortune of war or his superior capacity, succeeded in getting himself declared king of all the Fung tribes. These districts were inhabited by negroes belonging to the Nuba tribes, some of whom after the conquest remained in the country, while others emigrated into the mountains of Fazogli and Kordofan. Those who remained, embraced Islamism, intermarried with their conquerors, and, losing their language and nationality, were soon lost in the tribes known collectively under the name

¹ Bruce has never been in the Shilluk country, and had probably never before heard the name "Shilluk", he can only have learned it in Sennar from the natives.

² Thus the average reign of each king was a little more than thirteen years! vide above.

of Fung. King Baadi Abu Dign, who reigned from 1635—1671, attacked the *Shilluk negroes* and took a large number of slaves. The Shilluks at that time inhabited the country on both sides of the White Nile south of Kawa. Thence he invaded the mountains of Tagale and destroyed Kordofan, where he again took a large number of slaves. On his return to Sennar he built a number of villages in that district for his prisoners. The prisoners named these villages after those they had left, hence the number of villages now near Sennar with names similar to those in Jebel Nuba, Tagale, and other districts about Kordofan. In time these slaves supplied the kings of Fung with recruits for their armies. — In 1719 a king whose name was *Gaadi Abu Shilluk* ascended the throne.

In the first half of the 18th century the Fungs drove the Darfurians back, which had at that time dominion over the country east of the White Nile as far as the Atbara; the Fungs then again established their own authority on the banks of the White Nile. In 1770 they even wrested the province of Kordofan from the Darfur kings, but it was retaken by the latter five years later. This was about the time when the Dinkas emigrated from the Bahr el Ghazal and took possession of the right bank of the White Nile, under their great chief *Akwai Chakab*; by them the Fungs were expelled from the eastern shores of the White Nile into the Blue Nile region.

According to Cailliaud, a French writer, who was in Sennar about 1820, the "Foungi" came from the Sudan, crossed the White Nile and arrived at "Arbaguy" (= Herbagi of Bruce); here a great battle was delivered, in which the Funj were victorious, so that they became lords of the country; "they gave their name to a part of the Sennar kingdom in the Bouroum (= Burun) country, called also Jebel Fungi, where the soldiers of the mek live".

R. Hartmann, who visited the country in 1859/60, is of the opinion that the original home of the Funj is in Sennar. "They recruited their (black) soldiers from their military colonies, which were situated at the foot of the Sennar hills, and from Kordofan Nubas." "Between 1499 and 1530 the christian state of Aloa (Alwa) succumbed under the invasion of the Funj, who broke forth from the south of Sennar, and whose military force consisted partly of *Shilluks*". "The *Shilluks* are relatives of the Funj, whose intimate allies they were during the conquest of Sennar in the 16th century."

Cailliaud and the A. E. S. as well as Bruce give a list of the Funj kings, which, though differing in several items, is on the whole consistent. Bruce fixes the beginning of the dynasty in the year 1504, Cailliaud in 1484, and A. E. S. in 1493.

Leaving the question of the provenience of the Funj alone, the following can

be regarded as sure: 1. The kingdom of Funj was founded in the beginning of the 16th, or at the end of the 15th century. 2. the political influence of the Funj extended at times westward beyond the White Nile, as far as Darfur and Kordofan; consequently the Shilluks must also have been under the dominion of the Funj, as their country is situated on the way to Kordofan. 3. All writers confirm that the Funj have repeatedly transplanted great numbers of Shilluk and Kordofan prisoners into the Funj country, where they were settled, formed large colonies of their own, and finally submerged in the "Funj" nation. It was these large numbers of new settlers who formed the bulk of the Funj armies and enabled them to carry on their great conquests. 4. But it is not at all improbable that portions of the Shilluk people should have emigrated into Sennar of their own will; the coincidence of the arrival of the Shilluks in the White Nile region and the foundation of the Funj kingdom is remarkable; both events took place about the beginning of the 16th century; at that time the Shilluks inhabited *both* shores of the White Nile as far north as Kawa; consequently they lived in close contact with the people of Sennar, and it seems not unlikely that parts of them should have pushed forward into Sennar, the more so as they had only just arrived in the country and were not yet finally settled; such an emigration would also explain their now being limited to a relatively small district compared with the former much larger size of the Shilluk country. 5. The Shilluks themselves tell in their traditions of repeated and severe fights against the people of Sennar; they call the place where these wars were fought, Chai, and say it is close to Roseires on the Blue Nile, that is *east* of Jebel Gule, where the old capital of the Funj was situated. 6. Cailliaud in his book "Voyage à Méroé, names 50 villages beginning in *Fa*, in the Bertat and Fazoql country on both sides of the Blue Nile; as shown above, *Fa* is the characteristic prefix of Shilluk villages, being an abbreviation of *fa*, *pa* "village". It seems evident that these villages are originally settlements of the Shilluks who emigrated into these regions. 7. The Shilluks living in Sennar called the aboriginal inhabitants "*bwoñ* or *fwon*" (= Fonj, Funj) that is "strangers", just as to-day they call every one who is not a Shilluk: *bwoñ* (= *bwonj*), and finally this became the name of the "Funj nation". 8. It is possible that this Shilluk population in Sennar came to political influence and took part in the government of the state. This becomes even highly probable by a very curious remark of Bruce; where he translates the name Fungi by "free citizen" he continues: "Methinks they should not boast of the title "free citizen", because the first name of nobility in this country is that of 'slave', indeed they have no other title except this. If a man in Sennar feels himself not sufficiently respected, he will ask at once: 'Do you not know who I am? Do you not know I am a



Shiluk Women in arms for a mock-fight, carrying clubs, spears and a "club-shield"



Two men in arms



A Shiluk Warrior with two spears and a club; below knee strips of sheepskin. Note the tattooings on the breast



slave? Connecting with this word the same notion of pride, as one in England would say: 'Do you not know I am a peer of the kingdom?' All titles and offices are not respected, if they are not in the hands of a man who is a slave. Slavery is in Sennar the only true nobility". This subversion of social ranks becomes intelligible, if we assume a state of facts as suggested above, viz. that the Shilluks, and perhaps also, in a limited number, the Nubians, who lived in the country as a kind of military caste and still were designated as slaves, had in fact become the ruling race. They may even at times have possessed the throne, as the name of one of the Funj kings indicates: Gaadi Abu Shilluk. — Thus we understand also the report of the executioner from whom Bruce got his information: he was a descendant of the Shilluk immigrants, and considering the position the latter held at that time, he was not wrong in saying the Funj were originally Shilluks. The same is to be said of the Nubian priests, who claimed for their home the region of the Eliri mountains. 9. The present language of the Funj, of which Marno gives some 150 words, is not identical with the Shilluk language, but it shows unmistakable signs of a connection with the latter, a number of words being common to both, notably

Funj.	Shilluk.
<i>bunj</i> Arab	<i>bwoñ</i> stranger, Arab
<i>ibibia</i> ant	<i>bš</i> white ant
<i>kamas</i> to eat	<i>chāmō</i> to eat
<i>nañ</i> hippo	<i>nañ</i> crocodile
<i>lei</i> giraffe	<i>lāi</i> game
<i>jok</i> God	<i>jwōk</i> God
<i>kzlu</i> star	<i>kyzlo</i> star
<i>mine</i> dumb	<i>mīn</i> dumb
<i>kaj an</i> to-day	<i>kach an</i> this time
<i>ko-song</i> spear	<i>tōñ</i> spear
<i>luss</i> stick	<i>lof, loz</i> stick, club.

Thus out of a number of about 150 Funj words given by Marno 11 are Shilluk words; and, what is remarkable, these eleven words the Funj has *not* in common with its neighbouring languages Tabi and Bertat, they can therefore not be borrowed from these languages.

In 1786 the kingdom of the Funj totally disappeared. King Adlan was deposed by the Hameg (Hamej), a tribe living south of Roseires. Anarchy prevailed throughout the country, and the kings succeeded each other in such rapid succession that in the year 1788 four kings successively reigned. During the succeeding 33 years of anarchy the Hameg continued supreme, and under Sheikh Nasser they devastated the northern and eastern part of the Sudan with

fire and sword.

In 1820 the Turkish-Egyptian troops under Ismail Pasha occupied the country and defeated the Funj in the battle of Abu Shoka.

Apart from these expansions towards the Blue Nile the Shilluks of the White Nile have frequently waged wars against the Dinkas and Nuers, of which their traditions tell. More severely they suffered from never-ending raids by Arabs and Turks, undertaken for the purpose of stealing cattle and slaves.

CONQUEST OF
THE SHILLUK
COUNTRY

a) By the Turks. As early as 1820—1830 the Sudan was conquered by the Turko-Egyptian government, and was considered as part of the Turkish empire; but this hardly affected the political situation of the Shilluk kingdom, the Turkish rule not being strong enough to make its influence felt, except in levying at intervals heavy taxes in cattle and corn, and in making slave raids.

SIR SAMUEL
BAKER'S
EXPEDITION

b) By the Baggara Selim. In 1861 the Baggara Selim under Faki Mohammed Kher invaded the Shilluk country and plundered it thoroughly. Mohammed Kher married the daughter of the Shilluk king and practically made himself the ruler of the country. —¹ In the same year Sir Samuel Baker started for his expedition into the Sudan. His description of the Sudan at this period gives a melancholy picture of the results of Egyptian rule. He describes the provinces as utterly ruined and only governed by military force, the revenue unequal to the expenditure, and the country paralysed by excessive taxation; the existing conditions rendered these countries so worthless to the State that their annexation could only be accounted for by the fruits of the slave trade. — On this expedition Baker founded the military post of Taufikia on the right bank of the White Nile, near the mouth of the Sobat; this place has since then consistently been continued as a station for troops.

On Ismail Pasha coming to the throne in 1863 orders for the suppression of the slave trade were issued and on Baker's return journey in 1865, he found an Egyptian camp of 1000 men established at Kodok in the Shilluk country for the purpose. — Khartum was at that time the headquarters of the slave traders, who carried out their traffic under the cloak of legitimate commerce. The traders organised armies of brigands, and formed chains of stations, of about 300 men each, throughout their districts, which they had leased from Government. Raids were made on native tribes, who were obliged to submit, fly the country, or ally themselves to the slave hunters, to be used against other tribes.

CONQUEST BY
THE EGYPTIANS
1871

In 1871 the Shilluk country was finally conquered by the Egyptians and became a province of the Turkish empire.

In 1874 Charles Gordon was appointed Governor of the Equatorial Provinces, and at the close of the same year he could report to the Egyptian Government that the slave trade on the White Nile had received a deadly blow.

¹ The following data have with few exceptions been taken from The A. E. S.

During Gordon's absence in 1875, the Shilluk tribes in the neighbourhood of Kodok rose in rebellion against the oppression of the Government, and, had it not been for the presence of Gessi, an Italian adventurer who had joined Gordon's staff, Kodok would probably have been lost.

REBELLION
OF THE
SHILLUKS
1875

A great cause of disturbance in the Sudan was the appearance of the Mahdi Mohammed Ahmed, a native of Dongola; he began his career in 1881. The Shilluks and their country were in many ways affected by these troubles; not only did they with their own troops fight against the Mahdi, but their young men also formed a considerable and valuable part of the Anglo-Egyptian army.

DISTURBANCES
OF THE MAHDI,
BEGINNING
IN 1881

The Mahdists extended their invasions far into the Sudan and took possession also of the Shilluk country. But in 1890 the Shilluks rebelled against their oppressors: an Emir of the Mahdi Zeki, Tumul, was sent thither to quell the rebellion, with a force chiefly consisting of the Gallabat men who had fought bravely against the Abyssinians in 1889. During the whole of 1891 the war against the Shilluks continued, the Mahdists ("Dervishes") on more than one occasion being heavily defeated, and the communications between Omdurman, the residence of the Khalifa, and Bahr el Jebel being completely interrupted. Two steamers had stuck in the sudd in the winter of 1888, and had been taken by the Shilluks; desperate efforts were now made by the Dervishes to effect their recapture. In August, 1891, the Nuers were used as allies by the Dervishes, and succeeded in killing the king of the Shilluks. Soon afterwards, however, the Nuers turned against their allies and expelled them from the country south of Kodok, whilst the Shilluks inflicted a severe defeat on their enemy near Kodok, in December, 1891, and again in January, 1893. The war was waged with indecisive results till 1894, when the Dervishes finally crushed the Shilluks and murdered their king's wife. After that the Dervishes merely kept a small tax-collecting outpost at Kodok.

On the 10th September, 1898, Kitchener left Omdurman for the south with five gunboats and troops, and having destroyed a Dervish force of 700 at Renk, arrived at Kodok on the 19th, where he found the French expedition under Marchand. He left a garrison at Fort Sobat. This place has been relinquished since as a military post.

On 19th January, 1899, an agreement was signed between Great Britain and Egypt, defining the status of the Sudan, and laying down broad principles for its government.

In the same year, on the 24th November, the power of the Khalifa Abdallah, who was the successor of Mohammed Ahmed, was utterly defeated by the Anglo-Egyptian army at Um Dubreika; the Khalifa himself was killed. This victory finally stamped out the Dervish dominion in the Sudan.

FINAL
DEFEAT OF THE
KHALIFA 1899

EXPEDITION
OF THE
ABYSSINIANS
1898

In summer 1898 an Abyssinian force came down the Sobat. It arrived at Sobat mouth at the end of June, but, owing to the death of the leader, the expedition returned almost immediately, without having a hostile encounter with the Shilluks.

LATEST
EVENTS

In April, 1903, the Shilluk king Kur Wat Nyedok (*Nēdok*) was deposed for malpractices; his successor, Fadyet Wat Kwat Ker (*Kēr*), is now limited in power, and is subservient in most things to the Governor of the Upper Nile Province, a British officer resident in the town of Kodok (*Fashoda*). Gradually the whole Shilluk population was now brought under the more direct control of the Anglo Egyptian Government. The election of their king is now subject to the approval of the Governor General.

CHRISTIAN MISSIONS IN THE EGYPTIAN SUDAN.

BY CHARLES R. WATSON, PHILADELPHIA.

The "American Mission" of the United Presbyterian Church of North America and the Church Missionary Society of Great Britain are the two missionary agencies representing Protestant Christendom in the Egyptian Sudan. Both Missions began their work after the opening up of the Sudan through Kitchener's victory over the Mahdi forces at Omdurman: the Church Missionary Society in 1899 and the American Mission in 1900. In Northern Sudan they labor alongside of each other in a spirit of comity and cooperation, each developing such missionary work as the other may not have taken up at each station occupied by both societies.

The stations occupied by the American Mission in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: An ordained American missionary; a native ordained native pastor; an organized native congregation with 142 members; a boys' school with an enrolment of 210; regular congregational services; a clinic; a boys' orphanage or home.

Khartum North: Two unmarried American women missionaries and an American doctor; a girls' boarding school with an enrolment of 133 in both day and boarding departments; a boys' day school with an enrolment of 143; a clinic; regular preaching services.

Omdurman: An ordained American missionary; a boys' school with an enrolment of 80; regular preaching services.

Wad Medani: A colporteur evangelist with regular preaching services; a mixed school with an enrolment of 8 boys and 12 girls.

Atbara: A boys' school with an enrolment of 87; also informal services.

Wadi Halfa: A girls' school just opened, and informal services.

Port Sudan, Merowe, Suakin and Dueim: There are native Evangelical Church members at these centers, and informal services are held at the first three places.

The stations occupied by the Church Missionary Society in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: One unmarried English missionary; four native Christian women workers; a girls' school with an enrolment of 68.

Omdurman: A medical English missionary; two unmarried English women missionaries; three native Christian women workers; a girls' school with an enrolment of 51; a hospital and a clinic.

Atbara: An unmarried English woman missionary; two native Christian women workers; a girls' school with an enrolment of 38.

In Southern Sudan, among the pagan tribes, each Mission labors in a distinct territory. The American Missions's sphere of work and influence lies along the Sobat River; that of the Church Missionary Society lies along the upper reaches of the White Nile.

The American Mission opened work at Doleib Hill, in 1902 on the Sobat River just six miles from where this river empties into the White Nile. The American force here consists of two industrial missionaries, an ordained missionary and a doctor. A regular Sabbath morning service is held, and those engaged in industrial work, ranging in number from ten to two hundred, attend daily morning service. Evangelistic itinerating is done in adjoining villages. A boys' school has been maintained but with some irregularity. Some 3600 clinic patients have been treated. Agricultural and industrial training forms the chief feature of the Mission's work. The population of this region is from the Shilluk tribe, but Dinka and Nuers are also reached. The Mission is about to open another station farther up the Sobat River in the vicinity of Nasser, and a doctor and an evangelistic missionary have been appointed to this task.

The Church Missionary Society began its work at Malek, on the White Nile, about 1000 miles south of Khartum, in 1908. The British missionary force consists of two ordained men, a lay worker, and a doctor. The work is chiefly among the Thain, Bor and inland Dinkas.

The following sketch of the early missionary efforts of the American Mission will be of interest. In 1899, the Rev. Andrew Watson, D. D., and the Rev. J. K. Giffen, D. D., were commissioned to visit the Egyptian Sudan and investigate the possibilities for missionary work. This missionary reconnaissance resulted in a recommendation that the American Mission, whose work in Egypt

extended from Alexandria to Assuan and whose Evangelical Church members and adherents were going into the Sudan in considerable numbers as Government employes, should extend its work to the Sudan. Accordingly, the Rev. J. H. Giffen, D. D., and Dr. H. T. McLaughlin were commissioned as the first missionaries of the proposed Mission. They reached Omdurman in December, 1900. For some time, a rigorous prohibition of the Government forbade all missionary work among the Moslems of Northern Sudan. The work was therefore limited to the Evangelical and other Christian communities. In March, 1902, work was begun at Doleib Hill, among the black tribes of Southern Sudan. In establishing this mission station practically everything remained to be done. Houses needed to be provided; at first of mud, later of burnt brick, and later still of concrete. Provisions needed to be secured and gardening became a necessity, for no vegetables or fruit were to be had unless grown by the missionaries themselves. Problems of health became acute, as life and work were thus undertaken in a region and a climate where hitherto no white community had established itself. To these difficulties were added those of safety from wild animals, and especially innumerable snakes which infested the place until the land was somewhat cleared by agriculture. There were also the problems of establishing just and sympathetic relations with the people of the neighborhood. The early attitude of suspicion which prevailed is well illustrated by the following incident narrated by the Rev. Dr. Giffen in his interesting book "The Egyptian Sudan."

"We had been there for some months, and thought we had gained much confidence from the people. We had a friend visiting us and this chief, Ariu, had called in honor of our guest. After some conversation, our friend said to Ariu: 'Now you have a good and righteous Government; it will protect you, and will help you; it will fight your battles if need be. And these missionaries will teach your children, will help you to cultivate your lands, will find a market for your grain, and they have The Book and will teach you of God; you ought now to be quiet and peaceable. Till your lands and care for your herds.'

"After a good deal of deliberation and smoking, Ariu laid his pipe aside and replied: 'Master, you speak well. We had here the Turks (the old Egyptian Government) and they said, "Be submissive to us; we will protect you, we will fight your battles for you, we will teach you of God.'" But they took our cattle, they destroyed our villages, and carried our women and children into slavery, and they are gone. Then came the Ansar (the Mahdists) and they said: "Come with us, we have a great army; we will care for you and protect you; we will give you plenty to eat, and a good place to live; we have The Book and we will teach you of God." But they slew our men, and right here

where these missionaries built their houses many of our men fell fighting for their women and children. They took away our cattle, destroyed our villages, carried off our women and children, and they too have gone. Now you come and say: "We will care for you; we will protect you; we will fight for you; we have *The Book*; we will teach you." Master, you speak well; but we will see.'

"This brief, pathetic story, a review of their whole history, reveals everything."

The supreme problem in the new work was, however, the language, for the Shilluk language had never been reduced to writing, neither was any grammar of the language in existence. The missionaries sent to the Southern Sudan mission field labored successively to reduce the language to writing and to work out its grammar and vocabulary, but they were greatly hampered both by the burden of other work and by an entire lack of acquaintance with cognate African languages. However, the Rev. Ralph Carson and the Rev. Elbert McCreery especially were able to bring together considerable material bearing upon the structure and vocabulary of the Shilluk language, but it remained for the efforts with which this book is connected to set forth with adequate definiteness the grammatical structure of the language. These efforts became possible through a generous grant made by the Trustees of the Arthington Fund, to the Board of Foreign Missions of the United Presbyterian Church of North America under whose care the American Mission in the Sudan is operated.

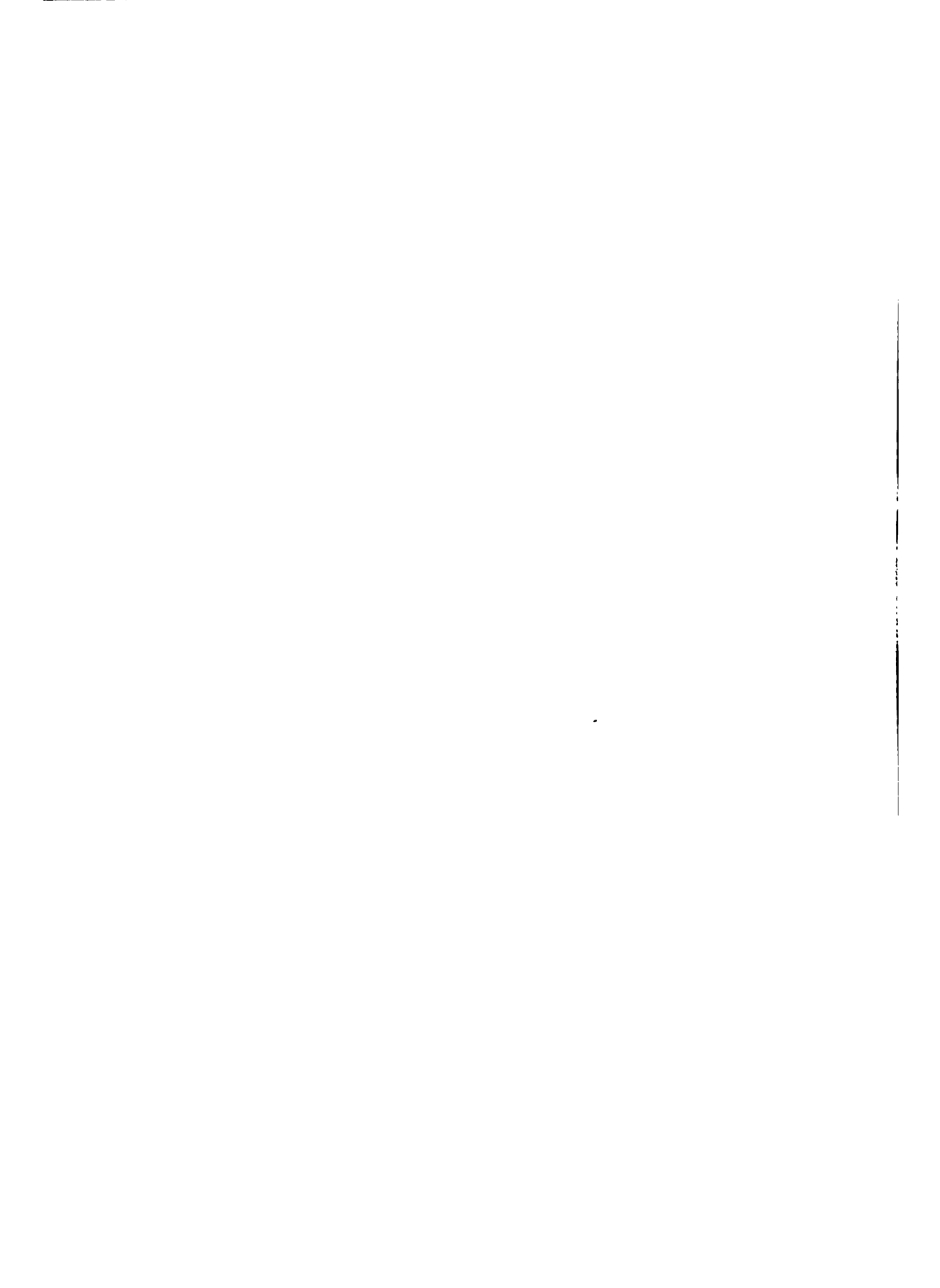
Among the successes of missionary work during the brief period of about a decade which has elapsed since this work was begun, may be enumerated the following important achievements: the ministry to the religious life of many Christians, Egyptians, Levantines and Europeans who entered the Sudan in Government service; the establishment of preaching centers and of both educational and medical missionary institutions whose Christian influence is steady and far-reaching; the solution of problems of health, of residence and of agricultural possibilities; the solid foundations laid for the mastery of the language; the winning of the sympathy of the people; and, finally, a hopeful beginning in the winning of some to Christianity and in the awakening of a spirit of inquiry in a much larger circle.

The most serious problem is the rapid advance of Islam into pagan territory through the aggressive efforts of Moslem traders and the pervasive influence of military posts at which are stationed Moslem troops.



SKETCH MAP

**TO ILLUSTRATE "WESTERMANN, THE SHILLUK PEOPLE,
THEIR LANGUAGE AND FOLKLORE".**



FIRST PART
GRAMMAR

FIRST SECTION: THE SOUNDS.

THE VOWELS.

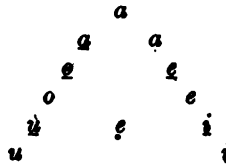
Enumeration of the Vowels and their Pronunciation.

- I. The *quality* of vowels is marked by signs *below* the letters, the *quantity* is marked by signs *above* the letters. Long vowels are marked by a line, thus: \bar{a} = long a. All vowels which have no mark above, are *short*.
2. *a* is the pure short "Italian" a, the same sound as in English father, only *short*, while \bar{a} in father is long. The short pure a does not exist in English, but in French, as \bar{a} mi, and in German hatte. Ex.: *kal* fence, *mak* catch!
- \bar{a} is a little narrower than \bar{a} , but wider than \bar{e} . The Shilluk \bar{a} sometimes, especially when pronounced rapidly, has a tendency to turn into \bar{a} , for instance *na* "child", and *ma* "which", when standing in compound words, are generally spoken \bar{na} , \bar{na} or even *ne*; \bar{ma} , \bar{ma} .
- \bar{e} (Bell *ae* low-front), as in English fat, man, perhaps a little more tending towards e, as in English let, well. Ex.: *ket* go! *bet* fish-spear.
- \bar{e} (Bell e mid-front) as in French *été*. This sound is not frequent. Ex.: *atet* ichneumon.
- \bar{e} (Bell eh mid-mixed), a very short, and almost voiceless sound, like e in below, fishes, or like a in idea. It is the so-called 'helping vowel'. The short \bar{e} does not occur at the end of a word, whereas \bar{e} very often finishes a word. In all these cases \bar{e} is written instead of \bar{e} . Thus \bar{e} at the end of a word is always to be read \bar{e} . Only where \bar{e} stands in the middle of a word, it is marked \bar{e} ; ex.: *nek* killed.
- \bar{i} (Bell i high-front) like i in bit, pity; ex.: *wifi* arrived, *kinau* thus.
- \bar{i} as in beer, keen, he, but *shorter*; ex.: *abikyel* six.
- \bar{u} (Bell a mid-back), a sound between \bar{a} and \bar{u} , like u in but; ex.: *gat* river.
- \bar{u} (Bell o low-back), as in not, folly; ex.: *gu* him, *gul* court, *nul* cut. If \bar{u} stands at the end of polysyllabic words, it is pronounced very faintly, so that often merely an \bar{e} is heard. But on close attention one will in most cases hear the \bar{u} . In analogy with \bar{e} , this \bar{u} ought to be written \bar{u} , but as it occurs at the end of words with more than one syllable only (and \bar{u} never occurs here), I always write \bar{u} instead of \bar{u} .
- \bar{o} like o in note, mote, but shorter and narrower, and without the final sounding of u, which the English o in note has. In French *seau*, German *so*, ital. *dolore*. Ex.: *lot* club.

ʏ (Bell u high-back), as in English full, put, ex.: *bʏ* to have not.
 u like Engl. fool, mood, but *shorter*. French sou. Ex.: *kudʊ* to be silent.

System of the Vowels.

3.



Long Vowels.

4.

All vowels, including *ɛ*, may be long.

ā (Bell a mid-back) engl. father, ital. padre, German Vater.

ɶ between *ā* and *ō*, almost as u in further; ex.: *fɶdɶ* to fall.

ē almost as a in careful, ai in laird, ei in heir; ex.: *tēro* people, *nēno* much.

ē as a in save, bale; ex.: *yējo* to sweep.

ȳ: *yȳt* roads.

ī: *chīn* bowels.

ī (Bell i high-front) as in meal, bear; ex.: *rīno* to run.

ō (Bell o mid-back), as o in mole, note, but narrower, and without the final sound of u, which is peculiar to this English o; ex.: *chōti* it is finished.

ū: *nūti* not yet.

ū as oo in fool, cool; ex.: *rūmo* to think.

Remarks.

5.

1. The vowels are pronounced with a soft aspiration (the so-called gradual glottid).
2. *i* and *u*, when standing in a closed syllable, that is a syllable ending in a consonant, generally are pronounced almost *ī* and *ū*.
3. In forming *ɶ* and *ī* the mouth is wider opened than in the formation of *u* and *i*; *ɶ* and *ī* may therefore be called wide vowels, while *u* and *i* are narrow. (In forming *u* the hind-part of the tongue is raised, in forming *ɶ* it is lowered; likewise in the formation of *i* the forepart of the tongue is raised, and in forming *ī* it is lowered.
4. According to their place of formation in the mouth *u*, *ɶ* and *o* are back (or velar) vowels, *i*, *ī*, *e*, *ɛ* are front (palatal) vowels.
5. The language has no nasal vowels.
6. *o* and *ɶ*, *e* and *ɛ* are not so strictly distinguished as is done in some other languages.

Diphthongs.

6. *ai* as *y* in *spy*. *au* as *ow* in *fowl*. *gi* as *oi* in *oil*.
ou as *o* in *note*, but the *u* sound is more distinct than in the English *o*.
ei almost as *ei* in *eight*, but the *i* is heard more distinctly than in English; *ei*
and *ou* are almost two-syllabic.

7. The sounds *ch*, *j*, *sh* and *tʃ*, when following a vowel, generally have a slight *i* sound before them, which combines with the preceding vowel to a diphthong. This *i* sound is, however, not expressed in writing, because 1. it occurs regularly before the said consonants, and 2. some individuals pronounce it so slightly, that in some cases one may doubt, whether it really exists. Thus *pach* "home" is to be pronounced *paich*; *gqch* "beaten": *gqich*; *banq* "to refuse": *bainq*.

This *i* sound is best heard in those cases, where the preceding vowel is *a*, *o* or *e*.

If, however, a vowel follows the above mentioned consonants, so that the word does not end in a consonant, but becomes two-syllabic, the *i* sound sometimes disappears altogether. The reason for this is, the connection between the first vowel and the second consonant not being so narrow here as is the case in a monosyllabic word. Thus "*gqch*" is pronounced "*gqich*", but *gōjq* hardly has any *i* sound. Likewise "*lach*" = "*laich*", but *tājq* = *lā-jq* without an *i* sound.

Semivowels.

8. *y* as *y* in *yes*; it has never the vocalic value as in the English *spy*.
w as *w* in *well*; *w* is sometimes pronounced with almost unrounded lips.
y and *w* are unsyllabic *i* and *u*.

When following a vowel, also when beginning a word, *y* and *w* have a slight *i* and *u* sound before them; thus *yēyq* to believe almost sounds *iyēyq*, *wqr* night and *awa* yesterday almost sound *uwqr*, *auwa*. These *i* and *u* sounds are not expressed in writing.

Combinations of consonant and semivowel are very frequent.

THE CONSONANTS.

Enumeration of the Consonants and their Pronunciation.

9. *b* as in English; Ex.: *banq* to refuse.
ch is a palatal *t*; in phonetic writing *tʃ*; it is therefore not quite the same sound as in *church*, *child*. The sound is articulated *further back in the mouth*, and therefore is *thinner*. Ex.: *chol* Shilluk. See also *j* and *sh*.

d as in English; Ex.: *d̄m̄o* to fall; when standing between two vowels, it is hardly distinguishable from *r*.

ḍ is an interdental *d*; put the tongue between the teeth-rows, so that it is visible from without between the teeth, then press it lightly against the upper teeth, and pronounce a *d*. Ex.: *ḍok* mouth.

f as in English; sometimes *f̄*, that is, an *f* pronounced with both lips (while *f* is formed by pressing the lower lip against the upper teeth, in forming *f̄* both lips are pressed together) is used instead of *f*. Ex.: *f̄n̄o* to divide.

g always hard, as in garden, gold, never as in George. Ex.: *ggn* him.

h occurs only in some exclamations; it is sounded a little stronger than the English *h* in he; e. g. *búh* exclamation of surprise (*u* followed by a strong aspiration).

γ might be called a fricative *g*; it is in the same relation to *g*, as *v* is to *b*. It might be compared with the Arabic Ghain, but is much softer, and its place of articulation does not lie so far back in the throat as that of Ghain. Ex.: *γen* him, *γam* thigh. In forming *γ* the back part of the tongue has nearly the same position as in the pronunciation of *u*, but the lips are of course not rounded.

j is a palatal *d*; in phonetic writing *d'*; it is therefore not quite the same sound as the English *j* in jest, just. It is articulated a little further back in the mouth, and therefore sounds thinner. Ex.: *jāgo* chief. — *ch* and *j* have the same place of articulation; the middle of the tongue's back is pressed against the hind-part of the hard palatum.

l m n are as in English. But *l*, when standing at the end of a word, is rolled, almost as the English pronounce the *ll* in well.

ñ is a palatal *n*; it is pronounced like *ñ* in cañon, or like Italian and French *gn* in signore, seigneur. Its pronunciation is somewhat difficult, if it stands at the end of a word; here sometimes foreigners pronounce *ñ* instead of *ñ*. This can easily be avoided by adding the so-called 'helping vowel' to *ñ*; instead of saying *len* war, say *lene*. Compare also such French words as Compiègne, Champagne, where also *ñ* ends a word. Ex.: *na* child.

ṅ is an interdental *n*, pronounced by putting the tongue between the teeth, as in *ḍ*. Ex.: *yaṅ eni* this tree.

ṇ is a velar *n*; it is pronounced like *ng* in singer, or like *n* in Con-go. Its pronunciation is only difficult at the beginning of a word. Divide: si-nger, and pronounce "nger" only; this *ng* is exactly the sound of *ñ*. Ex.: *fṇo* to divide, *ñālo* to cut.

p as in English.

r is formed with the tongue's end. It is not rolled (trilled), but pronounced

very slightly, so that often between two vowels, *r* and *d* are hardly distinguishable.

sh is formed farther back in the mouth than the English *sh*. It is nearly the same sound as the German *ch* in "ich, dich"; in phonetic writing ξ . When *ch*, *sh* and *j* stand before the vowels *a o y u*, they are accompanied by a hissing sound, so that they tend somewhat more to the English *ch*, *sh* and *j*, but they are never identical with them.

ξ is an interdental *s*, it is pronounced as the sharp *th* in *thing*.

t as in English.

ξ is the interdental *t*; it is formed just in the same way as ξ , only the tongue is pressed more tightly between the teeth, and thus a *t* is produced.

ξ is an interdental *z*, like *th* in these.

IO.

System of the Consonants.

	Mutes		Fricatives		Liquids	Nasals	Semi-vowels
	Voiceless	Voiced	Voiceless	Voiced			
Velars	<i>k</i>	<i>g</i>	—	γ	—	<i>ŋ</i>	—
Palatals	<i>ch</i>	<i>j</i>	<i>sh</i>	—	—	<i>ɲ</i>	<i>y</i>
Alveolars	<i>t</i>	<i>d</i>	—	—	<i>r l</i>	<i>n</i>	—
Interdentals	ξ	ξ	ξ	ξ	—	<i>ɳ</i>	—
Labials	<i>p</i>	<i>b</i>	<i>f, f</i>	—	—	<i>m</i>	<i>w</i>

Remarks.

- II.
1. The consonants *m*, *n*, *l* and *r* may form a syllable, thus having the quality and function of a vowel; in these cases they are designated thus: *m*, *n*, *r*, *l*; they may then also have their own tones.
 2. The consonants *g*, *k* may have a twofold pronunciation. When standing before a velar vowel they are articulated further back in the mouth than before a palatal vowel; the *g* in *gu* and *k* in *ku* lie farther back than the *g* in *gin*, and *k* in *kinau*; but this difference in pronunciation is not marked by different signs.
 3. Double consonants are rare, but are sometimes pronounced, for instance the *l* in *Chqlq* "Shilluk" is frequently pronounced distinctly long: *Chqllq*; I also heard *pqnq lum* to weed grass, besides *pqnq*; *kɔ́t é mmàkè* it is raining.

CHANGE OF SOUNDS.

The change of sounds takes a large and important part in the *grammar* of the Shilluk language.

12.

In order to show the changes which certain sounds have undergone, it is in some cases necessary to take the neighbouring related languages into consideration; they in many instances help to clear up transformations of sounds and to demonstrate older forms of sounds which from the Shilluk alone cannot be seen.

Change of Vowels.

Quantity.

Long and short vowels are in Shi. not always so strictly distinguished as is done in other Sudan languages. There is, in certain cases, some liberty in using a long or a short vowel; but in other cases again the lengthening or shortening of a vowel means different grammatical functions. The most important of the changes will be given here.

Frequently a vowel is long when standing in an open syllable, that is, a syllable ending in a vowel, but it becomes short, when standing in a closed syllable (a syllable ending in a consonant) of the same word: *yán* I, but *yá* I; *yín* you, but *yí* you; *nál* boy, *nāra* my boy; *jal* man, *jāl* man; *fá* not, *fá* not.

The demonstrative *n* (see 138) causes the preceding vowel to become long. The reason for this may be that *n* was originally an independent word (*én*), with a vowel of its own, the quantity of this vowel being added to the vowel preceding *n*: *nate* man, *nān* this man.

A vowel may be lengthened at will, in order to intensify the meaning of a word, e. g.: *é kùdò* he was silent; *é kùdò* he was silent for a long time, he remained in a deep, musing silence; *é tìgò* he is strong, *e nùqò* he is (something) in a high degree; *é tìgò yì rājò*, or: *é nùqò yì rājò* he is very, very strong in badness, he surpasses everything in badness, is exceedingly bad. Chiefly some adjectives may lengthen their vowel exceedingly, so that instead of one line above the vowel, two or three ought properly to be written: *kéch* strong *kéch* very strong, *ràch* bad, *ràch* or *ràch*, very bad; often when such an adjective is said twice (see 151), the second time the vowel is lengthened: *kéch kéch*, *ràch ràch*.

Interjections also may have short, long or very long vowel according to the degree of excitement which is to be expressed.

In fluent speech frequently a vowel is shortened, which is pronounced long, if the word is spoken alone.

13.

In the vocative case the (last) vowel becomes long: *nàtè* man, *nàtè o* man! (see also 129).

I 4.

Regular changes of vowel-quantity take place in forming singular and plural of nouns, and in forming the tenses of the verb. Of these only a few examples are given here, for more see 123, 156 ss.

Singular short vowel	Plural long vowel
<i>òkòk-òkòk</i> egret;	<i>òròk-òròk</i> astuteness.
Singular long vowel	Plural short vowel
<i>óbògò-óbòk</i> albino;	<i>gòjì-gòchì</i> sword.

In Verbs:

yà gòjò I am beating *yà gòch* I was beaten *yà nàgò* I kill
yà nẹka dān I killed a man.

Frequently a change of quantity coincides with a change of quality; see below.

Quality.

I 5.

Here again the changes in the formation of singular and plural and in the tenses and modes of the verb are of prominent importance; a few examples will suffice here; for more see 124.

It is particularly to be observed in the following examples that, as mentioned above, frequently change of quality and of quantity coincide, and that in some cases a change of tone is added to these two. No doubt these changes have influenced each other, one causing, or cooperating in causing, the other.

I 6.

A most prominent change is that of a long or short *a* or *ə*, and in some cases *ə*, being reduced to *ε*:

a > ε: *agàk-agékì* crow *ògwàl-ògwéì* frog *òywàk-òywékì* crane
ólàk-ólékì a fish.

ā > ε: *òlām-òlémì* sycamore *fāl-fét* spoon *kwàrò-kwéřì* pole.

a > ε: *raɿ* king (older form), *riɿ* (properly *reɿ*)¹ king (present form); *raɿ* is still used in a composition: *raɿ lābò* king of the people, and when possessive pronouns are added: *rāda* my king.

waɿò and *wéɿò* to arrive; *waɿ* heads, *wéɿ* *ni* heads of lions; *dak* third, *adek* three. Here always *a* represents the older, *ε* the younger form.

<i>ā > ε</i> : <i>bāgò</i> to boil	past <i>bək</i>	<i>fādò</i> to be tired	past <i>fét</i>
<i>fānò</i> to hide	past <i>fénì</i>	<i>kādò</i> to bring	past <i>kəl</i>
<i>kāgò</i> to ache	past <i>kək</i>	<i>kādò</i> to twist	past <i>kəl</i>
<i>nāgò</i> to kill	past <i>nək</i>	<i>kābò</i> to take	n. <i>képò</i>
<i>pānò</i> to fill	and <i>pəkò</i> to fill	<i>kādò</i> to bring	and <i>kəlò</i> to bring
<i>fādò</i> to be tired	and <i>fédò</i> to be tired		
<i>kādò</i> to twist	and <i>kédò</i> to twist.		

¹ In some words my materials give *ɿ*, where *ε* was to be expected; this is doubtless misheard. For "king" *riɿ* being introduced already, I keep this orthography instead of writing *reɿ*, which would be more correct.

ε, ē > ε: *òdèk-ùdèkì* a mat *òtèt-òtètì* a pot *òtòwèl-òtòwèlì* a fish
alèbò-álìpì a bird *òlèt-òlètì* hawk.

In all these cases except a few, the vowel ε has high or high-low tone. Even in the verbs with double forms, e. g. *fàdò* and *fedò* to be tired, the second form originates from a form with high tone, see 188. It is therefore hardly to be doubted that *the high tone is the cause of the vowel being reduced to ε*.

ο > φ > ε. The singular of the noun, and the present tense of the verb end in φ, which was no doubt originally ο. This φ is very often pronounced ε. The reason for this is that the emphasis (stress-tone) always lies on the stem-syllable, consequently the pronunciation of φ (φ) is neglected and is reduced to ε.

In the first instances it is the high tone, in the last the absence of a stress, which causes the reduction of a full vowel to ε.

A short, pure a, when lengthened, often becomes ā; there is a general tendency in the language to pronounce a long a as ā, so that it is sometimes difficult to decide, whether one ought to write ā or ā; often there are no doubt individual differences.

17.

àchwát-àchwátì guinea-fowl *kàl-kàlì* fence *dák-dák* pot
chàbò to mix past *chapa* *lāgò* to inherit past *laka*.

But mark the opposite: *nwālò* to touch past *nwátì* *nārò* to gnarl past *nari*.

18.

Long or short a or a > short ε. Here the coincidence of change of quantity with change of quality is the rule: a long ā or ā becomes a short ε. The shortening of the vowel is probably the prius; its consequence was a and a becoming ε.

<i>má</i> and <i>mé</i> which	<i>na</i> and <i>ne</i> child
<i>kepā</i> and <i>kepε</i> because	<i>jāgò</i> and <i>jεkò</i> to rule
<i>kādò</i> and <i>kεdò</i> to go	<i>kwālò</i> and <i>kwεtò</i> to steal
<i>lwān</i> and <i>lwεn</i> poor, worthless	<i>gwānò</i> to err, past <i>gwεn</i>
<i>gwārò</i> to snatch, past <i>gwεr</i>	<i>mā-mεk</i> aunt
<i>yat-yεr</i> tree	<i>ya</i> and <i>yεna</i> (from <i>yana</i>) to be
<i>lāgò</i> and <i>lεkò</i> to dream	<i>yābò</i> and <i>yεbò</i> to open
<i>pānò</i> and <i>pεkò</i> to fill	<i>lābò</i> and <i>lεpò</i> mud.

But mark: *rach* bad *rēnò* to become bad; *atēn-atēn* hat; *yεi-yāt* boat.

In the double forms of verbs the form with ā is the primitive, from which that with ε is derived; see 188.

a and ē change in: *nājò* and *nεjò* to know.

19.

e and ε change in: *átèt-átèt* mangouste *anénò-anén* red ant *òwèt-òwèt* a mat.

i and e change in: *wīdò* to exchange past *wēla*

lībò to come stealthily past *lēpa*.

vice versa: *yèt-yèt* scorpion, *yèt-yèt* a well.

i and e change in: *rĩnɔ* to run; past *a rɛni*.

o and u, u change in: *gɔrɔ* and *gʊrɔ* to tattoo, *r̄mɔ* and *r̄umɔ* to meet

ðk̄d̄d̄-ðk̄t̄t̄ hedgehog *mogɔ-mʊk̄i* beer *kɔch-kuch̄i* axe.

vice versa: *kudɔ* to pull out, past *kɔla*, *fudɔ* } to pull
nudɔ to cut, past *nɔla* *fɛnɔ* } out
l̄ugɔ to turn past *lɔgi*; *rum-orom* nose.

o and o change in: *ánón-anóni* a knife *ch̄or-ch̄or* vulture

b̄or-b̄or boil; and: *toch-toach* gun; this last example suggests that o was changed into o by an inserted a.

o and u change in: *kōdɔ* to fasten n. *k̄d̄d̄*; *chudɔ* and *ch̄olɔ* to avenge, *kuno* and *kōdɔ* to blow up.

20. The vowels e and o can in many cases be shown to be not primitive.

e < a.

<i>lɛk</i> tooth	Any. <i>lak</i>	<i>w̄ɛlɔ</i> to travel	Ba. <i>wala</i>
<i>kɛnɔ</i> gourd	Ju. <i>kano</i>	<i>kɛch</i> } bitter,	Nu. } <i>kagal</i>
<i>n̄wɛch</i> smell	Any. <i>n̄wai</i>	} sharp	} sharp
<i>nɛnɔ</i> to sleep	Nu. <i>nalu</i>	<i>n̄nɔ</i> to see	Nu. <i>nale</i>
<i>kwɛn</i> bread	Ju. <i>kwɛn</i> Nr. <i>kwɛn</i> , Bo. <i>kōā</i>	<i>n̄ɛnɔ</i> much	Nr. <i>n̄wan</i>
<i>kyɛn</i> horse	Ju. <i>akaja</i> Ga. <i>kasia</i> ;	(<i>chwe</i> fat	Nr. <i>chwaɔ</i>)
<i>an̄wɛn</i> four	Nr. <i>n̄wān</i>	<i>n̄yɛn</i> metal	Ju. <i>gania</i> .

In these words the form with a is doubtless the older one; in Shi. a has, from reasons not known, changed into e (or e).

21. e < ia.

<i>p̄ɛk</i> to be heavy	Any. <i>pyaē</i>
<i>t̄ɛk</i> to be hard	Di. <i>tyek</i> (<i>tyɛk?</i>) Bo. <i>tigo</i>
<i>p̄ɛchɔ</i> , <i>pȳɛchɔ</i> to ask	Ba. <i>pija</i>
<i>r̄ɛmɔ</i> blood, Ba. <i>r̄ima</i> ,	Bo. <i>trama</i> , Nr. <i>ryem</i> .

These words have originally the vowels ia, of which i probably is the oldest; see Bo. *tigo* and Ba. *pija*, *r̄ima*, here the second vowel, a, is not yet added. When a was suffixed, the first vowel, i, became unsyllabic, that is, it turned into y; this form is preserved in *pyaē*; a was then assimilated to i (y) and thus turned into e: *tyek*, *pȳɛchɔ*, *ryem*; finally in Shi. the y was absorbed wholly by e, and e remained; but, as the examples show, in many words both forms, e and ye, are still existing.

22. o < wa or ua.

w or u preceding an a has often assimilated the a, so it became o; in certain cases the u or w has then been wholly absorbed by o, so that ua, wa > wo > o.

Compare the following examples:

wá and *wó* we; *wá* is the primitive, *wó* the influenced form; likewise: *gwānɔ*

and *gwōn̄o* to scratch, *nud̄o* to cut, *nāl̄o* to butcher, *n̄ot̄o* to cut.

<i>k̄ē</i> to die	Ba. <i>tuan</i>	<i>r̄ōn̄o</i> to dive	Di. <i>rwan</i>
<i>ywōn̄o</i> to cry	Ga. <i>ywak</i>	<i>hwōk̄o</i> to wash	Nr. <i>lah</i> Ba. <i>lalaju</i>
<i>b̄ōr̄o</i> afternoon	Ga. <i>abwar</i>	<i>r̄ōd̄o</i> thirst	Ga. <i>orwar</i> Ju. <i>ryau</i>
<i>abw̄ok</i> maize	Any. <i>abach</i>	<i>n̄wōl̄o</i> } to bear, Ga. <i>n̄wala</i>	
<i>kwōr̄o</i> cotton	Ga. <i>waro</i>		} beget
<i>ḡōj̄o</i> to beat	Any. <i>gwai</i> Bo. <i>gba</i>	<i>ān̄o</i> what	Nr. <i>nu</i> , Di. <i>ena</i>
<i>chw̄o</i> man	Ga. <i>chwa</i> Nr. <i>chau</i>	<i>ȳo</i> road	<i>yu toch</i> narrow road
<i>chw̄ot̄o</i> to call	Nr. <i>chal</i>	<i>ogw̄ok</i> fox	Nr. <i>gwak</i> .

In these words *o* is evidently an original *a*; in Shi. the *a* has in all cases been assimilated by the preceding *u* or *w*, while in other languages the primitive *a* is preserved. In Shi. *nud̄o* "to cut", the vowel, *a*, is not yet added; in *nāl̄o* "to butcher", the suffixed *a* has dropped the *u*; here is no assimilation, but simply the elision of *u*; whereas in *n̄ot̄o* both vowels are contracted to one; an analogous case is *ān̄o* what; the primitive vowel is *u*: Nr. *nu* what; later an *a* was added; before this *a* the primitive vowel *u* dropped in Di.: *ena* what; in Shi. both vowels were first assimilated and then contracted: *n̄o* (the beginning *ā* does not belong to the stem, see 124) what. Note also *ȳo* road, but *yu toch* narrow road, and *yu Fak̄i* the way to F., from original *yu*; this older form is preserved in connections of the word with a determinative; later an *a* was added, which united with *u* to *o*.

Compare also the following words:

<i>om̄or̄o</i> roan antelope	Ju. <i>omar</i>
<i>ȳōm̄o</i> wind	Ga. <i>yamo</i>
<i>ok̄ok̄</i> blossom	Di. <i>gak</i> .

23.

These either have the same origin as the examples given above, the *w*, *u* having been dropped in both respective languages, or the original vowel is simply *a*, which, for reasons unknown, has become *o* in Shi.

It is of course probable that, in analogy with the development shown above, many, if not all, words with *w̄o*, *ȳo*, and perhaps also those with *o*, *ē* had the original vowel *a*, or *ua*, *ia*, though this *a* may no more be visible now in any of the related languages.

Some of these words show that the first of the two vowels (*ia*, *ua*) was *i*, *u*, and that the *a* was added later; compare *nud̄o*, *nāl̄o*, *n̄ot̄o*; and *atud̄o* goose, Di. *twol* (*twol*?), Nr. *twor*; *nud̄o* and *atud̄o* are the eldest forms; then *a* was suffixed, see above; in Nr. *twor*, *ua* became *w̄o* > *w̄o*, whereas in Shi. *atud̄o* was preserved, no second vowel being added here.

24.

If *a* is a secondary vowel, it must of course have been added for a certain purpose, by adding it the meaning of the word must undergo a change; this is

the case in *nudq* to cut and *nālq* to butcher. For more examples of the addition of a second vowel see 70.

A good example for *w* being dropped altogether in Shi. is this: *māgq* to catch, Ga. *mako*, Ba. *mok*, Di. *mwqk* < **mua* or **mwa*.

25.

A different evolution have

twqŋ male, Di. *wton*; *chōñq* to heap up, assemble, Di. *wchan*. Here again the primitive vowel is *a*, as is evident from *wchan*; now an *u* — in Di. preserved as *w* — was prefixed to the stem, and in Shi. was received into the stem, so *wchan* > *chwqñ*, *wton* > *twqŋ*. See also the formation of the passive 173 ss.

So we have two forms of adding a second vowel to the stem:

a) consonant + vowel + vowel: *t + u + a* > *twa*, *twq*, *tq*;

b) vowel + consonant + vowel: *u + t + a* > *uta*, *twa*, *twq*, *tq*.

Assimilation of Vowels.

26.

Some assimilations are treated above: *ia* > *iē*, *yē*; *ua* > *uq*, *wq*. Others are: *wich* head and *wuch*; *wiŋq* to arrive, and *wuŋq*: *i* has been assimilated by the preceding *w* and thus become *u*;

ya ū "I shall" is often pronounced *yo ū*, *ya ū*;

bugin "there is not", and *bigin*;

bū "not to be", and *bogon* "there is not" < *bū + gon*;

yigq to become, and *yogq*;

tyel foot, *tyāla* my foot;

bānēn it is, and *bēnēn*;

kī rē "with its body" becomes *kē rē*;

yī rē why you, but *ē rē*, why he;

kī "and", but: *wū kū bōqo* you and the smith: *i* is assimilated to the preceding *u*. *ān* this, *ēnī* that; an *i* has been affixed to *an*, and has turned the *a* to *ē*. (Note the change of tone in this last example: the low tone designates the nearer, the high tone the farther distance).

27.

Contraction and Elision of Vowels.

Some have been shown above: *ia* > *ya*, *yē* > *ē*; *ua* > *wa*, *wq* > *q*. Others are: *yī ū* "you will" > *yū*. *mī ēn* his mother > *mēn*. *wī ēn* his father > *wēn*.

Where two vowels of different words meet together, generally one is dropped:

kwārq a my grandfather > *kwāra*.

kwārq i thy grandfather > *kwāri*, and likewise all these connections.

afoachi ak these rabbits > *afoach ak*.

yī gwōk āñq what are you doing > *yī gwō ñq?*

yī kōbq adi what do you say > *yī kōb adi*, or: *yī kō di?*

In the nasalization of final consonants a final vowel is dropped: *jāgq* chief > *jāñ*; see 127.

Change of Semivowels.

In forming the singular and plural of nouns and the tenses of verbs, frequent changes of semivowels are to be observed. As is said above, the semivowels within a word are probably original vowels, *w* < *u*, *y* < *i*. In many of those cases where the *u* or *i* had a high tone, it has not become a semivowel, but has retained its original form. If the *u*, *i* with a high tone did become a semivowel, its tone was transferred to the following vowel; it is sometimes difficult to decide whether one ought to write *ú* or *w*.

28.

A few examples of the changes may be given here; for more see 124^{14 15}.

29.

g and *w*: *gḡgḡ* to work passive *gwók* *kḡbḡ* to speak passive *kwóp*
ógwḡk-ógḡk jackal *óḡwḡn-óḡn* cock
kḡtḡ and *kwotḡ* to drive *okwḡr-ókḡr* serval.

vice versa: *mḡk-mwḡk* dog-head fish.

o and *wo*: *kḡnḡ* and *kwḡnḡ* to help *notḡ* and *nwoḡ* to spit.

vice versa: *kwḡt-kḡt* shield.

w, *wo* and *u*, *wo*: *nwoḡ*, *nwoḡ* and *nutoḡ* to show.

30.

The vowel *u* has been preserved in:

kúḡnḡ to taste, past a *kwḡna*; *kwḡjḡ* to sew, n. *kúḡjḡ*.

nwoḡbḡ to knead, n. *núḡbḡ*;

gwḡk-gúḡk dog; *kwḡm-kúḡm* chair; *tḡjḡ* and *túḡjḡ* to tie.

Changes between *g* and *y*:

31.

gḡdḡ and *gyḡdḡ* to build; *kḡdḡ* and *kyḡdḡ* to dig

fyḡr-fḡr back-bone; *nḡrḡ* to let the milk down, *nyḡdḡ* to milk.

The vowel *i* has been preserved in:

gḡtḡ to sacrifice, and *gḡtḡ*; *ḡbḡch-ḡbḡtḡch* reed

lyḡch-lḡtḡch elephant; *kyḡdḡ* to refuse, n. *klḡdḡ*.

y < *w*: *yḡi* soul Di. *wḡi* *gwḡlḡ* and *gyḡlḡ* ring

32.

gyḡnḡ fowl Any. *gwḡnḡ* *kyḡdḡ* to refuse Ga. *kwero*

lyḡlḡ to save Nr. *lwḡl* *fyḡu* heart Di. *pwou*

kyḡn horse Any. *okwḡn*.

In most of these words the cause of *w* being transformed into *y* may be the following vowel *g*, *e*, which, being palatal, assimilated *w* into the palatal *y*.

Elision of an original *w*:

wḡrḡ and *ḡrḡ* to send, *ḡrḡ* relative by marriage Ga. *wor*.

33.

lḡn war Ga. *lwḡn* Ju. *lwḡn* *jḡ* people Ba. *gwḡa*

dḡl skin Ga. *odwḡl* *tḡn* egg. Nr. *twḡn*

nḡnḡ much Nr. *nwan* *mḡgḡ* to catch Di. *mwḡk*

nḡnḡ is probably < **nyḡn* < **nwḡn* < **nwan*.

In many of these examples it is to be noted that often a vowel preceded by a semivowel is short, but when the same word appears without a semivowel, the vowel is long: the quantity of the semivowel is added to that of the vowel.

34.

Elision of γ : $\gamma\acute{e}n$ and $\acute{e}n$ he.

Change between w , γ and r . — Though r is not a semivowel, it is to be treated here.

In a considerable number of words these three sounds may be interchanged at will. Compare what is said of the nature of γ in 9. γ and w are closely related (they are interchanged in just the same way in Ewe); now the friction which is produced in forming γ is, by some individuals, transferred from the back-mouth to the point of the tongue, the velar friction becoming a lingual one, that is, instead of γ an r is pronounced.

$w\acute{o}t$, $\gamma\acute{o}t$, $r\acute{o}t$ house	$w\bar{u}m\acute{o}$, $\gamma\bar{u}m\acute{o}$ and $r\bar{u}m\acute{o}$ to finish
$w\bar{u}m\acute{o}$, $\gamma\bar{u}m\acute{o}$ and $r\bar{u}m\acute{o}$ to cover	$w\bar{o}m\acute{o}$, $\gamma\bar{o}m\acute{o}$ and $r\bar{o}m\acute{o}$ to carry water
$\gamma\acute{e}j\acute{o}$ and $r\acute{e}j\acute{o}$ fish	$w\bar{o}r$ and $r\bar{o}r$ kings
wa , $w\acute{o}$ we, Di. $\gamma\acute{o}k$	$\gamma\bar{o}n\acute{o}$ and $r\bar{o}n\acute{o}$ to elect.

γ does not stand before i , o , and seldom before u ; here w takes its place: $na\gamma\acute{o}l\acute{o}$ - $na\acute{w}ul\acute{i}$ axe; $\gamma\acute{e}\acute{t}$ and $w\acute{o}\acute{t}$ a season, $\gamma\bar{a}d\acute{o}$ and $w\bar{i}d\acute{o}$ to pound.

In $\gamma\acute{e}\acute{t}$ - $w\acute{o}\acute{t}$ the change from γ to w has caused a change from e to o .

35.

Change between y and γ :

$y\acute{e}$ and $\gamma\acute{e}n$ he;

$y\acute{a}$ I

Di. γa .

y sometimes corresponds to j in Nr. and Any.:

yan I	Nr. jan	$ya\acute{t}$ tree	Nr. $ja\acute{t}$
$y\acute{i}n$ you	Nr. $j\acute{i}n$	$y\acute{i}ep$ tail	Nr. $j\acute{i}p$
$y\acute{o}$ road	Any. $j\acute{o}$	$y\bar{o}m\acute{o}$ wind	Any. $jam\acute{o}$
$yw\bar{a}n\acute{o}$ to cry	Any. $jw\bar{o}k\acute{o}$ and $j\bar{u}n\acute{o}$.		

Here probably j is the older sound; compare the analogous case, where in Shi. a j turns into y : 46.

36.

When a noun ending in u receives a vowel-suffix, a w is inserted between both; niu lion $niu\acute{w}\acute{i}$ lions; or, if u is part of a diphthong, it becomes w : $fy\acute{o}u$ heart, $fy\acute{o}w\acute{a}$ my heart; see 135.

Change of Consonants.

Interchange.

37.

Some consonants may be interchanged at will, one individual preferring the one, another the other consonant; often the same individual in the same words now uses the one, a little while later the other consonant. The younger generation of the people, and chiefly all strangers speaking the language, prefer the fricative sounds.

These consonants are :

ch and *sh* *ç* and *ʒ* *t̥* and *ʒ* *p* and *f* or *f̥*.

According to the general laws of evolution in African languages, *ch t̥ ç p* are to be regarded as the older, *sh ʒ ç* and *f f̥* as the younger sounds. — *t* never changes with its corresponding sound, which would be *s*; the natives are not able, unless expressly taught, to pronounce an *s*.

Assimilation.

38.

The consonants *k ch t̥ ç p*, when standing at the end of a word, can be pronounced in two ways. They are voiceless, that is a real *k ch t̥ ç p* is to be pronounced, if 1. the word stands alone or at the end of a sentence; 2. if it is followed by a voiceless consonant. They are voiced, that is, they are to be pronounced *g j d ç b* 1. if they are followed by a voiced consonant, 2. if they are followed by a vowel (an exception to this rule see 139 and 143). *But these consonants are always written voiceless.* This rule is suggested merely by practical regards: it would, for instance in school-practice, be troublesome, to write the same word with different sounds.

Real pronunciation

Usual writing

<i>çog jal</i>	<i>çok jal</i> the cattle of the man
<i>çok t̥ero</i>	<i>çok t̥ero</i> the cattle of the people
<i>rit̥ labo</i>	<i>rit̥ labo</i> the king of the people
<i>rit̥ t̥o</i>	<i>rit̥ t̥o</i> the king died
<i>kwob obwon</i>	<i>kwop obwon</i> the talk of the stranger
<i>kwop t̥ero</i>	<i>kwop t̥ero</i> the talk of the people.

39.

If one consonant of a word is interdental, the rest of the consonants in the same word, if *t*, *d* or *n*, become in most cases likewise interdental:

çan man, *çid̥o* to make straight, *çod̥in* hot season, *çod̥o* to suck, *çuod̥o* to rise, *çat̥adi* a pole for pulling boats; in some connections even the consonant of another word may become interdental: *yaç* tree, *duçin* large, *yaç duçin* a large tree; between *ç* and *ç* the tongue does not change its position. But observe: *ça tȳel̥o* heel, literally "base of the foot", here each of the two words is still felt as independent, therefore no assimilation takes place.

Assimilation is also to be observed in the law of nasalization :

40.

<i>k + n > ñ</i>	<i>ch + n > ñ</i>
<i>t + n > n</i>	<i>t̥ + n > n̄</i>
<i>p + n > m</i>	<i>gç + n > ñ</i>
<i>jç + n > ñ</i>	<i>dç + n > n</i>
<i>çç + n > n̄</i>	<i>bç + n > m</i>

Examples see 140.

Consonants influenced by vowels.

41. a) A mute voiceless consonant standing between vowels generally shows a tendency of becoming voiced. Thus nearly in all verbs in the present tense the second consonant is voiced: *kɔdɔ*, *gɔdɔ*, *gɔgɔ*, *kɔbɔ* etc.; and in those which have preserved a voiceless consonant, often, when the word is spoken rapidly, the consonant is pronounced almost voiced, or at least not as *k t* etc., but as a somewhat hard *g*, *d*, etc. (what in German phonology is called "voiceless lenis").

b) See 38.

42. Change between voiced and voiceless consonants.

1. See 26, Assimilation.

2. See 41, Consonants influenced by vowels.

3. Sometimes the consonant beginning a word shows a change between voicedness and voicedlessness:

Bachɔdɔ and *Pachɔdɔ*, Fashoda
bɔ and *pɔ*, or *fɔ* not

dɔkɔgɔ and *tɔkɔgɔ* dura-stick

dɔk mouth Any. *tɔk*; *dɔk* pot Nr. *tɔk*

gɛ they, probably reduced from *kwɛ*; see 131.

4. In the formation of plural a voiced consonant often turns voiceless: *afudɔ* pl. *afutɔ*; see 107.

43. Combination of Consonants.

The Shi. does not combine two or more consonants in a word without an intervening vowel. A consonant may be combined only with one or more vowels or with a semivowel, never with a second consonant.

44. If in the connection of noun and possessive pronoun or in the formation of plural two consonants meet together, one is always dropped:

nɔl boy *nɔl rɔ* my boy > *nɔrɔ*

yɔnɔ fisherman plural *yɔt* < **yɔnt*

nɔl rɔ thy boy > *nɔrɔ*

yɛch belly plural *yɛt* < **yɛcht*

pach village *pach rɛ* his village > *pɔrɛ*

dyɛl goat plural *dyɛk* < **dyɛlk*

wich head plural *wɔt* < **wacht*

woɔl gourd plural *lɔt* < **woɔlt*

An *n* has been dropped in certain cases of genitive-formation, *dɔk n tɛrɔ* becoming *dɔk tɛrɔ*; see 127.

45. If two consonants of two different words meet together,

a) both consonants may be preserved; this is generally the case, when the first of the two consonants is a liquid or a nasal one; *jal mɔkɔ* some man; *Gol banɔ* a proper-name, *Agun jwɔk* a proper-name; but *ɔgɔn gɛn* "where are they" becomes *ɔgɔ gɛn*; and *kal wɔn* your fence > *kal ũn*.

b) the 'helping vowel' is inserted: *lɛch* tooth, *lɛche lɛch* the tooth of the elephant; see 127.

c) a mute consonant is sometimes dropped:

ḍok cattle, *ḍo riḥ* cattle of the king
pach village *pā riḥ* village of the king
bat arm *ba jal* arm of the man.

d) *ch* turns into *y*, that is, an unsyllabic *i*:

wich head *wiy pām* head of the table
yech middle *yey nam* middle of the river.

Changes of single consonants.

46.

k. An original *k* is dropped in:

<i>wa, wq</i> we	Nr. <i>kqn</i> < * <i>kwqn</i>	<i>warq</i> shoe	Nu. <i>kwari</i>
<i>winq</i> bird	Ba. <i>kwen</i>	<i>orāp</i> spider	Nu. <i>korābe</i>
<i>um</i> nose	Ju. <i>kum</i>	<i>wūmq</i> to cover	and <i>kūmq</i> < * <i>kwūmq</i> .

The opposite state is in:

kwōrq cotton Ga. *waro* *kōnq* to pour out Ga. *ono* < **kwonq*.

Perhaps the primitive state in all these words is a beginning *kw*.

An original *k* has turned into *ch* in

chāṭq to walk Di. *kat, kawt* *kēch* bitter Nu. *kagal*, stem **kak*
kwach leopard Bo. *kogo*, Ba. *koka*.

An original *k* has turned into *t* in *alilit* bat, Di. *alich*, Ga. *olik*; here *k* > *ch* > *t*, *k* being the oldest, *t* the youngest form.

g. A primitive *g* has turned into *j*:

jē people, Ba. *gwea* tribe.

ch. *ch* has become *y* in connections described in 127.

j. *j* has become *y* in *wājḍ* aunt, and *wāi* (*wāy*).

t d, and *ṭ ḍ*.

1. At the beginning of a word; *t* > *r*.

rēmḍ blood Bo. *trama* *rōmḍ* and *tōmḍ* to fetch water, Ga. *twomo*.

ṭ > *r*: *ṭumḍ* and *rumḍ* to finish.

2. Within or at the end of a word.

t > *r*: *dwatḍ* and *dwerḍ* to wish, *tyetḍ* and *tērḍ* to carry; *gḍr* and *gḍt* corner.

t, d > *l*: *kētḍ* and *kēlḍ* to throw *kwātḍ* and *kwālḍ* to steal

kwotḍ to drive past *kwola* *lēḍḍ* to shave and *lyēlḍ*

notḍ to spit past *niol* *yādḍ* to curse and *yālḍ*

gōḍo to scratch past *gōl* *gwidḍ* to wink with the lips, *gwēlḍ* to wink.

ṭ, ḍ > *r*: *nētḍ* to laugh, n. *nyērò* *yieḍḍ* to cut, past a *yier*

riḥ king pl. *rōr*, *obēḥ* and *byerḍ* womb

rōḍḍ thirst Ga. *orwor*

wḍḥ steer, but *ware gḍt*, and *wḍr nam tai* a certain kind of steer.

Concerning $t > r$ (and $t > r?$) it may be remarked that in Nr. a final t is followed by a strong hissing sound, which sometimes turns into a rolled r , and thus makes the t disappear altogether. In the same way t may have become r in Shi., the tr in Bo. meaning an intermediate stage between t and r .
 $t \dot{d} > l$: $t\dot{a}d\dot{q}$ to cook, past $t\dot{a}l$ $w\dot{i}d\dot{q}$ to change, past $w\dot{e}la$.

More examples for these changes are to be seen in 182; there also the functions of some of the changes are described. The changes of consonants into the corresponding nasal sounds are treated in 140.

The changes of $t \dot{d}$, $t \dot{d}$ to 1. r , 2. l , and 3. n are doubtless to be traced back to different causes. — Observe also that $t \dot{t}$ at the beginning of a word change into r only, in the middle or end of a word they may change to r or to l .

INTONATION.

47. As in other Sudan languages, the intonation is an important and essential part in Shilluk grammar. Without paying close attention to it, it is not possible to master the language. Intonation is not to be confounded with *accentuation*, which means the stress laid on a particular syllable or word. Intonation means exclusively the highness or lowness of a syllable compared with other syllables. Each syllable has its own tone, which cannot, as is the case in European languages, be changed at will, but is altered only under certain conditions.

The tone can lie on vowels, and on consonants which have the function of vowels: $n \ m \ l \ r$. If in diphthongs only the first vowel has a tone-mark, it is understood that the second vowel has the same tone.

48. The Shi. has three original tones: a high tone, marked thus: \acute{a} , a low tone: \grave{a} , and a middle tone: \hat{a} . Two tones, and in some cases even three, may combine on one syllable. Generally it is the high and the low tone, which unite on one syllable; so we have the combinations low-high $\acute{\grave{a}}$ (rising tone) and high-low $\hat{\grave{a}}$ (falling tone). In the first case the vowel begins with a low tone and then rises; in $\hat{\acute{a}}$ it is the reverse: at first a high tone, which is lowered at the close of the sound. According to my observation in both cases the high tone is of longer duration than the low, and it seems to me that a particular stress lies on it (see below).

There are also combinations of the high and middle tone $\acute{\hat{a}}$, these are fairly frequent, while I have not met with a middle and high tone. One example of three tones on one syllable is given below.

49. The rising and the falling tone generally occur on syllables with a long vowel, but they are also met with on short vowels, just the falling tone often does so.

In this case the high tone is clearly prevalent, only just before the sound is stopped, the tone is lowered.

It is difficult to describe the tones or to give analogies for their pronunciation from European languages. In this particular case it is still less advisable, as the author of this book does not write in his own language, and does not feel sufficiently acquainted with English to give examples from it for illustrating the pronunciation of the tones.

[The English as well as other European languages does have different tones, one syllable or word being pronounced higher than others. The difference between European and Sudan languages is, that in the first the observation of the tone is not indispensable in speaking, the meaning of a word is not altered, whether it be pronounced with a high or a low tone; but in Sudan languages the tone is just as essential and integral as are vowels and consonants. Two words with the same sounds, but different tones, are quite different words, which in their etymology and meaning have nothing to do with each other, the conformity in the sounds is in this case to be considered as mere accidental. — On the other hand in European languages the *stress* or *strength* laid on a word is essential, it distinguishes the syllable or word which conveys the chief thought from those which are less important.]

Only some examples of each tone and combination of tones are given here; their pronunciation must be acquired by hearing them from the natives. The student should let a native pronounce these and other examples repeatedly, so long till he is not only able to hear the differences, but to imitate them to the satisfaction of the native. (To do that, one must really try to wholly quit the European mode of pronouncing a word; to give one example: When we pronounce a single word, or, the last word of a sentence, we generally lower the tone of the sound; the Shi. cannot do so, unless the word has a low tone; if it has a high tone, he will pronounce it high, whether it stands at the end of a sentence or not; just mark the first examples which follow here.)

Examples.

High tone: *lén* war, *fén* ground, *yán* I, *gén* they, *dyél* goat, *óbóí* foam.

Low tone: *tèrò* people, *ànàn* now; *dèàn* cattle, *pì* water. The high and low tone are easily distinguished, when both meet together: *ákyèl* one, *ádèk* three, *tyèlò* foot, pl. *tyél*; *ká è kò* and he said; *ják àk* these chiefs.

Middle tone: is not so easily distinguished, and may be confounded with the high tone. Examples: *ótwoŋ* cock; the second tone is a little lower than the first, yet it is distinctly not low; *gát* pl. *gát* riverbank; *kífà* in order that.

Rising tone: *gé bèn* all of them, *ótwoŋ* hyena; (these examples are easy, be-

50.

51.

cause a high tone precedes the rising one, the tones are like this: ~; mark the difference between "cock" and "hyena"!); *fúk* a water-pot, *yó* road, *Dák* a proper-name.

Falling tone: *é tók* he is absent, *tók* is hard. When a high tone is followed by a low tone in the following syllable, the high tone itself sometimes is lowered at its end, so that instead of **ábà*, sometimes **ábà* is heard.

High and middle tone: *áwén* when? *wú kí mèn* you and who? *é* yes.

High-low-high tone: *dút* dowry.

In the texts and dictionary the high-middle tone is generally rendered by high-low tone.

52.

Examples of words which have the same sounds but different tones:

<i>ótwoón</i> cock	<i>ótwoón</i> hyena	<i>léu</i> hot season	<i>lèu</i> a small lizard
<i>lànó</i> nebbak-tree	<i>lànò</i> to spend the night	<i>má</i> which	<i>má</i> aunt
		<i>màr</i> green	<i>már</i> because
<i>láu</i> skin	<i>làu</i> spittle	<i>ókók</i> a fish	<i>òkòk</i> egret
<i>lèlè</i> flint-stone	<i>lèlè</i> to be smooth	<i>wàn</i> year	<i>wán</i> eye.

53.

But such words are not nearly so frequent here as they are in western Sudan languages; this is so chiefly from three causes:

1. the words consisting of only one consonant and one vowel, which prevail in the western Sudan, are not numerous in the eastern languages, these last having augmented the primitive stem by prefixes and chiefly by suffixes; see 63. These additions were in most cases a sufficient means for distinguishing the stems from each other, thus the distinction by tone became in many words superfluous, and consequently disappeared, or was mechanized.

54.

2. In the eastern languages, at least in some of them, the tone developed into quite a different function, which the western Sudan languages do not have. Here the tone is exclusively *etymological*, that is two or more words which have the same sounds but are of quite different etymology, are distinguished from each other by different tones. In the eastern languages this function is also preserved, but it is almost being suppressed by the *grammatical* function of the tone, that is, *grammatical categories are expressed by difference of tone*. Copious examples for this rule, which is a characteristic feature of the Shi., are given in 122 ss.

55.

A few illustrations will suffice here:

a) singular and plural by different tones:

<i>kyén</i> pl. <i>kyén</i> horse	<i>dák</i> pl. <i>dák</i> pot
<i>byèlè</i> pl. <i>byél</i> dura	<i>jách</i> pl. <i>jách</i> shoulder
<i>bói</i> pl. <i>bói</i> net	<i>ótór</i> pl. <i>ótór</i> ford
<i>dók</i> pl. <i>dók</i> mouth	<i>alün</i> pl. <i>alün</i> somersault.

- b) the vocative always receives high tone on the last syllable:
bèḡḡ smith, but in addressing: *bèḡḡ!* o smith!
màyḡ mother, but in addressing: *màyḡ!* o mother!
nàtè man, but in addressing: *nàtè!* o man!
Dāk a proper-name, but in addressing: *Dāḡ!* o Dāk!
- c) The personal pronouns have high tone; see 130. Note also the mechanized tone in the possessive pronouns and the numerals, 134, 152.
- d) the tenses and modes of the verb are distinguished by tone:
to eat: present active *chàmḡ*, passive *chám*, verbal noun: *chám*
to work: present active *ḡḡḡḡ*, passive *ḡwòk*, verbal noun: *ḡwòk*.
3. Into the Shi. the accentuation or stress (the dynamic tone) has, probably by hamitic influence, been introduced, and it is often difficult to distinguish intonation from accentuation. This is not so much the case in single words, but in groups of words, in which stress is laid on a particular word; generally this is a word with high tone, so that high tone and stress unite on the same word or syllable; and on the other hand, a stress falling on a low tone, raises the tone of the syllable.

56.

Change of Tones.

57.

The intonation is in Shi. not of that regularity which is found in the western Sudan languages. Though most changes obey fixed laws, yet many seem rather arbitrary, and I have sometimes met with the baffling fact that a word or a connection of words were, at different times, pronounced with different tones. Generally a word, when pronounced single, has its fixed tone, but in connection with other words the intonation changes very strongly, adapting itself to or contrasting with, its neighborhood (*rhythmical* tone).

Most of the changes may be classified under two headings, viz. assimilations and dissimilations.

Assimilation of Tones.

58.

yít pl. *yíḡ* ear; but *yíḡé* *kyé* ears of the horse
òkòk pl. *òkòk* flower, but *òkòkí* *yaḡ* blossoms of the tree
àḡḡ pl. *àḡḡ* bag; but *àḡḡé* *nàtè* the bags of the man.

In all these words the plural has low tone; but in connecting the words with a genitive, a high-toned *é* is added; the high tone of this *é* causes the preceding syllable to become also high.

ḡúòk dogs *á* my, *ḡúòká* my dogs; this is analogous to the preceding examples.
ká "and", *é* "he", *kò* "said" but connected: *ká é kò*.

yá I *ḡḡḡḡ* work, *yá ḡḡḡḡ* I am working; the low tone of *ḡḡḡḡ* causes the *á* of

yá to add a low tone to its high tone; this low tone on *á* is, however, pronounced but very faintly, sometimes only *á* is heard.

Dissimilation of Tones.

59. *gín* thing *à*n this, but *gín* *à*n this thing, *gík* *à*k these things.
*nà*n crocodile *à*n this, but *nán* *à*n this crocodile.

Here the reason of the low-toned noun becoming high-toned is the stress which is laid on the noun.

Many references to intonation will be found in the following paragraphs, they are treated there together with the grammatical functions they exercise.

Accentuation.

60. In words with more than one syllable the accent (or stress) lies on the stem-syllable. When a syllable with low tone has the accent, this low tone frequently becomes high.

SECOND SECTION:
FORMATION OF WORDS.

The stems of the Shilluk-words are monosyllabic. A word may consist in
1. a vowel.

á sign of the past, *á* it is, *á* which, *ú* forming the future; and the personal pronouns when suffixed: *a*, *i*, *é*; but these last, being unseparably connected with another word, are not independent words; and the rest are likewise mere particles; no noun or verb in Shi. consists in a vowel only.

2. a consonant and a vowel.

This is the oldest form of the word in the Sudan-languages (comp. Die Sudansprachen, page 14), but is not very frequent in Shi. now. Examples: *bá*, *fá* not, *bé* in order to, *bú* to have not, *chá* time, *chá* to be going to, *chí* wife, *ché* to begin, *chū* bones, *dá* to have, *dè* sign of perfect, *dè* but, *gá* piece, copy, *gé* they, *gə* him, *gū* a big fish, *jé* people, *kā* to go, *ká* place, *kí* with, *ko* to say, *kū* thief, *má* aunt, *ma* because, *mi* mother, *ná* as, *né* as, *ní* to use, *na* child, *nu* lion, *pi* water, *rè* why, *wá* we, *wú* you pl., *yá* I, *yí* you, *yǎ* road.

Not in all these words the primitive form, consonant + vowel, is original, some are apparently shortened from longer forms, but in others it is not clear, whether the short forms are mutilated from longer ones, or whether the words consisting in more than one consonant and one vowel have evolved from the corresponding primitive forms. Compare these examples:

bá, *fá* not, *fá* it is not

bé in order to, probably from *bia*
to come

bi to come — *bia* to come

bú to have not — *búnə* to have not

chá time — from *chan* "day, sun"

chá to be going to — *chamə* to be
going to

chí wife — *chyek* wife

ché to begin — *chəgə* to begin

chū bones, sing. *chōgə*

gi thing — *gin* thing

kā place — *kāch* place

kā to go — *kāđə* to go

ko to say — *kōbə* to say

ma because — *mar* because.

3. a consonant and a diphthong.

bai buttermilk, *bgi* mosquito, *bgi* net, *lai* game, *lau* cloth, *lau* far, *lau* spittle, *nau* thus, *nau* cat, *ygi* boat, *ygi* hair.

4. a consonant and two vowels.

bia to come; this is probably derived from *bi* to come.

5. a consonant, vowel, and consonant. This is by far the most fre-

61.

62.

63.

64.

65.

66.

67.

quent form; it may be called the characteristic form of the word in Shi., about 90% of all stems of the language having this form.

bāt arm, *bāk* fence, *bāsi* a cow, *bāni* behind, *bār* long, *bēch* bundle, *bēḡ* spear, *bəl* a mat, *gəl* fence, *kal* fence, *kəḡ* rain, etc.

68.

In my comparative study "Die Sudansprachen", I have shown the original word in Sudan to consist in one consonant and one vowel, all other elements in a word being later additions. As is seen under 2., this original form is not frequent in Shi., the standard form being here consonant + vowel + consonant. Accordingly these words ought to be demonstrated as having evolved from words with one consonant and one vowel only; the second consonant should be traced as a later element. That is, however, until now possible only in a small minority of cases. This may be explained from the fact that the eastern Sudan languages have, for a comparatively long time, had their own development, separate from that of the western languages, and under the influence of languages of different character.

I have found, however, a number of words which, being identical in their first consonant and vowel, and differing only in the second consonant, have the same or a similar meaning, which makes it probable that they are of one origin, and consisted originally in one consonant and one vowel, but differentiated their meaning by adding a second consonant. In some of the examples there is a semivowel between the first consonant and the vowel, which, according to 21, 22, has arisen from a vowel, so that here two vowels are to be supposed.

69.

Examples.

<i>bāḡ</i> to make a fence	} < * <i>bā</i>	<i>fēchḡ</i>	} to ask	} < * <i>fē</i> , * <i>fia</i> , with the supposed
<i>bājḡ</i> to tie together		<i>fyēchḡ</i>		
<i>bāno</i> ,	} to make a mistake	} < * <i>bā</i>	<i>fēmḡ</i> to gainsay	} meaning of "to say"
<i>bānḡ</i>			<i>fēḡ</i> to lie	
<i>bājḡ</i> to err			<i>fōḡ</i> to be bruised	
<i>chōk</i> it is finished	} < * <i>chō</i>	<i>fōḡ</i> to rub, brush	} < * <i>fo</i> , <i>fua</i>	
<i>chōḡ</i> it is finished		<i>gōḡ</i> to loosen		
<i>chwōbḡ</i> to pierce	} < * <i>chua</i>	<i>gōḡ</i> to loosen	} < * <i>gō</i> , <i>gua</i>	
<i>chwayḡ</i> to pierce		<i>kāḡ</i>		
<i>gōḡ</i> to scratch, dig	} < * <i>gua</i>	<i>kājḡ</i> to ache, pain	} < * <i>kā</i>	
<i>gōḡ</i>		<i>kājḡ</i> to bite, ache, pain		
<i>gwanḡ</i> } to scratch		<i>kētḡ</i> to throw		
<i>gōbḡ</i> to scratch		<i>kētḡ</i> to dash, shatter, split		
<i>fājḡ</i> to be sharp	} < * <i>fā</i>	<i>kā</i> to go	} < * <i>kā</i>	
<i>fālḡ</i> knife		<i>kādḡ</i> , <i>kədḡ</i> to go		

kōd̄q to blow }
kōn̄q to blow } < *kō
kwōd̄q } pole < *kua
kwār̄q }
kū thief }
kwāl̄q to steal } < *ku, kua
kwān̄q to take }
kwōḡq to take } < *kua
kwaȳq to herd }
kwod̄q to drive, herd } < *kua
mwoṅq to plaster }
mūl̄q to plaster } < *mu, mua
má because }
már because } < *ma
awa yesterday }
awar-awa the day before } < awa
 yesterday }

nōḡq to vomit }
not̄q, nwot̄q to spit } < *nua
kāḡq, kēt̄q split < *kā
fwōj̄q } to thank < *ɸua
pāk̄q }
roḃq to string beads } < *r̄q
rot̄q to sew }
tēn̄q to pour out drop }
 by drop } < *t̄q
tēn̄q to strain beer }
tōn̄q to pick }
twār̄q to pick, gather, } < *tua
 clean }
wōd̄q to pull out }
wqr̄q to pull out } < *wo, wua.

6. Consonant, semivowel, and vowel, which may again be followed by another augment.

These forms are also very frequent.

kwā grandfather, *kwí* some, *kwot* shield, *gwok* work, *kwóp* talk, *lwak* cow-house, *lwql* gourd, *kwach* leopard, *kwāl̄q* to steal, *kwak̄q* to embrace, *kwān̄q* to swim; *fygch̄q* to ask, *kygd̄q* to refuse, *gyēn̄q* fowl, *tyēl̄q* foot, etc.

In 21, 22 I have, with the help of related languages, tried to show that in many, if not in all, cases the semivowel is to be traced to an original vowel, so that here also the primitive stem would be one consonant and one vowel.

Compare:

nud̄q to cut }
nāl̄q to butcher } < *ni + a
nql̄q to cut }
kū thief }
kwāl̄q to steal } < *ku + a
kwān̄q to swim }
 Nu. *kuḡe* to swim } < *ku + a.

For more examples see 69.

7. The forms 5 and 6 may have a vocalic suffix, which consists a) in the vowel *q*; it is added to the verb in the present tense, and to the singular of many substantives.

gōḡq to work, *kāq̄q* to go; *jāḡq* chief, *jāl̄q* man, *obwoṅq* white man, *an̄t̄n̄q* an ant, *achwāt̄q* loin-cloth, etc.

In certain words this *q* may be pronounced or dropped at will: *obwoṅq* or *obwoṅi*, *jāl̄q* or *jal*; moreover it is sounded so slightly, that one very often

70.

71.

overhears it. — In the Nuer language *o* is a suffixed demonstrative pronoun; it may originally have had the same meaning in Shi.

In the following cases a verb is formed from a noun by adding *o*: *wich* head, *wijo* to make a roof ("a head") *lach* urine, *lājo* to piss.

b) in the vowel *i*: stem *rūm* to cover, *rūmi* a cover; stem *chām* to eat, *chāmi-chami* a bait; stem *gəj* to strike *gōjì-gòchìs* word.

c) the plural-suffixes see.

72.

8. Words with prefixes.

The Shi. has two vocalic prefixes, *a* and *o*. In most cases these prefixes have a distinct function: *by prefixing a or o to a verb, the verb becomes a noun*. This is a law prevailing in very many Sudan languages, eastern as well as western. Examples.

73.

bú to have not — *àbú* poor
chāgo to compose a song —
achak poet
chemo to make straight, to aim
— *àché*m straight
gētō to bless — *àgētō* blessed
gwēno to pick up — *àgwén* a
bastard child (a child
"picked up")
kāro to branch off — *akar*
branch
kworo to winnow, *àkwór* husk
lūno to be turned upside down
— *alūn* somersault
māt (to be) slow — *ámāt* a
stork
nāgo to kill — *ánékò* spirit of
a deceased person

bugo to press the bellows —
óbúk bellows
chōdo to break off — *óchōdò* a
cow whose horns are
broken, a hornless cow
diko to darken (said of the sun)
— *odino* cloud-shadow
rōgo to hollow — *órōgò* hollow
tino to raise, lift up — *ótinò*
stones raised up, dam
tōro to make a ford — *ótōr* ford
dōlo to swing — *òdòlò* swinging
kōgo to blossom — *òkòk* flower
kono to stimulate — *òkòn* stimu-
lating
rōno to be astute — *òròk*
astuteness
tewo to wag — *òtèu* wagging.

The prefix *o* often designates persons as descendants of other persons, as members of a tribe or nation:

wājō sister *owājō* the child of the
sister
nāyo the mother's brother, *onāyo*
the mother's brother's child
chōl Shilluk *óchōlò* a Shilluk man
jāno Dinka *ojāno* a Dinka man

māyo the mother's sister *omāyo*
the mother's sister's child
Dāk name of a king *Ódāk* the
son of *Dāk*.
bwon foreign *obwonò* a stranger,
foreigner.

In some cases *a* or *o* are prefixed to a noun, thus giving it a peculiar sense:

lwēdō finger — *alwēdō* a dura
which has four ears, like
the four (long) fingers of
the hand

mal front — *àmálò* the first
tuñ horn — *atuñakyl* "uni-
corn" : rhinoceros.

Not all words with a prefix can be derived from words without a prefix, for example:

àbàch a certain cow, *ábán* hammer, *ábich* five, *àbúrò* bushbuck, and many others.

In some words the prefix may be omitted at will:

atēgò and *tēgò* bead

oyīno and *yīnò* fisherman.

There are some other words beginning with a vowel, but here apparently the vowel is not a prefix:

àk these, *àn* this, *àchà* these, *áfà* in order that, *én* he, him, *òrò* to send, *órò* relative by marriage, *ánì* what?

In some of these a beginning consonant can be shown to have been dropped: *én* < *ɣén*, *òrò* to send < *wòrò*; *órò* relative by marriage is in Ga. *wor*; in *ánì* "what" *á* is evidently the deictic particle: "it is".

9. Reduplication is very rare. I have only met with one single example: *yiyi* to be possessed by a spirit.

The Shilluks like to repeat a word or grammatical form which is to be emphasized: *é kedo, kedo, kedo* he was going, going, going: was going on for a long while; *gɛ bènò bènè bènè bènè* they came all, all, all: all of them came; *láu láu láu* very far away; *é chákí chákí* he approached slowly, stealthily; *yá nèn, yá nèn* I looked closely.

Recapitulation.

The word in Shi. may have the following forms:

1. *a*, 2. *ba*, 3. *bau*, 4. *bia*, 5. *bat*, 6. *bwa*, *bwat*, 7. *batò*, *bwatò*, 8. *obat*, *obatò*, *obwatò*; 9. *baba*.

COMPOSITION OF WORDS.

Nearly all compound words in Shi. consist in two or more nouns, which stand to each other in genitive relation; they are, properly speaking, no compound words, but two distinct, independent nouns; compare:

<i>wan ágàk</i> "eye of the crow"	a kind of red dura
<i>wan Níkàn</i> "eye of Nyikang"	east
<i>wan nu</i> "eye of lion"	a kind of red dura
<i>wiy nu</i> "head of lion"	story, tale
<i>wiy kyɛt</i> "head of horse"	riddle

78. *wañ wqt* "eye of house" window
ʒa tyèlò "basis of foot" heel.
- Sometimes the single part of combinations cannot be identified:
wá jàl né nàrò a kind of red dura *ʒatédà* a pole for pulling boats
wañ wure hwal south *ʒákúgì* a little axe (these last three
ʒàyè dè gāk a cow, black with white are compounds with *ʒa* "ba-
throat sis").

Proper-names are often compounds: *Kwaʒ Ker*, *Koyikwɔn*, *Àtòwòdwohì*, *Akùrù-wár*, *Awarejwɔk*, *Óbàyàbwíjèp*, etc.

Many of these combinations are no doubt whole sentences, which have been united into one word.

79. Some nouns, being frequently combined with other words, help to form certain grammatical categories:

na, in compositions often *ne* "child, young one" forms deminutives, it frequently also designates nouns with a certain quality, similar to the Arab *abu* "father":

na yaʒ a small, young tree *na rājò* a young heifer, a calf

na riʒ son of a king, prince *na kòrò* cotton seed

na gól "child of the enclosure": wife

na bān "child behind": slave, servant, liege-man

na kwách, *na lét*, *na fèlwot* names for cows;

Nèlwoák, *Nènáró*, *Nèjwàdò*, *Nègèr*, *Nelyèch*, proper names of persons and places.

80. *pá* < from *pách* "village, settlement, home" is frequently used in forming names of places:

Páchòdò, *Fámaʒ*, *Fádèt*, *Fátáù*, *Fábúr*, *Fàdèàn*,¹ *Fanikañ* (also *Fenikañ*), *Fákkñ*, etc.

81. *jal*, pl. *jək* "man" may designate the acting person or a possessor, it can be combined with a verbal noun or an original noun:

jale lwɔk "man of washing" washerman

jal nial "man of butchering" butcher

jal lét "man of war" warrior

jal yaʒ "man of tree" medicine man, doctor

jal kər "man of richness" rich person.

82. *nate*, pl. *tyen* man, person, is used in the same way as *jal*:

nate nək "man of killing" murderer

nate kwáyò "man of herding" herdsman

nate nial "man of butchering" butcher

nate kər "man of richness" rich man

nate jwɔk "man of sickness" sick person.

¹ Note the assimilation of tone!

A peculiar kind of compound nouns is formed by *nān*, the nasalized form of *nate* "man, person"; *nān* is properly "the man", "this man", see 138. It may be combined with a noun, or, what is more frequent, with a verb in the present tense, and with a verb in the passive:

<i>nān e qācho, nān a qācho</i>	"the person is a woman"	the woman
<i>nān lōjo</i>	"the man (is) black"	a black man
<i>nān chwor, nān e chwor</i>	"the man is blind"	a blind person
<i>nān e lēdo, nān lēdo</i>	"the man (he) is shaving"	one who is shaving
<i>nān e kōk</i>	"the man (he) is hired"	a hired person.

83.

In the following compound nouns the first part of the composition is known, but no more existing independently in the language.

tedigq a red-brown cow, *teduk* a grey cow, *tgtan* a black cow, from **te* cow; compare Nu. *ti* cow, Ba. *ki-ten* cow. Compare also: *qean* cow < **qe yan*, Nr. *yan*; *qok* < **qe rok* cows, Nr. *rok*. In both cases the word in Shilluk has two components: **qe* and *yan, rok*.

84.

The last consonant of the ruling noun undergoes a change in these words:

<i>warnamtai</i> a certain cow	} from <i>wat</i> "steer".
<i>waregdt</i> a certain cow	
<i>watyēbyék</i> a certain cow	

85.

THIRD SECTION:

GENEALOGICAL RELATIONS
OF THE SHILLUK LANGUAGE.

THE DIALECTS OR DIVISIONS.

86.

The Shilluk language is not confined to one single territory, but is spoken in different parts of the White Nile region, some of which are situated at considerable distance from one another. The largest section of Shilluk-speaking people live in what is generally called the Shilluk country, and only this part is known under the name of Shilluk people. The rest of the tribes speaking the same language have each their own name, both for people and language, but their languages are essentially one in structure and vocabulary with the Shilluk proper. There are, of course, dialectical differences, which are the natural consequences of the language being separated into locally different branches, so that each branch had its own way of development, and was in some measure influenced by its respective neighbour; but the following examples will make it evident that they are to be regarded as dialects of one language. It is to be noted that not only the selection of words given below are identical, but, as far as I have been able to judge, about 90% of all words in these dialects are uniform, and so is the grammatical structure; the only remarkable deviation is that Gang (Acholi) has a noun-forming prefix *la-*, pl. *lu-*, which is Hamitic and corresponds to the Masai "article" *ol* pl. *il*.

87.

The dialects or divisions of the Shilluk language are:

1. *Shilluk* proper.
2. *Anywak* (*Ariwak*, also *Anuak*); it is spoken a) on both sides of the Sobat between the Dinka Tribe Gnok (*Nok*) and the Nuers, south-east of Abwong; b) in Abyssinia on both sides of the river Baro; c) in Abyssinia between the rivers Gelo and Akobo.

The Anywak has been somewhat influenced by its neighbour, the Nuer; some grammatical formations coincide with those of Nuer. But during my stay in the Shilluk country I have convinced myself that it is possible without considerable difficulty to converse with an Anywak man in Shilluk. The Abyssinians call the Anywaks Jambo.

3. *Jur*; is spoken between the 7th and 8th degree of n. lat. and about the 28th and 29th degree of eastern longitude.

4. *Dembo*; is spoken to the north-west of Jur, on both sides of the Bahr Dembo.
5. *Belanda*; is spoken south to south-west of the Jur, the habitat of both being separated by the Bongo or Dör.
6. *Ber* (*Bēr*); is spoken south of the Bongo country and east of the Belanda, on the right bank of the Suē river.
7. *Beri* (*Bēri*) is spoken in the province of Mongalla, on the right bank of the Nile, north-east of Lado.

On the map of A. E. S. the Beri ("Berri") are also called Beir; from this it is probable, that Beri and Ber are identical, Beri being the plural form of Ber. Again according to Schweinfurth¹ the Bongo designate the Jur by the name of "Behr", and on the map of A. E. S. in the habitat of the Ber the name "Jur" is put in; this seems to show the very near relationship of Jur, Ber and Beri; and as Belanda lies close to Ber, these two can also be nearly or totally identical.²

8. *Gang* (*Gan*) or Acholi; is spoken in the country situated east, north-east and north of the Nile between Lake Victoria and Lake Albert. — The name Acholi, also Shuli, is evidently identical with the name of the Shilluk: *Chōlq*, the *i* in Acholi, Shuli denoting the plural.
9. *Nyifwa* (*Nifwa*) or Ja Luo, also called Kavirondo; is spoken in part of the Kavirondo-country, in the north-east coastlands of Lake Albert, round the Kavirondo-bay.
10. *Lango* (Kitching: Umiru); is spoken in the Bukedi district, north and north-east of Lake Kioga. Kitching in his Grammar of the Gang Language page VII says: "The northern Bakedi or Lango seem to be distinct from the Umiru, and their dialect is unintelligible to the Acholi." But the words which Johnston gives under "Lango", are clearly a dialect of Acholi and Shilluk proper.
11. *Aturu* (Kitching: Alur); is spoken in the country north and north-west of Lake Albert and west of the Nile.
12. *Chopi*; is, according to Kitching, spoken between Bunyoro and the Victoria Nile. Sir Harry Johnston does not mention this name in "The Uganda Protectorate", but he says that the name *Lug*, which is given to several Shilluk dialects, also occurs in the north of Unyoro.
13. South of Nyifwa, on the eastern shore of Lake Victoria, lives a small tribe called *Gaya*; they seem also to speak a dialect of Shilluk; but it is not sure.
14. The same is to be said of the *Jafalu*, who live to the north-east of Lake Albert.

These are the dialects or divisions of the Shilluk which are known to-day. It is, however, to be observed that the word "dialect" is not employed here quite in its usual meaning, as of some "dialects", chiefly Ber, Beri, Belanda,

¹ *Linguistische Ergebnisse einer Reise nach Central-Afrika* (Berlin 1873) p. 61.

² Compare also B. Struck "An Unlocated Tribe on the White Nile", in *Journal of the African Society* 1908 page 75—78.

Dembo, it is not known whether they do at all differ from each other, or whether they are rather divisions of one identical dialect. The distinctions which do exist between some of the divisions will best be seen from the examples following in the list below. In this list most of the dialects or divisions are illustrated:

Anywak from my own unpublished materials;

Jur in Schweinfurth, *Linguistische Ergebnisse*;

Ber is represented by a few words¹ in Petherick, *Egypt, the Sudan and Central Africa*, p. 481:

forehead	<i>wiy</i>	Shilluk	<i>wich</i>	} The orthography of the original has been retained.
eye	<i>wang</i>	Shilluk	<i>wani</i>	
nose	<i>koum</i>	Shilluk	<i>wum</i>	
lip	<i>dack</i>	Shilluk	<i>dok</i>	
tooth	<i>lack</i>	Shilluk	<i>lek</i>	
tongue	<i>laeb</i>	Shilluk	<i>lep</i>	

Gang in Kitching: *An Outline Grammar of the Gang Language*, London 1908.

Nyifwa in O. Baumann, *Von Masailand zur Nilquelle*, also in Sir H. Johnston, *The Uganda Protectorate*.

Lango and *Aluru* in Johnston, *The Uganda Protectorate*.

Of *Dembo*, *Belanda*, *Beri* and *Chopi* I have not found any materials. *Dembo* and *Belanda* I include amongst the Shilluk dialects on the strength of Schweinfurth's statement ("Im Herzen von Afrika" page 63): north of the Jurs the more numerous Dembo and some smaller tribes of the same origin have their residence; and the Belanda live 80 (German) miles south of the Jur; they, in spite of the great differences in their habits, which have evidently been influenced by the Bongo, still have preserved the Shilluk language in a more or less pure form. The native traditions also designate the Belanda as belonging to the Shilluks.

Of *Beri* Emin Pasha says that they speak the same language as the Shilluks.

Chopi is mentioned by Kitching as belonging to the Shilluk group.

89.

It is remarkable that many dialects bear the same name. As stated above, Acholi, also called Shuli, is doubtless identical with *Cholo*, the name of the Shilluk proper. Likewise the name Luq occurs repeatedly: the Jurs call themselves Luq; the Aluru of Albert Lake, according to Johnston, more often pronounce their name Aluq, and this form appears again in the north of Unyoro and among the Ja-Luq (*Nyifwa*). Note also the names *Ber*, *Beri*, *Bqr*, (this last name is given to the Shilluk proper by the Dinkas), and *Bqr*, which is the proper name of the Belanda.

¹ These words are also given by Struck, *An Unlocated Tribe*.

THE POSITION OF SHILLUK AMONG OTHER AFRICAN LANGUAGES.

The Shilluk belongs to a clearly circumscribed group of African Languages, which is usually styled "Nilotic Languages". It is difficult to give the characteristic marks of the languages belonging to this group, as sufficient materials of all of them are not available. Some chief points are:

1. Mute and fricative sounds are in some cases interchangeable, chiefly *p* and *f* are often so.
2. Many, if not all, of the languages have interdental sounds (*t̪ d̪ n̪*). I have found them in Shilluk, Anywak, Nuer and Dinka, and according to some German authors Masai and Ndorobo also have them.¹
3. The stem in most cases consists in a consonant, vowel, and consonant, generally ending in a consonant.
4. Stems with a semivowel between the first consonant and the vowel are frequent. The stem-vowel is often a diphthong.
5. Probably in most of them intonation plays an important rôle.

The Nilotic languages consist of two sub-divisions:

- a) The Niloto-Sudanic group.
- b) The Niloto-Hamitic group.

It is probable that the Nilotic languages originally belong to the family of the Sudan-languages (vide below 95). The phonology, the form of the word and some grammatical peculiarities in all Nilotic languages point to this common origin. The vocabularies of all of them have certain sudanic elements. But at a certain former period all these languages have more or less strongly been influenced by languages of a different character, which are generally called Hamitic languages. They differ from the Sudanic languages chiefly in the grammatical gender, in the prevalence of accentuation instead of intonation, and in their more extensive possibilities of expressing formative elements. Rudiments of the grammatical gender are found in Shilluk also, see 126; likewise accentuation exists in Shilluk, but the means of forming words are scanty. On the other hand numerous Shilluk-words, which most probably are Sudanic, are found in languages generally counted as Hamitic.

So the line between Niloto-Sudanic and Niloto-Hamitic languages is not easy to define; they all have components of Sudanic and of Hamitic origin, only that in some cases the first is prevalent, in others the latter. But nevertheless the groups may be distinguished; the languages belonging to the Niloto-Sudanic group having a large number of words common to all of them, and

90.

91.

¹ See for instance Meinhof on Ndorobo in *Mitteilungen des Seminars für Orientalische Sprachen*, Band X, 111; and Struck in „Die geographischen Namen im Gebiet der ostafrikanischen Bruchstufe“. Reprinted from „Mittellungen aus den deutschen Schutzgebieten“, Nr. 2, 1911.

many of which are clearly genealogically connected with the Western Sudan languages. In the formation of words and in the structure of their grammar they are essentially uniform; they have not the grammatical gender or only faint traces of it. On the other hand the Niloto-Hamitic group has not nearly so many words in common with the Sudanic group, as the idioms of the Sudanic group have with each other; in formation of words and in the wealth of formative elements they considerably deviate from the Sudanic group; and they have the grammatical gender. Whether accentuation is more, and intonation less prevalent in them than in the Sudanic group, is as yet unknown, but it is probable.

92. To the Niloto-Sudanic group belong:

a) Shilluk with its divisions or dialects.

b) Dinka and Nuer.

c) Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru.

Dinka is spoken a) in the northern part of the Bahr Ghazal province, b) on both sides of the White Nile between the 6th and 7th ° n. l. (Bor), c) on both sides of the lower Sobat, d) on the right bank of the White Nile from near the mouth of the Sobat to Jebelein. Bahr Ghazal and Bor are probably the eldest seats of the Dinkas, from here they emigrated northwards. The dialect of Bor (*B̄gr*) seems to differ considerably from the dialects of the north. Dinka has in its vocabulary remarkable similarity with Bari; in accordance with this the Dinkas seem in their bodily appearance and their culture to be more strongly influenced by Hamitic tribes than the Shilluks are.

The *Nuers* live a) on the White Nile north of Bor, b) south of Tonga and of the lower Sobat, c) on both sides of the Sobat near Nasser.

Dinka and Nuer differ in their phonology and structure but slightly from the Shilluk dialects; they have, in common with Acholi and Anywak, the particles *chi* and *bi* for expressing past and future; these particles are not found in Shilluk proper. A great, probably the greater part of the words of both languages are essentially the same as in Shilluk, but to a considerable extent the vocabularies differ, so that both are to be considered as separate languages. They are nearer related to each other than to Shilluk.

c) Some tribes lying between the upper course of the rivers Rohl and Suē speak languages which seem to be in some broader way connected with the Niloto-Sudanic group, so that they are perhaps to be regarded as a sub-group of these. To this sub-group belong: Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru. According to Schweinfurth and A. E. S. the six first-named of these tribes have really one language, which differs only dialectically, so that individuals of the different tribes understand each other.

In their vocabularies these languages considerably distinguish themselves from the Shilluk dialects as well as from Dinka and Nuer.

According to their topographical situation the three groups of Niloto-Sudanic languages may be designated thus :

- a) The High Nilotic Group, comprising Mittu, Madi, Madi-Kaya, Abo-Kaya, Abaka, Luba, Wira, Lendu, Moru.
- b) The Middle Nilotic Group, comprising the Shilluk cluster.
- c) The Low Nilotic Group, comprising Dinka and Nuer.

The *Niloto-Hamitic group* may, according to B. Struck,¹ be divided into the sub-groups of Bari-Masai and Nandi-Tatoga. To the first belong: Masai, Ngishu, Elgumi, Teso, Suk, Karamojo, Turkana, and Bari; to the latter: Tatoga, Ndo-robo, Nandi, Kamasia, and Burkeneji. All these languages are situated in British- and German East-Africa.

The *Niloto-Sudanic languages* are a sub-group of the *Eastern Sudan Languages*, to which belong Nuba in the north, Kunama in the north-east, most languages of the southern Gesira (between White and Blue Nile), and others.

The Eastern together with the Central and Western Sudan-languages form the family of the *Sudan Languages*, which extend from near the Red Sea and Abyssinia through the whole continent to the Atlantic Ocean from the northern Cameroons to Senegambia.

In order to demonstrate the genealogical connection between Shilluk, the Niloto-Sudanic group and the Eastern Sudan languages on one side and the Western Sudan languages on the other side, the chief characteristics of the Sudan languages, as shown in my "Sudansprachen" may be given here :

1. they are monosyllabic, each word consisting in one syllable ;
2. each syllable or word consists in one consonant and one vowel ;
3. they are isolating, that is they have no inflection, and only few formative elements; the "class-prefixes" of the Bantu-languages and of some Hamitic languages are absent;
4. they have no grammatical gender;
5. intonation is prevailing in a higher degree than it is in Bantu- and Hamitic languages.

These characteristics are not preserved in their pure form in all Sudan languages, almost all of them showing some marks of development from the primitive stage to a more developed state, chiefly by adding augments to the original stem ; this is still more the case, where a language has been strongly influenced by an idiom belonging to a different family. But in each Sudan language it will, to a certain extent, be possible to trace the later additions to a stem as such, that is to show that these words were originally simple stems

¹ B. Struck, Über die Sprachen der Tatoga und Irakuleute. Reprinted from the "Mitteilungen aus den Deutschen Schutzgebieten", Ergänzungsheft 4, 1910.

93.

94.

95.

96.

consisting in one consonant and one vowel, to which, certain elements were added at a later time.

97.

In Shilluk the characteristics mentioned above can easily be traced:

1. the stems are monosyllabic; see 61;
2. though the majority of the words do not consist in one consonant and one vowel, it is shown in 68 that a number of stems can be traced to the original primitive form;
3. the language has no inflection; the vowel-changes occurring in the verb and noun, which come near to what might be called inflection, are most probably of Hamitic origin. The nouns have no class-prefixes;
4. grammatical gender is absent; the rudiments of it which do exist, are of Hamitic origin;
5. Intonation dominates in the language.

Comparative Lists of Words.

98.

Their object is to show in a number of words:

- a) the identity of Shilluk proper and its dialects or divisions.
- b) the genealogical relation between Shilluk and other Niloto-Sudanic languages, viz. Dinka and Nuer.
- c) the genealogical relation between Shilluk and other Eastern Sudan languages. Of these Nuba is treated in the list; it has a good number of words in common with Shilluk; in other Eastern Sudanic languages such common words are rarer.
- d) the genealogical relation between Shilluk and Bongo; this language, though having its habitat amidst the Shilluk languages, shows remarkable connections with Central Sudanic languages, particularly with Bagirmi. Some of the Bongo-words which it has in common with Shilluk, may of course be loan-words.
- e) the genealogical relation between Shilluk and a Niloto-Hamitic language, viz. Bari.
- f) the genealogical relation of Shilluk and some other Eastern Sudan languages to the Western Sudan-languages.

a)–e) are comprised in one group; f) forms a group for itself. Both groups might without difficulty have been multiplied, but the examples given will suffice.

[In order to show more fully the affinities in vocabulary between the Niloto-Sudanic and the Niloto-Hamitic group, a number of words common to languages of both groups are given in their Hamitic form in the *Dictionary*. It will be seen that the conformities with Shilluk are more nume-

rous in the Bari-Masai than in the Nandi-Tatoga group. The Dictionary contains also some hints regarding the very few words which are identical in Shilluk and in the High Niloto-Sudanic group.]

In the comparative lists some letters are used, which do not occur in Shilluk, and need therefore an explanation.

ø is the German ø in nötig "necessary"; it is pronounced in rounding the lips as if pronouncing an o and then saying an e. — Mitterrutzner's & I render by ø. ~ is the mark for nasalization: ā is nasalized a as in French an "year". ğ is a palatal g, it sounds almost like j. In Nuer and Anywak the pronunciation of final mute consonants and even of y is in certain cases followed by a pressing of the larynx, so that the consonant sounds very abrupt, and is sometimes hardly audible. These sounds are rendered by ' : ě, y', etc. (Some divisions of Shilluk as well as Masai and Nandi have the same sounds; see Johnston page 888.) — Kitching frequently writes "or" at the end of a word, where other languages have ø; I suppose that here "or" simply expresses ø, "or" being frequently used by English speaking authors for ø.

Most of the authors quoted do not distinguish o and ø, e and ě, some not even long and short vowels; none has marked interdental sounds; thus the differences between Shilluk and the other languages look greater than they really are, the difference being only one of orthography.

The following remarks belong to the second group only.

u, i are narrow vowels; y, i are wide vowels.

ç and ʃ are cerebral sounds; they are formed a little further back in the mouth than where the usual d and l are articulated.

ķ is a transformed k; the changes which it undergoes in certain languages are different from those of the usual k.

χ is the German ch in "ach".

v is the English v.

u is an i with rounded lips, as in German "übt".

ú is y with a following short y.

First Group.

Shi. b̄ar long	Any. bat arm	Ju. b̄et sharp, pointed
Ga. bor long	Ju. bat arm	Any. b̄ed̄i sharp, pointed
Ju. b̄ār long	Ja. b̄āt arm	Di. b̄it fish-spear
Di. bar long	La. b̄āt arm	Nr. b̄iḡ fish-spear
Nr. b̄ar long	Shi. b̄eḡ fish-spear	Shi. ab̄ich five
Shi. b̄at arm	Ga. b̄it sharp	Ga. ab̄ich five
Ga. bat arm	Ju. b̄ed̄i fish-spear	Ju. ab̄ich five

99.

100.

Any. <i>abiyù</i> five	Di. <i>cha</i> milk	Ju. <i>adək</i> three
Ja. <i>abich</i> five	Nu. <i>ichi</i> milk	Any. <i>àdágò</i> three
Al. <i>abi</i> five	Shi. <i>chāmò</i> to eat	Ba. <i>bu-dòk</i> eight, that is: five and three
Ba. <i>bu</i> five	Ga. <i>chamo</i> to eat	Ja. <i>adek</i> three
Shi. <i>bōdò</i> artist, smith	Ju. <i>shame</i> to eat	La. <i>adek</i> three
Ju. <i>bōdo</i> artist, smith	Any. <i>chama</i> to eat	Al. <i>adek</i> three
Bo. <i>bōro</i> artist, smith	Nr. <i>cham</i> to eat	Shi. <i>ḡāk</i> pot
Ba. <i>bōdo</i> artist, smith	Ja. <i>chamo, chyemò</i> to eat	Ga. <i>dak</i> pot
Shi. <i>būl</i> drum	La. <i>samò</i> to eat	Ju. <i>dak</i> pot
Ga. <i>bul</i> drum	Di. <i>cham</i> to eat	Any. <i>dak</i> pot
Ju. <i>būl</i> drum	Shi. <i>chul</i> penis	Nr. <i>ḡāk</i> pot
Any. <i>būl</i> drum	Ju. <i>shul</i> penis	Ba. <i>dāk</i> pot
Nr. <i>būl</i> drum	Any. <i>chul</i> penis	Shi. <i>ḡāḡ</i> man
Ja. <i>būl</i> drum	Nr. <i>chul</i> penis	Ga. <i>dano</i> man
La. <i>būl</i> drum	La. <i>sūl</i> penis	Jur. <i>dano</i> man
Al. <i>vūl</i> drum	Al. <i>chūl</i> penis	Any. <i>ḡāḡ</i> man
Shi. <i>bur</i> ashes	Ba. <i>toluto</i> testicles	Ja. <i>dāḡ</i> man
Ga. <i>buru</i> ashes	Nu. <i>sorot</i> penis	La. <i>dāḡ</i> man
Ju. <i>bur</i> ashes	Di. <i>chul</i> penis	Al. <i>dāḡ</i> man
Nu. <i>oburti</i> ashes	Shi. <i>chun, chwīn</i> liver	Di. <i>ran</i> man
Bo. <i>buruku</i> ashes	Ga. <i>chwin</i> liver	Nr. <i>rān</i> man
Shi. <i>butò</i> to lie down	Ju. <i>shwin</i> liver	Shi. <i>ḡòk</i> mouth
Ga. <i>buto</i> to lie down	Nr. <i>chwoñ</i> liver	Ga. <i>dok</i> mouth
Ju. <i>budo</i> to lie down	Di. <i>chweñ</i> liver	Ju. <i>tio</i> mouth
Any. <i>butò</i> to lie down	Shi. <i>chūḡ</i> to stop	Any. <i>ḡòk</i> mouth
Di. <i>but</i> to waylay	Ga. <i>chuño</i> to stop	Ja. <i>dòk</i> mouth
Shi. <i>byél dura</i>	Ju. <i>chun</i> to stop	La. <i>dòk</i> mouth
Ga. <i>bel</i> corn	Any. <i>chūḡ</i> to stop	Al. <i>dòk</i> mouth
Ju. <i>bəl dura</i>	Nr. <i>chun</i> to stop	Di. <i>wtoch</i> mouth
Any. <i>byél dura</i>	Shi. <i>chwōr</i> vulture	Nr. <i>ḡòk</i> mouth
Nr. <i>bəl dura</i>	Ga. <i>ochur</i> vulture	Nu. <i>ak</i> mouth
Di. <i>bel dura</i>	<i>achut</i> vulture	Bo. <i>ndu</i> language
Shi. <i>chāk</i> milk	Ju. <i>achut</i> vulture	Ba. <i>ka-tok</i> mouth
Ga. <i>chak</i> milk	Nr. <i>chwōr</i> vulture	Shi. <i>ḡōjò</i> to beat
Ju. <i>chak</i> milk	Di. <i>chwor</i> vulture	Ju. <i>goi</i> to beat
Any. <i>chāk</i> milk	Shi. <i>ádḡk</i> three	Any. <i>gwai</i> to beat
Nr. <i>chāk</i> milk	Ga. <i>adek</i> three	

Ja. <i>gōjɔ</i> to shoot	Al. <i>jɔk</i> God	Any. <i>koɣ</i> rain
Bo. <i>gba</i> to beat	Di. <i>ajyek, ajɔk</i> demon	Ja. <i>kōt</i> rain
Ba. <i>gwai</i> to beat	Ba. <i>ajwok, jwek</i> demon	La. <i>koɣ</i> rain
Shi. <i>ogwal</i> frog	Shi. <i>kɔbo</i> to take away	Al. <i>koɣ</i> rain
Ga. <i>ogwal</i> frog	Ga. <i>kabo</i> to bring	Nr. <i>koɣ</i> rain, God
Ju. <i>ogwal</i> frog	Ju. <i>kābi</i> to bring	Ba. <i>kudu</i> rain
Any. <i>ogwal</i> frog	Di. <i>kap</i> to bring, take	Shi. <i>akur</i> pigeon
Nu. <i>guglati</i> frog	Nr. <i>kāp</i> to take	Ga. <i>akuri</i> pigeon
Shi. <i>gwok</i> dog	Shi. <i>kādɔ</i> salt ¹	Di. <i>kure</i> pigeon
Ga. <i>gwok</i> dog	Ga. <i>kado</i> salt	Nr. <i>kūr</i> pigeon
Ju. <i>gwok</i> dog	Ju. <i>kada</i> salt	Nu. <i>kuru</i> pigeon
Any. <i>gwok</i> dog	Any. <i>kadɔ</i> salt	Ba. <i>gure</i> pigeon
Ja. <i>gwok</i> dog	Nr. <i>kādɛ</i> salt	Shi. <i>kwālɔ</i> } <i>kwetɔ</i> } to steal
La. <i>guōk</i> dog	Shi <i>kāgɔ</i> to split	Ga. <i>kwalo</i> to steal
Al. <i>guōk</i> dog	Ga. <i>kak</i> to split	Any. <i>kwetɔ</i> to steal
Di. <i>jo</i> dog	Nu. <i>kage</i> to split	Ja. <i>kwalo</i> to steal
Nr. <i>jōk</i> dog	Ba. <i>kagu</i> to split	La. <i>kwalo</i> to steal
Ba. <i>dyon</i> dog	Shi. <i>kēch</i> bitter	Di. <i>kwalo</i> to steal
Shi. <i>gyēnō</i> hen	Ga. <i>kech</i> bitter	Nr. <i>kwalo</i> to steal
Ga. <i>gweno</i> hen	Ju. <i>kēch</i> bitter	Ba. <i>kola-nit</i> theft
Ju. <i>gyeno</i> hen	Any. <i>kēch</i> bitter	Shi. <i>kwengɔ</i> to count
Any. <i>gwengɔ</i> hen	Nu. <i>kag-al</i> sharp	Ga. <i>kwano</i> to count
Ja. <i>gweno</i> hen	Di. <i>kech</i> bitter	Ju. <i>kwēno</i> to count
La. <i>gwēno</i> hen	Bo. <i>ke</i> bile	Nr. <i>kweng</i> to count
Al. <i>gwēno</i> hen	Shi. <i>kich</i> bee	Di. <i>kweng</i> to count
Bo. <i>nigono</i> hen	Ga. <i>kich</i> bee	Ba. <i>ken</i> to count
Shi. <i>jē</i> people	Ju. <i>kich</i> bee	Shi. <i>kwānɔ</i> to swim
Ga. <i>jī</i> people	Any. <i>kich</i> bee	Ga. <i>kwano</i> to swim
Any. <i>jō</i> people	Ja. <i>kīch'</i> bee	Ju. <i>kwani</i> to swim
Bo. <i>jī, fī</i> people	La. <i>kits</i> bee	Any. <i>kwalo</i> to swim
Ba. <i>gwea</i> tribe	Al. <i>kīch</i> bee	Nu. <i>kuɣe</i> to swim
Shi. <i>jwɔk</i> God	Di. <i>kyech</i> bee	Shi. <i>kwōrɔ</i> cotton
Ga. <i>jok</i> demon	Nu. <i>kit, kuti</i> bee	Ga. <i>waro</i> cotton
Any. <i>jwɔk</i> God	Ba. <i>chī, chiwo</i> bee	Ju. <i>wara</i> cotton
Ju. <i>jwɔk</i> fortune	Shi. <i>koɣ</i> rain	Ba. <i>waro</i> cotton
Ja. <i>juogi</i> ghost	Ga. <i>kot</i> rain	
La. <i>zɔk</i> God	Ju. <i>koɣ</i> rain	

¹ salt made of grass-ashes.

Shi. <i>kwāro</i> grandfather	Shi. <i>kyén</i> horse	Any. <i>aligá</i> bat
Ga. <i>kwaro</i> grandfather	Ga. <i>kana</i> horse	Di. <i>alich</i> bat
Ju. <i>kwā</i> grandfather	Ju. <i>akaja</i> donkey	Ba. <i>lukululi</i> bat
Di. <i>kqkwar</i> grandfather	Any. <i>okwén</i> horse	Shi. <i>wōkq</i> to wash
Nr. <i>kwāro</i> chief	Ja. <i>katima</i> horse	Ga. <i>lwoko</i> to wash
Ba. <i>na-kwari</i> grandchild	Bo. <i>akasa</i> horse	Ju. <i>lwook</i> to wash
Shi. <i>kwāro</i> red	Nu. <i>kach</i> horse, donkey	Any. <i>lwoq</i> to wash
Ga. <i>kwār</i> red	Ba. <i>kaine</i> horse	Di. <i>lqk</i> to wash
Ju. <i>kwār</i> red	Shi. <i>lachq</i> to piss	Nr. <i>lah</i> to wash
Nr. <i>kwār</i> red	Ga. <i>layo</i> to piss	Bo. <i>dogu</i> to wash
Nu. <i>kor-gos</i> yellow	Ju. <i>alach</i> urine	Ba. <i>lalaju</i> to wash
Shi. <i>kwach</i> leopard	Any. <i>la</i> to piss	Shi. <i>māch</i> fire
Ga. <i>kwach</i> leopard	Ja. <i>lāch'</i> urine	Ga. <i>mach</i> fire
Ju. <i>kwach</i> leopard	La. <i>lās</i> urine	Ju. <i>mach</i> fire
Any. <i>kwach</i> leopard	Al. <i>lāch</i> urine	Any. <i>māyq</i> fire
Ja. <i>kwach</i> leopard	Di. <i>lach</i> to piss	Ja. <i>mach'</i> fire
La. <i>kwach</i> leopard	Ba. <i>lode</i> urine	La. <i>māch</i> fire
Al. <i>kwach</i> leopard	Shi. <i>lai</i> game	Al. <i>māch</i> fire
Di. <i>kwach</i> leopard	Ga. <i>le</i> game	Di. <i>mai</i> fire
Nr. <i>kway'</i> leopard	Ju. <i>lai</i> game	Nr. <i>māch</i> fire
Bo. <i>kogo</i> leopard	Any. <i>lai</i> game	Shi. <i>māqo</i> to drink
Ba. <i>koka</i> } leopard	Nr. <i>lei</i> game	Ga. <i>mato</i> to drink
<i>kwaru</i> }	Ba. <i>lai</i> game	Ju. <i>māde</i> to drink
Shi. <i>kwon</i> bread	Shi. <i>lāmq</i> to pray	Any. <i>māqo</i> to drink
Ga. <i>kwon</i> bread	Ga. <i>lamo</i> to sacrifice	Ja. <i>madq</i> to drink
Ju. <i>kwon</i> bread	Di. <i>lam</i> to pray	La. <i>matq</i> to drink
<i>kwon</i> bread	Nr. <i>lam</i> to pray	Di. <i>mat</i> to drink
Any. <i>kwon</i> bread	Bo. <i>loma</i> God	Nr. <i>māq̄</i> to drink
Nr. <i>kwon</i> bread	Ba. <i>lqm</i> to insult	Shi. <i>māqo</i> to catch
Bo. <i>koā</i> bread	Shi. <i>lén</i> war	Ga. <i>mako</i> to catch
Shi. <i>ákyèl</i> one	Ga. <i>lwen</i> war	Ju. <i>mau</i> to catch
Ga. <i>achel</i> one	Ju. <i>lwin</i> war	Any. <i>mak</i> to catch
Ju. <i>akyglo</i> one	Ja. <i>luen</i> war	Di. <i>muoqk</i> to catch
Any. <i>àchyèlq̄</i> one	Any. <i>len</i> war	Nu. <i>māge</i> to catch, steal
Ja. <i>achyel</i> one	Bo. <i>lan</i> gun	Ba. <i>mok</i> to catch
Al. <i>achyel</i> one	Shi. <i>alilit</i> bat	Shi. <i>mānq</i> to hate
Bo. <i>kotu</i> one	Ga. <i>olik</i> bat	Ga. <i>mon</i> to hate
Ba. <i>bu-ker</i> six = five + 1		

Di. <i>man</i> to hate	Ju. <i>ngo</i> } to know	Any. <i>reo</i> fish
Nu. <i>mōne</i> to hate	<i>naya</i> }	Ja. <i>rech'</i> fish
Ba. <i>man</i> to hate	Ja. <i>neyo</i> to know	La. <i>rech</i> fish
Shi. <i>māt</i> slow	Any. <i>ng</i> to know	Al. <i>rech</i> fish
Ga. <i>mot</i> slow	Nr. <i>ngch</i> to know	Di. <i>rēch</i> fish
Ju. <i>māde</i> slow	Shi. <i>ānò</i> what?	Nr. <i>rech</i> fish
Di. <i>māt</i> slow	Ga. <i>anor</i> what?	Nu. <i>ka-rē</i> fish
Nr. <i>māt</i> slow	Any. <i>ānò</i> what?	Shi. <i>rēmō</i> blood
Bo. <i>mēt</i> slow	Di. <i>no, nu</i> what?	Ga. <i>remo</i> blood
Ba. <i>madan</i> slow	Nr. <i>nu</i> what?	Ju. <i>remo</i> blood
Shi. <i>nēng</i> to sleep	Ba. <i>ino</i> what?	Any. <i>rēmō</i> blood
Ga. <i>nino</i> to sleep	Shi. <i>peñ, feñ</i> earth	Ja. <i>remō</i> blood
Ju. <i>nen</i> } to sleep	Ga. <i>pin</i> earth	La. <i>remu</i> blood
<i>nendo</i> }	Ju. <i>piñ</i> earth	Al. <i>remo</i> blood
Di. <i>nin</i> to sleep	Any. <i>feñ</i> earth	Di. <i>ryam</i> blood
Nr. <i>nygn</i> to sleep	Ja. <i>piñ</i> earth	Nr. <i>rygm</i> blood
Nu. <i>nalū</i> } to sleep	La. <i>pine</i> earth	Bo. <i>trama</i> blood
<i>nēre</i> }	Di. <i>piñ</i> earth	Ba. <i>rima</i> blood
Shi. <i>neņg</i> to see	Nr. <i>peñ</i> earth	Shi. <i>rīņg</i> meat
Ga. <i>nenō</i> to see	Shi. <i>pi</i> water	Ga. <i>riņō</i> meat
Any. <i>nēna</i> to see	Ga. <i>pi</i> water	Ju. <i>riņō</i> meat
Ja. <i>nenō</i> to see	Ju. <i>psi, fi</i> water	Any. <i>rīņg</i> meat
Nr. <i>nēn</i> to see	Any. <i>pi</i> water	Ja. <i>riņg</i> meat
Nu. <i>nale</i> to see	Ja. <i>pi</i> water	La. <i>riņō</i> meat
Shi. <i>nañ</i> crocodile	La. <i>pi</i> water	Al. <i>riņō</i> meat
Ga. <i>nañ</i> crocodile	Al. <i>pi</i> water	Di. <i>riñ</i> meat
Ju. <i>nañ</i> crocodile	Di. <i>pi</i> water	Nr. <i>rīñ</i> meat
Any. <i>nañ</i> crocodile	Nr. <i>pi</i> water	Nu. <i>arich, arji</i> meat
Ja. <i>nañ</i> crocodile	Ba. <i>piom</i> water	Shi. <i>rōđđ</i> thirst
La. <i>aki-nañ</i> crocodile	Shi. <i>fāņg</i> to divide	Ga. <i>orwor</i> thirst
Al. <i>nañ</i> crocodile	Ga. <i>poko</i> to divide	Ju. <i>ryau</i> thirst
Di. <i>nañ</i> crocodile	Ju. <i>pañ</i> to divide	Any. <i>ryo</i> thirst
Nr. <i>nañ</i> crocodile	Nu. <i>fage</i> to divide	Di. <i>rou</i> thirst
Bo. <i>nañ</i> crocodile	Bo. <i>eke-bake</i> to divide	Ba. <i>rōđu</i> to wither
Ba. <i>ki-nōñ</i> crocodile	Shi. <i>rējg</i> fish	Shi. <i>rōmō</i> sheep
Shi. <i>nājg</i> to know	Ga. <i>rech</i> fish	Ga. <i>romo</i> sheep
Ga. <i>neyo</i> to know	Ju. <i>rēyo</i> fish	Ju. <i>rōmo</i> sheep

Any. <i>rōmq</i> sheep	Nu. <i>ora, ore</i> twenty	Nr. <i>wār</i> night
Nr. <i>rōm</i> sheep	Ba. <i>gri</i> two	Nu. <i>awar</i> night
Bo. <i>rōmbō</i> sheep	<i>bu-ryō</i> seven = five + two	Shi. <i>wēkq</i> to give
Shi. <i>rōmq</i> to meet	Shi. <i>tēk</i> (to be) hard	Ga. <i>weko</i> to give away
Ga. <i>romo</i> to meet	Ga. <i>tek</i> hard	Di. <i>yek</i> to give
Ju. <i>romo</i> to meet	Ju. <i>tēk</i> hard	Ba. <i>yek</i> to give
Di. <i>rom</i> to meet	Any. <i>tēk</i> hard	Shi. <i>wēlq</i> to travel
Nr. <i>rōm</i> to meet	Di. <i>tyek</i> hard	Ga. <i>wel</i> to travel
Ba. <i>rum</i> to meet	Bo. <i>tigo</i> hard	Ba. <i>wala</i> to travel
Shi. <i>rugg</i> to dress	Shi. <i>fēn</i> , pl. <i>fōnq</i> small	Shi. <i>winq</i> bird
Ga. <i>riko</i> to dress	Ga. <i>tidi</i> small	Ga. <i>wino</i> bird
Di. <i>ruk</i> to dress	Any. <i>tēn</i> small	Ju. <i>wino</i> bird
Ba. <i>ruk</i> to dress	Ja. <i>tēn</i> small	Any. <i>wēyq</i> bird
Shi. <i>wūm</i> nose	Nu. <i>tīn, tūn</i> small <i>tod</i> small	Ja. <i>wēnq</i> bird
Ga. <i>um</i> nose	Shi. <i>fōwq</i> to die	La. <i>wēn</i> bird
Ju. <i>hum</i> nose	Ga. <i>tor</i> to die	Al. <i>winō</i> bird
Ja. <i>um</i> nose	Any. <i>fōu</i> to die	Ba. <i>kwen</i> bird
La. <i>um</i> nose	Ja. <i>tq</i> to die	Shi. <i>wōrq</i> to sing
Al. <i>um</i> nose	La. <i>tš</i> to die	Ju. <i>wor</i> song
Any. <i>ōm</i> nose <i>wum</i> nose	Di. <i>tou</i> to die	Ga. <i>wer</i> song
Di. <i>um</i> nose	Ba. <i>tuan</i> to die	Ja. <i>wir</i> song
Nr. <i>rum</i> nose	Shi. <i>wārq</i> shoe	La. <i>wer</i> song
Bo. <i>hōmo</i> nose	Ga. <i>war</i> shoe	Al. <i>wer</i> song
Ba. <i>kume</i> nose	Any. <i>war</i> shoe	Nu. <i>owe</i> to sing
Shi. <i>āryāu</i> two	Di. <i>war</i> shoe	Ba. <i>yoyu, yolo</i> to sing
Ga. <i>aryor</i> two	Nr. <i>wār</i> shoe	Shi. <i>yēi</i> boat
Ju. <i>aryau</i> two	Nu. <i>kwarī</i> shoe	Ga. <i>yeya</i> boat
Any. <i>ārēāu</i> two	Shi. <i>wār</i> night	Ju. <i>yēi</i> boat
Ja. <i>areio</i> two	Ju. <i>war</i> night	Any. <i>yāi</i> boat
La. <i>ariš</i> two	Any. <i>wārq</i> night	Ja. <i>njie</i> boat
Al. <i>ariš</i> two	Ja. <i>wor</i> night	La. <i>yede</i> boat
Di. <i>rou</i> two		Al. <i>yēi</i> boat
		Bo. <i>yēi</i> boat.

Second Group.

The words in the first line designate the "original Sudanic form", which has been gained by comparing the sounds of a word in the different languages, and thus finding out those sounds which may be considered as the most primi-

tive. This "original Sudanic form" is of course merely hypothetical. For more on this see my "Sudansprachen", from which the greater part of these words are taken.

S. *bia* to come

E. *vá* to come

bá to come

T. *ba* to come

gbra coming into the world

G. *ba* to come

bla coming into the world

Y. *ba* shall, should

Ibo *bia* to come

Isoama *bia* to come

Eafeng *ba* to come

Abouré *va* to come

Alaguiang *va* to come

Avikam *ba, iba* to come

Mékyibo *ba* to come

Di. *abi* prefix of future

Nu. *bi* prefix of future

Shi. *bi, bia* to come

Any. *bi* prefix of future

Nr. *bi* prefix of future

Ga. *bino* to come

S. *buagi* to fear

E. *võ* to fear

Ef. *bak* to fear

Shi. *bõkq* to fear

bwõkq to frighten

Any. *bwqk* to fear

S. *buja* open place

E. *ablq* open place

F. *abr-ntei* } main street,
abr-ntsen } open place

G. *blq* street

V. *bar* large, open place

Nu. *bud* place before the house

Di. *bur, abora* market place

Shi. *byra* open place

S. *ga* place

E. *gà* place

T. *gha* this place

N. *ga* this, that

Nu. *aga, agar* place

Shi. *ga* this

agak these

S. *gaga* cowrie

E. *àgàgà* cowrie

Di. *gak* cowrie

Shi. *gāgq* cowrie

Ga. *gagē* cowrie

Nr. *gak* cowrie

Bo. *gaki* cowrie

S. *guanī* antelope

E. *gbàgbà* antelope, "unicorn"

G. *niman* } antelope,
nima } "unicorn"
nimanma }

Y. *agban-rere* "unicorn"

Shi. *anwak* waterbuck

S. *kuagi, kuaŋi* to embrace

E. *kplà* to embrace

T. *kwan* to wind around

G. *kplā* round about

Ef. *ukwan* winding

kpan to fold (hands)

Y. *kpǝ* to carry on the back

Nu. *kat* to envelop

Di. *kwak* to embrace

Shi. *kwakq* to embrace

Ga. *kwaka* to embrace

S. *kuagi, kuaŋi* leopard

E. *kpǝ* leopard

T. *etwi* leopard

Ef. *ekpe* leopard

V. *kori* leopard

N. *ekū* leopard

Ku. *unka* leopard

Di. *kwach* leopard

Shi. *kwach* leopard

Ga. *kwach* leopard

Ju. *kwach* leopard

Any. *kwach* leopard

Ja. *kwach* leopard

La. *kwach* leopard

Al. *kwach* leopard

Di. *kwach* leopard

Nr. *kway'* leopard

Bo. *kogo* leopard

Ba. *koka* leopard

kwaru leopard

S. *kuani* bread, pudding

E. *akplē* pudding of maize

Shi. *kwēn* bread

Ga. *kwon* bread

Ju. *kwēn* } bread

kwēn }

Any. *kwon* bread

Nr. *kwēn* bread

Bo. *koā* bread

<u>S. <i>kyani</i> to count, read</u>	Shi. <i>ḡwōḡḡ</i> to suckle	Di. <i>chek</i> to be hard
E. <i>χlḡ</i> to count, read	Ga. <i>doto</i> to suck	Shi. <i>tḡk</i> to be hard, strong
T. <i>kan</i> } to count, read	Ju. <i>dot</i> to suck	Ga. <i>tek</i> to be hard
<i>kane</i> }	<u>S. <i>pagi</i> to divide</u>	Ju. <i>tḡk</i> to be hard
G. <i>kane</i> to count, read	E. <i>afā</i> part, half	Any. <i>tḡk</i> to be hard
Y. <i>ka</i> to count	T. <i>pae</i> to split	Bo. <i>tigo</i> to be hard
V. <i>kara, karan</i> to learn	G. <i>afā</i> half	<u>S. <i>tij</i> hand</u>
Di. <i>kwen</i> to count	Y. <i>apa</i> part	E. <i>ashi</i> hand
Shi. <i>kweng</i> to count	Ku. <i>fak</i> to split, divide	Ku. <i>shi-ma</i> hand
Ga. <i>kwano</i> to count	Nu. <i>fage</i> to divide	Di. <i>chin, chyen</i> hand
Ju. <i>kwēno</i> to count	Shi. <i>pānḡ</i> to divide	Shi. <i>chyēnḡ</i> hand
Nr. <i>kwen</i> to count	<u>S. <i>pyu</i> to beat</u>	Ju. <i>shyeno</i> hand
Ba. <i>ken</i> to count	E. <i>fo</i> to beat	Any. <i>shyeng</i> hand
<u>S. <i>nḡi, nḡua</i> to lick, suck</u>	T. <i>po</i> to beat	<u>S. <i>tij</i> to bear a child; wife</u>
E. <i>ḡḡ</i> to lick, suck	Ef. <i>foi</i> to beat	E. <i>ashi</i> wife
<i>ḡḡḡ</i> to lick	Plaoui <i>po</i> to beat	Ku. <i>shi</i> to beget, bear
Y. <i>adun</i> } taste	Téoui <i>po</i> to beat	<i>shā</i> begetting
<i>adgn</i> }	Shi. <i>pwōḡḡ</i> to beat	Nu. <i>ash, ashi</i> daughter
Nu. <i>duge</i> } to lick	Di. <i>pwot</i> to beat	Di. <i>tik</i> wife
<i>dach</i> }	<u>S. <i>tiagi</i> to be hard</u>	Shi. <i>chi</i> wife.
Shi. <i>ḡḡḡḡ</i> to suck, lick	E. <i>sḡ</i> to be hard, strong	

Appendix.

Some Names of Languages, Peoples, and Rivers, as they are in use among the natives.

The *Shilluks* call themselves: *Óchōlḡ* a Shilluk man, pl. *Chōl*, or *wate Chōl* "children of *Chōl*"; their country: *fōḡḡ chōl*; their language: *ḡḡ chōl*. The Shilluks are called by the Arabs: Shilluk, by the Dinkas: *Bḡr*, by the Nuers: *Tḡt*.

The *Anywaks* call themselves: *Anwak*, they are called by the Nuers: *Bálák*, by the Dinkas: *Pálák*, by the Abyssinians: *Jambo*.

The *Dinkas* call themselves: *Jāne*; they are called by the Shilluks: *ójānḡ* pl. *ḡḡnḡ*; by the Arabs: *Dinka*, or *Denka*.

The *Nuers* call themselves: *Gánāḡ* a Nuer man, pl. *Kégánāḡ*; their language: *tḡk Nāḡ*; they are called by the Shilluks: *Nuér*, by the Dinkas: *Núḡr*; by the Arabs: *Nuér* or *Nawár*.

The *Jurs* call themselves *De-Luḡ* or *Luḡ*, by the Shilluks they are called *Odimo*, "descendants of *Dimḡ*", by the Bongo: *Bḡr*. The *Belanda* call them-

selves *Bgr.* Belanda is a Bongo word, *landa* = stone, hill; so Belanda is probably "hill-country".

The Nubians are in all three languages called: *Dḡn*, from "Dongola". According to Schweinfurth in Golo the Nubians are called Turuku, in Jur Oturu, in Bongo Turu; these names are doubtlessly derived from "Turk".

The Bahr Zeraf is called in Shilluk: *Ongl*, in Nuer: *Fgu*, in Dinka: *Piau* The Bahr Jebel is called in Shilluk: *K̄er*; in Dinka: *K̄er*, in Nuer: *Konam*; the Khor Filus is called in Shilluk: *Olūt*, in Dinka: *Pelūt*, in Nuer: *Pulūt*.

FOURTH SECTION:
THE PARTS OF SPEECH.

THE NOUN.

Singular and Plural.

102. **Singular.** Many nouns have in the singular the suffix *o*; in some nouns it may be dropped at will; on this and on the original meaning of *o* see 71.
Some nouns denoting a plurality, are in their form singular, and are treated as such; e. g.: *l̄b̄o*, *t̄d̄o* people.
- 102a. **Plural.** The Shilluk is remarkable for its manifold means of forming the plural of nouns. These means may be divided into three principles; they are: plural-formation
- a) by affixes,
 - b) by change of tone,
 - c) by change of vowel.
- Generally in forming the plural of a noun, not only one of these means is employed, but several.
103. a) **Plural-formation by affixes.** In most Sudan languages the plural of nouns is formed by affixing to the singular a particle, which in most cases originally is a noun or a pronoun: "people, they". In Shi. this formation is represented by several vocalic and consonant affixes.
1. The most frequent plural-affix is the suffix *i*. Although by no means all nouns have this suffix in the plural, yet it is a question of feeling with the natives that they prefer it; if a foreign word is introduced into the language, it receives *i* in the plural; and on the other hand there are numerous genuine Shilluk words which sometimes are used with *i*, and sometimes without it in the plural. This leads to the supposition that possibly the ending *i* was formerly more employed than it is now, and that it may be the oldest and originally only ending for the plural. — The plural-suffix *i* occurs also in Masai and in Nuba and Kunama; in Kunama *i* is the personal pronoun of the third person plural: "they". It may be that the suffix *i* is of common origin in all these four languages.
Besides the vowel-suffix, there are several consonants which serve in forming the plural:
104. 2. *k*; *gin* thing pl. *gik*; *k* may be shortened from the demonstrative pronoun *ak* "these"; in Di. the plural is formed in the same way, viz. by adding the

demonstrative pronoun *ke* "these".

3. *ɛ*; *ɛ* is possibly identical with the Anywak word *ɛɔɛ* "many"; so that originally the word was common to both languages, but in Shi. it was exclusively retained for forming the plural, a different word being employed for "many". In Anywak the plural is frequently formed by simply adding "ɛɔɛ". In some cases the plural is formed by adding *t* instead of *ɛ*; whether this is misheard by me, or whether there is really a class with *t* in plural, I do not know. — Di. also has the plural in *t* (*ɛ*?): *puou-puot* heart.

4. A nasal consonant; some nouns form their plural in changing their last consonant into the corresponding nasal one, according to the rule given in 40; here doubtlessly a nasal consonant has been suffixed, which may be shortened from the demonstrative pronoun *an* "this, these".

While *ɛ* is used very much, and may, in a certain measure, be employed at will, *k*, *t* and the nasal consonant are restricted to a small number of nouns.

5. Words whose second consonant is a voiced mute followed by a vowel, change this consonant into the corresponding voiceless one in the plural: *áfúð* pl. *áfúti*. In connection with this it is to be remarked that in those nouns which in their plural end in a mute consonant, *this consonant is always voiceless*, even when a vowel follows: *lɛk* teeth, *lɛka* my teeth, *lɛk ak* these teeth; this is contrary to the rule in 38; perhaps this voicelessness is the rest of a voiceless consonant which was suffixed for forming the plural, but assimilated itself in all cases with the preceding consonant.

6. Many nouns form their plural by dropping the singular-suffix *ɔ*: *gyɛnɔ* hen pl. *gyɛn*.

7. A few nouns with the prefix *o* drop this prefix in plural; such are names of persons as belonging to a nation (patronymica): a Dinka man, a Shilluk man; here the plural-form may be the first, noting the nation as a collective mass, from this the singular was derived by prefixing *o*, which probably means: "he" or "one": "he a Shilluk". The opposite formation see in *rúm* pl. *óròm* nose.

8. A peculiar kind of plural-formation in nouns designating relatives is that of prefixing *né* in the plural; *nà* (also *nè*) means "child"; it is low toned, but when expressing the plural, its tone rises. Examples:

ákáyò-nékà nephew; or: *nàkà-nékà* nephew.

[The partial conformity of the plural-affixes in Shilluk and Masai is remarkable. Just as in Shilluk one of the most frequent plural suffixes is *ɛ*, so it is also in Masai. Likewise *k*, *t* and a nasal suffix (*n*) are found in both languages. The plural-formation by dropping the final vowel *ɔ* of the singular (see 108) has also its analogy in Masai, where a final *a* or *o* (*ɔ*?)

105.

106.

107.

108.

109.

is dropped: *ol abura* plural *il abur* "froth"; *ol kurto* pl. *i kurt* "caterpillar".

Hollis is probably right in supposing that in these words the plural is the original form, from which the singular was formed by adding *o* or *a*.

— According to Hollis, Masai has no plural-distinction by tone. See Hollis page 18 ss.]

- I I O. b) Plural-formation by change of tone. As stated above, the predomination of intonation is a characteristic of Sudan languages; but in none of these the change of tone is known to be a means of distinguishing singular and plural. In the western languages, of whom a greater number is thoroughly known, this function of the tone is sure not to exist; but it may be expected that on close investigation it will be found in other eastern Sudan languages.

By the change of tone the nouns are grouped into classes, a certain tone or group of tones in the singular always corresponding to a certain tone or group of tones in the plural. There do not seem to be very many nouns without the distinction of tone in singular and plural.¹

This distinction is probably younger than the plural-formation by affixes. Though the intonation is no doubt genuine Sudanic, this particular employment of it, viz. the distinction of number, may be of foreign origin, a foreign element getting into the population and using the tone in quite a new way, which, until then, was not known to the primitive inhabitants. This is the more probable, as the change of tone is a process analogous to that of the change of vowel, which will be shown below. It might be supposed that both are of the same foreign origin, i. e. Hamitic. The older plural-formation by affixes seems gradually to be suppressed by the modern means, viz. change of tone and of vowel.

It is to be remarked that, as a whole, in plural the low tone is more frequent than in the singular, the low tone, together with the long vowel (see the following) conveying the notion of greatness or plurality.

- c) Plural formation by change of vowel.² A plural-formation likewise unknown in western Sudan languages is that by changing the quantity or quality of the stem-vowel. This vowel-change is common in Semitic and Hamitic languages, and is in Shilluk probably to be traced to Hamitic influence. How far it is spread in the eastern Sudan group, cannot be stated now, but the Di. also has it. Quite of Hamitic character is the interchange of certain vowels in this way: the vowel-changes in one group are contrary to those in another group; the first group has long vowel in singular and short in plural; a second group short vowel in singular and long in plural; likewise the quality changes: one group has *o* in sing., *u* in pl.; a second group *u* in in sing., *o* in pl.; this peculiarity was first shown by Meinhof as existing in

¹ According to Kitching in Gang most nouns have the same form for singular and plural; is it not possible that a distinction is made by tone, which has not been noted?

² Plural-formation by change of vowel-quantity and quality is also largely used in Dinka; see Miterrutzner page 15.

the Hamitic languages, and has been called by him "polarity".

The same tendency of interchange is to be seen in other formations, see for instance 119: singular prefix *o*, plural no prefix, and 119: singular no prefix, plural prefix *o*.

Though this formation be probably foreign and relatively young, it may contain some primitive principle of language building: It is worth noting that the large majority of nouns have short vowel in the singular and a long one in the plural; this may lead to the supposition (which is supported by results of studies in other African languages. In Ewe for instance adjectives with long vowel and low tone designate large things or beings, the same adjectives with short vowel and high tone express small things or beings.) that in an early stage of language the long vowel is expressive of the idea of "much, big, great".

Examples illustrating the different ways of forming the plural.

a) Plural-formation by Affixes.

- | | | |
|----------------------|------------------------------|----------------------------|
| 1. Suffix <i>i</i> . | <i>ákól-ákólí</i> drum-stick | <i>ámát-ámátí</i> a stork |
| | <i>ánǎn-ánǎní</i> a knife | <i>áywóm-áywómí</i> monkey |
| | <i>áchúnǎ-áchúní</i> an ant | <i>pám-pámí</i> board |
| | <i>ǎrǎ-ǎrǎí</i> a bead | <i>kál-kálí</i> fence |
| | <i>nù-núwí</i> lion | <i>lǎu-lǎwí</i> lizard. |

For more examples see below.

The ending *i* has in most cases low tone; where the tone is middle, the stem-vowel too has middle tone, that is, the tone of the suffix is assimilated to that of the stem.

- | | | | | |
|----------------------|----------------------------|------------------------|--------------------------|--------------------|
| 2. suffix <i>k</i> . | <i>pi-pik</i> water | <i>gin-gik</i> thing | <i>dyel-dyek</i> goat | <i>jal-jok</i> man |
| | <i>lǎjo-lǎk</i> tooth | <i>mā-mǎk</i> aunt | <i>mǎn-mǎk</i> this one. | |
| 3. suffix <i>t</i> . | <i>ǎdu-ǎtí</i> buttocks | <i>wich-wátí</i> head | <i>yǎi-yǎtí</i> boat | |
| | <i>yǎnǎ-yǎtí</i> fisherman | <i>yech-yǎtí</i> belly | <i>kǎu-kǎtí</i> breast | |
| | <i>(wǎl-lǎt)</i> a gourd | <i>(yǎ-yǎt)</i> road. | | |

When in a noun with a consonant plural-ending the stem also ends in a consonant, the final consonant of the stem is dropped, the consonantal suffix taking its place; see 44.

4. nasal consonant as suffix.

- | | | |
|----------------------------|----------------------------|--------------------------------|
| <i>ǎgǎ-ǎní</i> dura-basket | <i>kwǎch-kwǎní</i> leopard | <i>ánǎdǎ-ánǎní</i> breast-bone |
| <i>yǎt-yǎn</i> tree | <i>átǎbǎ-átǎm</i> tobacco | <i>ǎbǎ-ǎmí</i> dish. |

Vice versa: *wǎnǎ-wǎch* paper.

111.

112.

113.

114.

115.

116.

I 17.

5. voiced mute consonant becomes voiceless.

áfúdd-áfúti a fish *átúdd-átúti* a wild goose *búdd-búti* blacksmith
gúji-gúchi sword *búdd-búti* a melon *dákúgi-dákúki* dura-stick
ókúdd-ókúti basket.

Vice versa: *fúk-fúgi* tortoise *órúk-órúgi* bell *luopp-luobi* company.

I 18.

6. dropping the singular-suffix *ɔ*.

fálo-fal knife *gyènd-gyèn* hen *byèlo-byél* dura
wáno-wán bird *tóno-tón* egg *gwèlo-gwél* ring.

I 19.

7. dropping the prefix *o*.

obwonɔ-bwon white man *óchólɔ-óchól* Shilluk-man *ójáno-ján* Dinka-man.¹

Vice versa: *rúm-óróm* nose.

I 20.

b) Plural-formation by Change of Tone.

For completeness' sake the nouns which do *not* change their tone in plural, are also enumerated here. — Nouns with prefixes and those without them are separated, as they show differences of tone.

In some cases nouns with a slight deviation of tone have been grouped under the same heading; this has been done, because the differences do not seem to be essential and perhaps have been misheard. On the difference between ' and ^ see 51.

Some nouns have two plural-forms.

Nouns with prefixes.

I 21.

- | | |
|--------------------------------------|------------------------------------|
| 1. <i>áchwátɔ-áchwátɔ</i> loin-cloth | <i>ámálɔ-ámálɔ</i> camel |
| <i>ókók-ókók</i> egret | <i>ókók-ókók</i> flower |
| <i>ókwók-ókwók</i> a goose | <i>ómádd-ómátt</i> fire-fly |
| <i>órúk-órúk</i> craft. | |
| 2. <i>ádérɔ-ádér</i> arm-ring | <i>ócháyɔ-ócháyɔ</i> melon |
| <i>ópárɔ</i> a gourd | <i>ófwól</i> blue |
| <i>álítɔ-álítɔ</i> fist | <i>áwák-áwák</i> a bird. |
| 3. <i>óbáw-óbáw</i> lungs | <i>ógwérɔ-ógwérɔ</i> } blue heron. |
| <i>óbér-óbér</i> feather | <i>ógwérɔ</i> } |
| 4. <i>ákúr-ákúr</i> pigeon | <i>ágrɔ-ágrɔ, ágr</i> a spear |
| <i>áwóch-áwóch</i> a shell | <i>ólóé-ólóé</i> duck |
| <i>ógwól-ógwól</i> a bird. | |
| 5. <i>áchút-áchút</i> arm-ring | <i>ágwén-ágwén</i> bastard child. |
| 6. <i>ákyén-ákyén</i> gun-cock | <i>óbírɔ-óbír</i> a pot |
| <i>ábúrɔ-ábúr</i> bush-buck | <i>áchwátɔ-áchwátɔ</i> guinea-fowl |
| <i>ádérɔ-ádér</i> donkey | <i>átáp-átáp</i> bag. |

¹ In one example the plural is formed by suffixing *r*: *rít-rór* king.

- | | | |
|-----|--------------------------------|---------------------------------|
| 7. | <i>òkòdò-òkùtì</i> hedgehog | <i>òlèlè-òlèlè</i> club |
| | <i>ònwàníò</i> an ant | <i>òtòlò</i> a white dura. |
| | <i>ònwèrò</i> whip | |
| 8. | <i>òwàníò-òwàní</i> heron | <i>òkwàníò-òkwàní</i> broom |
| | <i>òtyèníò-òtyèní</i> a fish | <i>òtàngò-òtàngí</i> a fish |
| | <i>òwàjyò-àtèwàjyò</i> cousin | <i>òròk-òròk</i> small bell |
| | <i>òyínò</i> crocodile-hunter. | |
| 9. | <i>àchàn-àchàn</i> a fish | <i>àchwèk-àchwèk</i> anus |
| | <i>àkwàn-àkwàn</i> ear-lap | <i>àlùní-àlùní</i> somersault |
| | <i>àmáí-àmáí</i> a stork | <i>ànón-ànóní</i> a knife |
| | <i>átèt-átèt</i> mangouste | <i>àywóm-àywómí</i> monkey |
| | <i>òràt-òràt</i> a snake | <i>òmí</i> brother |
| | <i>òlwo-òlwo</i> marabout | <i>òmèn</i> his brother |
| | <i>ògík-ògík</i> buffalo | <i>òfwòn-òfwùn</i> loaf |
| | <i>òkwól-òkwólì</i> gourd | <i>òkòk-òkòk</i> a fish |
| | <i>ònyèní-ònyèní</i> a snake | <i>òkyèl-òkyèlì</i> an ant |
| | <i>òtùwòr-òtùwòrì</i> hyena | <i>òpáp-òpáp</i> hip-bone |
| | | <i>òtùwòr-òtùwòrì</i> cock. |
| 10. | <i>àbàn-àbàn</i> hammer | <i>àkòl-àkòlì</i> drum-stick |
| | <i>òkwòr-òkwòrì</i> serval | <i>òlák-òlákì</i> a fish |
| | <i>òtùwèl-òtùwèlì</i> a fish | <i>òlám-òlámí</i> sycamore |
| | <i>òlèk-òlèkì</i> hawk | <i>òtèt-òtètì</i> a pot. |
| 11. | <i>àgàk-àgèkì</i> crow | <i>àlèníò-àlèní</i> a fish |
| | <i>àchùníò-àchùní</i> an ant | <i>àdàlì-àdàlì</i> a gourd |
| | <i>àdòlì-àdòlì</i> a fish | <i>àfùdò-àfùtì</i> a fish |
| | <i>òdèk-ùdèkì</i> a mat | <i>ògèníò-ògèní</i> bracelet |
| | <i>ògwàl-ògwèlì</i> frog | <i>òywàk-òywèkì</i> a crane. |
| 12. | <i>àtùdò-àtùtì</i> wild goose | <i>àyòmò-àyòm</i> tin |
| | <i>àfèdò-àfèt</i> skunk | <i>àgèrò-àgèr</i> a hair dress |
| | <i>àgèrò-àgèr</i> neck-bone | <i>ànbón-ànbón</i> a red ant |
| | <i>àtwàk-àtwàk</i> a bird | <i>àyìkèr-àyìkèrì</i> quail |
| | <i>òdèrò-òdèr</i> kiddle | <i>ògwòk-ògwèkì</i> jackal |
| | <i>òmèrò</i> red dura | <i>òmòdò</i> a cow |
| | <i>òndògò</i> a cow | <i>òràp-òràp</i> spider |
| | <i>òtòr-òtòr</i> a ford | <i>òwàù-òwàù</i> ibis |
| | <i>òwèt-òwèt</i> a mat | <i>òròch-òròch</i> ram |
| | <i>ònwòk-ònwòk</i> male goat | <i>òmòrò-òmòr</i> roan antelope |
| | <i>òmáiyò-òmáí</i> cousin | <i>òbògò-òbòk</i> albino |
| | <i>òbwoyò-òbwoí</i> a shrub | <i>òdèlì-òdèlì</i> a cow |

- | | | |
|-----|------------------------------------|---------------------------------------|
| | <i>óǎb̀b̀-óǎp̀</i> blanket | <i>ógál-ógál</i> mule |
| | <i>ógál̀-ógál̀</i> mule | <i>ónàỳ-ónàì</i> cousin. |
| 13. | <i>ók̀d̀-ók̀t̀</i> basket | <i>ór̀k̀-ór̀g̀</i> bell. |
| 14. | <i>óchỳǹ-óchỳǹ</i> loin-cloth. | |
| 15. | <i>ógwé-ógwé</i> bow. | |
| 16. | <i>ól̀b̀-ól̀p̀</i> a bird | <i>óǹl̀</i> red earth. |
| 17. | <i>ád̀ǹ-ád̀ǹ</i> a fish | <i>át̀ǹ-át̀ǹ</i> hat |
| | <i>ók̀ẁǹ-ók̀ǹ</i> feather | <i>ók̀ẁk̀-ók̀ẁk̀</i> goose |
| | <i>ók̀k̀-ók̀k̀</i> egret. | |
| 18. | <i>áchỳǹ-áchỳǹ</i> an ant | <i>áỳẁk̀-áỳẁk̀</i> crest |
| | <i>ór̀-ór̀</i> ant-hill | <i>ór̀-ór̀</i> relations by marriage. |

Perhaps in these last two examples *ó* and *g* are not prefixes, but vowels of the stem, the first consonant (perhaps *w*) having been dropped; see 33.

- | | | |
|-----|----------------------------------|--------------------------------|
| 19. | <i>ók̀t̀-ók̀t̀</i> bell | |
| 20. | <i>ák̀ǹ-ák̀ǹ</i> gazelle | <i>áǹd̀-áǹǹ</i> breast-bone |
| | (<i>át̀b̀-át̀m̀</i> tobacco). | |
| 21. | <i>áj̀ẁg̀-áj̀ẁk̀</i> sorcerer. | |
| 22. | <i>ótỳm̀-ótỳm̀</i> dragon-fly. | |
| 23. | <i>ól̀k̀-ól̀k̀</i> hawk | <i>ób̀ch̀-ób̀ch̀</i> reed. |

I 22.

Nouns without prefixes.

- | | | |
|----|------------------------------------|------------------------------------|
| 1. | <i>b̀l̀- b̀l̀</i> face | <i>b̀ǹ- b̀ǹ</i> lizard |
| | <i>b̀t̀- b̀t̀</i> bachelor | <i>b̀ẁǹ- b̀ẁǹ</i> a fish |
| | <i>bỳr̀- bỳr̀</i> root | <i>ch̀r̀- ch̀r̀</i> vulture |
| | <i>ch̀t̀- ch̀t̀</i> tooth-brush | <i>chẁàì- chẁàì</i> broth |
| | <i>chẁàk̀- chẁàk̀</i> ambassador | <i>chẁàr̀- chẁàr̀</i> bug |
| | <i>d̀àt̀- d̀àt̀</i> hoof | <i>d̀ǹ- d̀ǹ</i> jaw-bone |
| | <i>f̀àl̀- f̀àl̀</i> knife | <i>g̀àt̀- g̀àt̀</i> river-side |
| | <i>g̀iǹ- g̀iǹ</i> thing | <i>g̀k̀- g̀k̀</i> ring |
| | <i>gẁl̀- gẁl̀</i> ring | <i>gỳk̀- gỳk̀</i> water-buck |
| | <i>kẁm̀- kẁm̀</i> back | <i>kỳt̀- kỳt̀</i> a fish. |
| 2. | <i>g̀l̀- g̀l̀</i> slope | <i>g̀àg̀- g̀àk̀</i> cowry |
| | <i>b̀ǹd̀- b̀ǹt̀</i> a shell | <i>b̀úq̀- b̀úq̀</i> melon |
| | <i>ch̀ám̀- ch̀ám̀</i> bait | <i>d̀àk̀g̀- d̀àk̀k̀</i> dura-stick |
| | <i>d̀r̀- d̀r̀</i> axe | <i>f̀àl̀- f̀t̀</i> spoon |

	<i>fòdò-fòt</i> country	<i>fòlò-fòl</i> cloud
	<i>jàgò-jàk</i> chief	<i>kwét-kwét</i> dung-hill.
3.	<i>gòlò-gòl</i> bight	<i>ɾèrò-ɾérì</i> a bead
	<i>kàl-kàlì</i> fence	<i>kèdò-kèt</i> a fish
	<i>kwàch-kwànì</i> leopard	<i>pàm-pàmì</i> board
	<i>fùdò-fùt</i> lame person.	
4.	<i>chògò-chòk</i> a fish	<i>fúk-fùgì</i> tortoise
	<i>fyèr-fèrì</i> back-bone	<i>gànò-gànì</i> button
	<i>jòp-jòpì</i> buffalo	<i>kàn-kànì</i> trumpet
	<i>kàwò-kàwì</i> beam	<i>kít-kítì</i> rock
	<i>kú-kúwì</i> thief.	
	<i>fúk-fùkì</i> pot	<i>gút-gútì</i> hammer.
5.	<i>byèlò-byél</i> dura	<i>byèrò-byér</i> belly
	<i>pàr-péřì</i> hippo	<i>kyèn-kyénì</i> horse
	(<i>dèl-dèl</i> skin).	
6.	<i>bòì-bòt</i> net	<i>bòr-bòr</i> boil
	<i>chùrò-chùr</i> a fish	<i>dók-dòk</i> mouth
	<i>gòjì-gòchì</i> sword	<i>gúlò-gùl</i> cannon
	<i>gút-gút</i> navel	<i>òrò-òr</i> relations by marriage
	<i>kwànò-kwànì</i> solo-singer	<i>kòch-kùchì</i> axe
	<i>kwón-kwónì</i> report	<i>kyèlò-kyèl</i> star.
7.	<i>gyèlò-gyèl</i> ring	<i>bàk-bàk</i> fence
	<i>bànò-bànì</i> locust	<i>bòdò-bòtì</i> blacksmith
	<i>chùl-chùl</i> penis	<i>dàn-dànì</i> dancing-stick.
8.	<i>bànò-bànì</i> meat on the skin	<i>bàt-bàt</i> arm
	<i>chùgò-chàk</i> charcoal	<i>dàk-dàk</i> pot
	<i>fyèn-fyénì</i> skin	<i>gwòk-gùòk</i> dog
	<i>gyènò-gyénì</i> hen	<i>jàch-jàch</i> shoulder
	<i>kènò-kènì</i> gourd	<i>kwàrò-kwérì</i> pole
	<i>kwòt-kòt</i> shield	<i>kwòm-kùòmì</i> board.
9.	<i>kwòtò-kwòtì</i> farting	<i>fàrò-fàrì</i> mat.

c) Plural-formation by vowel-change.

Change of the quantity of the stem-vowel.

1. Singular short vowel, plural long vowel.

òkòk-òkòk igret

òròk-òròk craft

òkòk-òkòk flower

àwàk-àwàk a bird

<i>brɔ̄k-brɔ̄k</i>	a small bell	<i>chùt-chùt</i>	tooth-brush
<i>gat-gât</i>	river-side	<i>chwòk-chwòk</i>	ambassador
<i>ðkwòk-ðkwòk</i>	a goose	<i>ðgwòl-ðgwòl</i>	a bird
<i>àchùt-àchùt</i>	arm-ring	<i>àgwén-agwén</i>	bastard
<i>àchwòt-àchwòt</i>	guinea-fowl	<i>òtswòp-òtswòp</i>	cock
<i>átwòk-átwòk</i>	a bird	<i>òràp-òràp</i>	spider
<i>òwét-òwét</i>	a mat	<i>òtswòk-òtswòk</i>	male goat
<i>ògâl-ògâl</i>	mule	<i>átén-átén</i>	hat
<i>ðkwòn-ðkwòn</i>	feather	<i>òkót-òkót</i>	bell
<i>dàtù-dàt</i>	hoof	<i>kâl-kâl</i>	fence
<i>fyér-fyér</i>	back-bone	<i>bák-bák</i>	fence
<i>dak-dák</i>	pipe.		

In the first eight examples the short and long vowel are the only distinction between singular and plural.

2. Singular long vowel, plural short vowel.

<i>chámì-chámì</i>	bait	<i>ðgwòrù-ðgwòrì</i>	blue heron
<i>òlám-òlémì</i>	sycomore	<i>òlèt-òlétì</i>	hawk
<i>òbògò-òbòk</i>	albino	<i>òchyènù-òchyèn</i>	loin-cloth
<i>ájwògá-ájwòk</i>	wizard	<i>òlèt-òlétì</i>	hawk
<i>chòr-chòr</i>	vulture	<i>byèlù-byèl</i>	dura
<i>pàr-pérì</i>	hippo	<i>bòr-bòr</i>	boil
<i>gòjì-gòchì</i>	sword	<i>kyèlù-kyèl</i>	star
<i>gyènù-gyèn</i>	hen	<i>kwàrù-kwérì</i>	pole.

Only in the first word the plural is distinguished from the singular by the short vowel only.

I 24.

Change of the Quality of the Stem-vowel.

1. The stem-vowel of the singular turns *ɛ* in plural.

<i>ágàk-ágékì</i>	crow	<i>pàr-pérì</i>	hippo
<i>ógwàl-ógwélì</i>	frog	<i>òdèk-òdèkì</i>	a mat
<i>òywòk-òywékì</i>	crane	<i>òtswèl-òtswélì</i>	a fish
<i>òlák-òlékì</i>	a fish	<i>òtèt-òtétì</i>	a pot
<i>òlám-òlémì</i>	sycomore	<i>álèbò-álèpì</i>	a bird
<i>fâl-fèt</i>	spoon	<i>òlèt-òlétì</i>	hawk
<i>kwàrù-kwérì</i>	pole	<i>ðgwòrù-ðgwérì</i>	blue heron.

In some words the vowel in plural is not *ɛ*, but *e* or *i*; as these are closely related to each other, and perhaps *e*, *i* are misheard for *ɛ*, I have classed them together.

In all these nouns the stem-vowel has high tone in plural; probably the

high tone and the reduction of the vowel to *ɛ* are in some causal connection; vide 16.

2. The stem-vowel of the singular — mostly *a* — turns *ɛ* in plural.

<i>àchwát-àchwòt</i> guinea-fowl	<i>kál-kɛlɛ</i> fence
<i>bák-bɛk</i> fence	<i>dàk-dɛk</i> pot, pipe
<i>òkwòk-òkwòk</i> a goose	<i>òkwèk-òkwòk</i> a goose.

Here the short vowel of the singular becomes long in plural; the lengthening of the vowel may be the reason of its turning into *a*; see 17.

3. singular <i>a</i> pl. <i>ɛ</i> .	<i>mā-mɛk</i> aunt	<i>yaɛ-yeɛ</i> tree.
4. singular <i>ɛ</i> pl. <i>a</i> .	<i>átɛt-átàt</i> hat	(<i>yɛi-yàt</i> boat).
5. singular <i>a</i> , pl. <i>o</i> . <i>raɛ</i> (<i>riɛ</i> , see 16) - <i>ròr</i> king.		
6. sing. <i>ɛ</i> pl. <i>e</i> .	<i>gyèt-gyèt</i> waterbuck.	
7. sing. <i>e</i> pl. <i>e</i> .	<i>átèl-átèt</i> mangouste	<i>ánèniò-ánèni</i> red ant
	<i>òwèt-òwèt</i> a mat	<i>yech-yɛt</i> belly.
8. sing. <i>e</i> , pl. <i>i</i> .	<i>yèt-yit</i> a well	<i>yèt-yit</i> scorpion.
9. sing. <i>i</i> pl. <i>a</i> .	<i>wich-waɛt</i> head.	
10. (sing. <i>a</i> , <i>ɛ</i> , <i>è</i>) pl. <i>ɛ</i> .	<i>jal-jɛk</i> man	<i>mɛkɔ-mòkò</i> some
	<i>fɛn-fɛnɔ</i> small	<i>ánì-òniò</i> what
	<i>mɛn-mɔk</i> these.	

The plural-vowel *ɛ* is remarkable, as it does not correspond to a certain vowel in singular, but is a class of its own; it not only forms the plural of nouns, but also of pronouns and adjectives. Note also *āniɛ-òniɛ*; *ā* is the deictic pronoun "it is"; but here it is treated like a radical vowel and thus changed in plural.

11. sing. <i>ɛ</i> , pl. <i>u</i> , <i>ɛ</i> .	<i>naɔlɔ-naɔulɛ</i> an axe	<i>kɔch-kùchì</i> an axe
	<i>òkòdò-òkùtì</i> hedgehog	<i>mogɔ-myɛkì</i> beer.
12. sing. <i>u</i> pl. <i>ɛ</i> .	<i>rúm-òròm</i> nose.	
13. sing. <i>o</i> pl. <i>ɛ</i> .	<i>ánòt-ánòtì</i> a knife	<i>bòr-bòr</i> boil
	<i>toch-toach</i> gun; see 22	<i>chòr-chòr</i> vulture.
14. sing. <i>ɛ</i> pl. <i>wɔ</i> .	<i>mòk-mwòk</i> dog-head fish.	
15. sing. <i>wɔ</i> , <i>wo</i> pl. <i>ɛ</i> , <i>o</i> , <i>u</i> .	<i>òwòr-òwòr</i> cock	<i>òkwòr-òkòrì</i> serval
	<i>ògwòk-ògòkì</i> jackal	<i>òkwòm-òkòm</i> feather
	<i>hwòl-òt</i> a gourd	<i>fɔwòl-fòlì</i> snake
	<i>kwòm-kòm</i> back	<i>kwòt-kòt</i> shield
	<i>òfòr-òfùn</i> loaf.	
16. sing. <i>wo</i> pl. <i>wo</i> .	<i>gwòk-gúòk</i> dog	<i>kwòm-kùòmì</i> board.
17. sing. <i>yɛ</i> pl. <i>ɛ</i> .	<i>fyer-fèr</i> backbone.	
18. sing. <i>yɛ</i> , <i>ɛ</i> , <i>i</i> pl. <i>ɛ</i> .	<i>lyech-lèch</i> elephant	<i>yɛt-yièt</i> neck
	<i>òbìch-òbíèch</i> reed.	

Gender.

I 25.

Gender is expressed in the noun only, not in pronouns. The natural gender may be marked in two ways:

a) by different words.

<i>chwqu</i> man	<i>ḡačo</i> woman	<i>waṭ</i> bull	<i>ḡean</i> cow
<i>ótwók</i> male sheep or goat		<i>dyél</i> female goat.	

b) by adding *ótwòṛ* for the male, *màṭ* for the female gender.

<i>niù ótwòṛ</i> male lion	<i>niù màṭ</i> or <i>màṭ niù</i> female lion
<i>ṭṭṛé niù</i> male lions	<i>màṭṭé niù</i> female lions
<i>kyèni ótwòṛ</i> or <i>kyèni à twòṛ</i> male horse	<i>kyèni a màṭ</i> or <i>màṭ kyèni</i> female horse
<i>kyèni à ṭṭṛ</i> male horses	<i>kyèni à màṭ</i> female horses
<i>twòṛ ómóṛṛ</i> male roan antelope, pl. <i>ṭṭṛ ómóṛṛ</i>	
<i>màṭ ómóṛṛ</i> female roan antelope, pl. <i>màṭ ómóṛṛ</i> .	

I 26.

In one single word, however, the Shilluk expresses the gender by phonetic means: *nia* child *niál* boy *nián* girl.

Here evidently *l* and *n* are added to the word *nia* in order to mark its gender, *l* for the male, *n* for the female gender.

[That this case is not merely accidental, will be clear from the fact that by the same means gender is expressed in the Bari language; here it is not the nouns, but demonstrative pronouns which receive the affixes *l* and *n*:

<i>lo</i> this m.	<i>lu</i> that m.
<i>na</i> this f.	<i>nu</i> that f.
pl. <i>chi-lo</i> these m.	<i>chi-lu</i> those m.
<i>chi-ne</i> these f.	<i>chi-nu</i> those f.
<i>lu-yu</i> that one yonder m.	<i>chi-lu-yu</i> those yonder m.
<i>nu-yu</i> that one yonder f.	<i>chi-nu-yu</i> those yonder f.
<i>li-o</i> my m.	<i>il-ot</i> your m.
<i>ni-o</i> my f.	<i>in-ot</i> your f.

In the noun, feminine is distinguished from masculine by the suffix *et*.

The same distinction by the same means has Masai.

The distinction of a grammatical gender is surely not Sudanic, it is not known in other Sudan languages; so we have doubtlessly Hamitic influence here. The Shilluks must have been in contact with (a Hamitic) people who expressed in their language the grammatical gender by *l* and *n*, but this contact was not long or strong enough, to make the distinction of gender a living factor in the language; so only a faint trace of it was left. There is one more Sudan language, which has a similar distinction: the Songhai (on both banks of the middle Niger). This language has, in

the same way as Bari and Masai, a kind of article, *dí* for living beings, *ní* for inanimate things. I believe that *dí* is identical with *lí*, *l* and *d* often changing in African languages; vide the examples in the comparative Lists of Words in Third Section. If this is right, the Songhai (in which, though, this distinction will not be original, but borrowed from some Hamitic language) represents an elder stage in the development of grammatical gender: living > masculine, inanimate > feminine or neuter (which may originally be the same, as with primitive men woman is rather a thing, a merchandise, than a person).]

A second way of distinguishing gender by phonetic means is represented in the following word:

ógwél an ox with the horns turned toward the eyes
ágwélú a cow with the horns turned toward the eyes.

I 26a.

Case.

Genetive.

The ruling noun is a singular.

1. The genetive follows the noun determined by it. The noun ends in a consonant; in these cases the two nouns unite without any connecting element or phonetic changes:

I 27.

<i>wqt</i> house;	<i>wqt jáqò</i> house of the chief
<i>loṭ</i> club;	<i>loṭ obwoñ</i> club of the stranger
<i>áṭṭp</i> bag;	<i>áṭṭp jal eni</i> bag of this man
<i>okok</i> blossom;	<i>okok yaṅ eni</i> blossom of this tree
<i>yit</i> ear;	<i>yit kyèñ</i> ear of the horse.

There are, however, a few exceptions, chiefly if the final consonant is *k* or *ch*, and the next word begins with a consonant;

a) sometimes the "helping vowel" is inserted:

<i>kidq</i> colour;	<i>kite tójo</i> black colour
<i>nēdq</i> rib;	<i>nēte jal</i> rib of man
<i>lech</i> tooth;	<i>leche lyech</i> tooth of the elephant
<i>mogq</i> beer;	<i>moke fōte won</i> beer of our country
<i>bōdq</i> artist.	<i>bōte tōñ</i> one who makes spears.

These are treated like nouns in the plural.

b) *ch* and *k* may be dropped:

<i>pāch</i> village;	<i>pā rit</i> village of the king
<i>kech, kach</i> hunger;	<i>ka jal eni</i> the hunger of this man
<i>qok</i> cattle;	<i>qo rit</i> the cattle of the king.

c) *ch* softens into *y* :

mach fire;

may kwōrɔ "fire of cotton"; see 45.

One word changes its vowel before a genitive :

yɔ way;

yu Fakɔi the way to F.;

likewise when an adjective follows: *yu toch* a narrow way; see 22.

2. Nouns which have the final vowel *ɔ*, and whose second consonant is a voiced — in some cases also a voiceless — mute (*gɔ, jɔ, dɔ, ʒɔ, bɔ*), drop, when followed by a genitive, the *ɔ*, and turn the consonant into the corresponding nasal one: *gɔ* > *ŋ*, *jɔ* > *ɲ*, *dɔ* > *n*, *ʒɔ* > *ɳ*, *bɔ* > *m*; see 40.

jāgɔ chief;

jān fōɣe wɔn the chief of our country

afoajɔ rabbit;

afoaŋ nāl fɛɳ the rabbit of the child

tɛdɔ people;

tɛn fān ɛni the people of this village

ómǝdǝ a cow;

ómǝŋ riɕ the cow of the king

tɛbɔ plate;

tɛm nan the plate of the girl

mutɔ neck;

mune ɕeān the neck of the cow.

This nasalization is caused by a nasal consonant, *n*, which is no doubt identical with the demonstrative *n* (vide 138), and has originally the meaning "that" : *jāgɔ n pāch* "the chief, (namely) that of the village". There are some examples which show the *n* in existence at the present time: *lāu* cloth, *lān ɕāchɔ* the cloth of the woman; here *n* is preserved, the *u* having dropped before it; *riɕ* king, an older form *rɛɕ*, see 16; *rɛŋ lɛbɔ* the king of the people; here the *n* is preserved, though the word ends in a consonant; this is generally not the case; it is evident that after a vowel the *n* is easily preserved, *jāgɔ n pāch* offers no difficulty in pronouncing, but in words ending in a consonant the *n* was liable to disappear, the more so, as the consonant was voiceless, and *n* is voiced; thus *ɕok n tɛdɔ* > *ɕok tɛdɔ*, but *jāgɔ n tɛdɔ* > *jān tɛdɔ*. This *n* has high tone.

[This *n*, originally probably always a demonstrative pronoun and serving to express the genitive relation, exists in a great number of central and eastern Sudan languages. In Di. it effects the same changes as in Shilluk, besides it is found in Nuba, Logonō, Mandara, Tedā, and also in Hausa and Ful.]

The ruling noun is a plural.

If the ruling noun is a plural, the *n* does not appear, but when the noun ends in a consonant, the 'helping vowel' is suffixed to it. When the plural ends in *i*, this *i* is generally preserved. A change of tone is to be noted here: while the plural-forming *i* (see 103) and the helping vowel have low tone in those cases where no genitive follows, they receive high tone when standing before a following genitive. *This high tone most probably indicates the lost*

genitive-forming *n*, the sound *n* itself having disappeared, but its tone (see 127) was perserved. — Examples :

<i>pāch</i> village,	pl. <i>myer</i> ;	<i>myeré riŋ</i> villages of the king
<i>wq̄t</i> house,	pl. <i>wòtì</i> ;	<i>wòtì riŋ</i> houses of the king
<i>yíŋ</i> ear.	pl. <i>yíŋ</i> ;	<i>yíŋé kyèñ</i> ears of the horse
<i>mogq</i> beer,	pl. <i>myki</i> ;	<i>míkkí fòŋe wq̄n</i> beers of our country
<i>okqk</i> blossom,	pl. <i>òkq̄k</i> ;	<i>òkq̄kí yaŋ</i> the blossoms of the tree
<i>atēp</i> bag,	pl. <i>atēp</i> ;	<i>atēpé náte wālo</i> the bags of the traveller
<i>kq̄ch</i> hunger,	pl. <i>káñí</i> ;	<i>káñí fòŋe wq̄n</i> the famines of our country
<i>jāgò</i> chief,	pl. <i>jāk</i> ;	<i>jāké fòŋe wq̄n</i> the chiefs of our country.

In my materials I find one exception to this rule: *gwòk-gúdk* dog; *gúdkè jal eni* the dogs of this man; but this may be a misunderstanding.

The Objective Case.

I 28.

The direct object or accusative follows the verb: *á chām byél* he ate dura. Sometimes the particle *kí* "with" is added: *á chām kí byél* he ate (with) dura.

But when *ká* "and" begins a sentence, the object always precedes the verb: *ká byél chām* and dura ate (he).

What in European languages is an indirect or dative object, the Shilluk transforms into a direct object, and what we would call the direct object, is in this case always introduced by *kí*; instead of saying: "he gave money to the child", they say: "he presented the child with money": *a wēkí náal kí nyerí*.

But in very many, probably in most cases the direct and indirect object are not expressed at all, the passive voice being used instead, "I saw him" is expressed by "he was seen by me"; "he gave the child milk" by "the child was given milk by him". — On the passive voice see 173.

The Vocative Case

I 29.

is formed by lengthening the (last) vowel, by raising the tone, and sometimes by adding *i*: "you": *nàtè man, nàtè o man! Dāk* a proper name, *Dāgí o Dāk!*

THE PRONOUN.

The Personal Pronoun.

Connected Form, standing before the verb.

This form is generally used as the subject of verbs.

<i>yá</i> I	<i>yí</i> thou	<i>yé, é (ò)</i> he
<i>wá, wq̄</i> we	<i>wí</i> you	<i>gé</i> they.

I 30.

The forms are often pronounced with a short vowel. *yé* and *é* (sometimes *ò*), likewise *wá* and *wq̄*, are used promiscuously, but *é*, apparently the younger

form, is employed more frequently than *yé*; *ò* is seldom used; in the 3rd person *gò* also occurs, but it is very rare as a subject. Note that *ò* and *gò* have a low tone, but all other personal pronouns have a high tone.

131.

[It is at least remarkable that in two West African Sudan languages the personal pronouns of the 3rd pers. sing. are the same as in Shilluk: Ewe *é* and *wò*, Twi *e* and *o* (In Ewe even the tones are equal to those in Shi.); Ewe makes some distinction in the use of *é* and *wò*, while in Shi. they seem to be employed at will. Gang too has *e* and *o*, apparently without making any distinction between the two.

On the *form of the pronoun* note the following remarks:

The corresponding forms for the singular and the plural seem to have originally the same vowels, only *yí* and *wú* being different. But besides *yí*, *yú* also occurs, and in Nuer the possessive pron. of the 2nd pers. sing. is *du* (*d* is prefixed), so it seems probable that the original vowel was *u*, which was assimilated by the palatal semivowel *y* and thus became *i*. This palatalization must, however, have taken place at an early period, as neighbouring languages — with the exception just stated — have *i* and *yi* for the 2nd pers. sing. So we get as primitive vowels of the personal pronoun: *á*, *ú*, *é*, which were differentiated into singular and plural by certain prefixes.

a) Singular.

In all three persons the pronoun begins with *y*, but the 3rd person has a third form, which is not mentioned above: *ɣén* (*n* marks the absolute form, see 132, so the form is properly *ɣé*); *ɣé* I regard as the older form of *yé* (on the change between *y* and *ɣ* see 35); in Dinka and Nuer the pronoun of the first person is *ɣa*, which is likewise the older form for Shilluk *ya*; from this it is probable that the 2nd person also originally began with *ɣ*, though, as far as I can see, it is nowhere retained. Thus we get these (hypothetical) primitive forms: *ɣa*, *ɣu*, *ɣé*; *a*, *u*, *é* designating the persons, and *ɣ* the singular.

b) Plural.

In plural all persons begin with *w* except *gé*. What is the origin of this *g*? In Nuer the 1st pers. is *kó*, the third *kén* and *kyén*, in Dinka *ke* (probably *ké*); *kó* is evidently contracted from *kwa*, see 22; analogous to this *kyé* may be derived from *kwé* (*kwé* > *kyé* see 32), and the 2nd person, *wú*, would be originally *kwu*, but, as in the singular, here the hypothetical form seems nowhere preserved. So the primitive forms of the plural would be: *kwa*, *kwu*, *kwé*; *a*, *u*, *é* again designating the persons and *kw* the plural. (As for the prefixing of *k* note that in Dinka the personal

pronouns in the absolute form suffix a *k*!). — The evolution of *gɛ* in Shi. would then be thus: *kwɛ* > *kyɛ* > *kɛ* > *gɛ*. While in the first and second person the *k* before *w* was dropped (see 46), in the 3rd pers. *kɛ* turned into *gɛ*. The changing of a voiceless into a voiced consonant is not so uncommon in the Eastern Sudan languages, see 42; here the process was facilitated by *gɛ* being a much used word, whose pronunciation may easily be slighted. — Hence perhaps *gɛ* "he" may also be explained. It may be formed from the primitive pronoun *ɔ* "he", by prefixing to it, in analogy with *gɛ*, a *g*, and to make the analogy perfect, the vowel *ɔ* was also pronounced wide, that is *ɔ̄*, in accordance with the *ɛ* in *gɛ*. This is, indeed, a mere hypothesis, but it is supported by the fact that *gɛ* and *ɔ* both have low tone, while all other personal pronouns have high tone.]

Absolute Form.

<i>yán</i> I, me	<i>yín</i> thou, thee	<i>ɛn, ɣɛn</i> he, him	<i>gɛ</i> he, him
<i>wán, wón</i> we, us	<i>wín</i> you	<i>ɛn</i> they, them.	

I 32.

These differ from the connected form only by a suffixed *n*; *ɛn* and *ɣɛn* are used promiscuously; *gɛn* occurs frequently as objective, but seldom as subjective pronoun. The suffixed *n* may be identical with the deictic *n* mentioned in 127 et passim; so that *yán* really means: "it is I".

These absolute or separable pronouns do not stand immediately before a verb, they are used when the person is to be emphasized. They are employed as subjective and objective alike. When they emphasize the subject, the connected form of the pronoun has to follow them: *yán yá chàṃ* (it was) I (that) etc.

The absolute pronouns may again be emphasized by adding *á*: *yána, yíná, ɛná*. This has the meaning of "it is", and is often used in addresses: *ɛná Pách-òdò* that is Faahoda; *yíná jwòk* "thou art God" "o God".

If a personal pronoun in the singular is connected with another pronoun or noun, the plural form is always used instead of the singular: *wó kɛ yín* I and you; *wú kɛ mɛn* you (sing.) with whom?

Objective Form.

It is suffixed to the verb. Example: stem *chwɔl* to call.

Common form.	With more emphasis.
<i>á chwòlá</i> he called me	<i>á chwòlá yán</i> or <i>yána</i>
<i>á chwòlí</i> he called thee	<i>á chwòlá yín</i> or <i>yíná</i>
<i>á chwòlɛ</i> he called him	<i>á chwòlá ɛn</i> or <i>ɛná</i>
<i>á chwòlí wón</i> he called us	<i>á chwòlá wón</i> or <i>wóná</i>
<i>á chwòlí wín</i> he called you	<i>á chwòlá wín</i> or <i>wíná</i>
<i>á chwòlí ɛn</i> he called them	<i>á chwòlá ɛn</i> or <i>ɛná</i> .

I 33.

The first *d* is the sign of the past; in the second form the final *a* of the verb marks the verb as being followed by an object.

Note the change of the tone in the objective form. *The objective form has low tone, whereas the subjective form has high tone.*¹

I 34.

Possessive Form.²

This form is also always suffixed. Example *wòt* house pl. *wòtì*.

<i>wòdà</i> my house	<i>wòdì</i> thy house	<i>wòdè</i> his house
<i>wòt wòn</i> our house	<i>wòt wún</i> your house	<i>wòt gèn</i> their house
<i>wòtá</i> my houses	<i>wòtí</i> thy houses	<i>wòtè</i> his houses
<i>wòtí wòn</i> our houses	<i>wòtí wún</i> your houses	<i>wòtí gèn</i> their houses.
	<i>gwòk</i> pl. <i>gúòk</i> dog.	
<i>gwògà</i> my dog	<i>gwògì</i> thy dog	<i>gwògè</i> his dog
<i>gwòk wòn</i> our dog	<i>gwòk wún</i> your dog	<i>gwòk gèn</i> their dog
<i>gúòkà</i> my dogs	<i>gúòkí</i> thy dogs	<i>gúòkè</i> his dogs
<i>gúòké wòn</i> our dogs	<i>gúòké wún</i> your dogs	<i>gúòké gèn</i> their dogs.

If the final consonant of the noun is a liquid or nasal, the *w* in *wòn* and *wún* is often omitted: *kal ùn* your fence; *tyèni un* your people.

If both the possessor and the thing possessed are a singular, the possessive pronoun has a middle tone, if either of them or both are a plural, the poss. pr. has a high tone.

I 35.

In the connection of noun and pronoun the rule given in 40 is to be observed, as these examples show:

jàgò chief, *jànd* my chief *afòajò* rabbit, *afòand* my rabbit
but in pl.: *jàk* chiefs, *jàká* my chiefs *afòachì* rabbits, *afòachá* my rabbits.

If the final vowel of the noun is *u*, it turns into *w*; if *u* is the sole stem-vowel, a *w* is inserted: *fyóu* heart, *fyówá* my heart; *nù* lion, *núwa* my lion.

In some few cases the possessive pronoun is prefixed by *r*: *ra* my, *ri* thy etc. Before this *r* the final consonant of the noun drops:

nal boy *nāra* my boy *pach* village *pāra* my village, etc.

This *r* is a shortened form of *ré* "body, self."

I 36.

As the intonation shows certain irregularities in the connection of nouns with possessive pronouns, some more examples may be given.

<i>òwèk</i> mat	pl. <i>òwèkì</i> ;	<i>òwèkà</i> my mat;	<i>òwèká</i> my mats
<i>yík</i> ear	pl. <i>yík</i> ;	<i>yíkà</i> my ear;	<i>yíká</i> my ears
<i>kòk</i> rain	pl. <i>kòkì</i> ;	<i>kòkà</i> my raining;	<i>kòká</i> my rainings
<i>lyèch</i> elephant	pl. <i>líèch</i> ;	<i>lyékà</i> my eleph.;	<i>líèchá</i> my elephants
<i>àtèp</i> bag	pl. <i>àtèp</i> ;	<i>àtèbà</i> my bag;	<i>àtèpá</i> my bags
<i>kwòm</i> chair	pl. <i>kúòmì</i> ;	<i>kwòmá</i> my chair;	<i>kúòmá</i> my chairs
<i>rèjò</i> fish	pl. <i>rèch</i> ;	<i>rèkà</i> my fish;	<i>rèchá</i> my fishes

¹ In Ewe *e*, the pronoun of the 3rd pers. sing. has high tone, when subjective, but low tone, when objective; the same is the case in Yoruba: *ó* he, *ò* him; see Crowther page (4) and (8).

² The suffixed subjective form see 160.

<i>yɛt</i> neck	pl. <i>yɛtɛ</i> ;	<i>yɛtɛ</i> my neck;	<i>yɛtɛ wɔn</i> our necks
<i>kwāch</i> leopard	pl. <i>kwānɛ</i> ;	<i>kwāchɛ</i> my leopard;	<i>kwānɛ</i> my leopards
<i>nù</i> lion	pl. <i>nùwɛ</i> ;	<i>nùwɛ</i> my lion;	<i>nùwɛ</i> my lions
<i>rɛt</i> king	pl. <i>rɔr</i> ;	<i>rɛtɛ</i> my king;	<i>rɔrɛ</i> my kings
<i>ðkɔk</i> blossom	pl. <i>ðkɔk</i> ;	<i>ðkɔgɛ</i> my flower;	<i>ðkɔkɛ</i> my flowers.

In all personal pronouns the singular is not unfrequently used instead of the plural of the corresponding person.

Sometimes the possessive pronoun of the 3rd person sing. is employed instead of the first plural, chiefly in names of relatives: *wānɛ* "his" and "our" grandmother.

The possessive pronoun can also be affixed to an adjective: *wi bi ðɛnɛ* (instead *ðɛn wu*) have all of you come?

Some much used nouns have shortened forms, when they are connected with possessive pronouns:

<u><i>wɛch</i> father</u>	<u><i>má</i> mother</u>
<i>wɛtɛ</i> my father	<i>máyɛ</i> my mother
<i>wɔu</i> thy father	<i>máyɛt</i> thy mother
<i>wɛn</i> his father	<i>mɛn</i> his mother
<i>wɛ</i> our father	<i>máy wɔn</i> our mother
<i>wiy wun</i> your father	<i>máy wún (māyu)</i> your mother
<i>wiy gɛn</i> their father	<i>máy gɛn</i> their mother
<u><i>dɛn</i> cow</u>	<u><i>mɪ</i> mother</u>
<i>dɛt</i> my cow	<i>mɪa</i> my mother
<i>dɛ (dɛt)</i> thy cow	<i>mɪu</i> thy mother
<i>dɛ</i> his cow	<i>mɛn</i> his mother
<u><i>ómɪ</i> brother</u>	<u><i>námɪ</i> sister</u>
<i>ómɪa</i> my brother	<i>námɪa</i> my sister
<i>ómɪu</i> thy brother	<i>námɪu</i> thy sister
<i>ómɛn</i> his brother	<i>námɛn</i> his sister
<i>ómɛ</i> our brother	<i>námɪ yɛ wɔn</i> sister
<i>ómɪ wu</i> your brother	<i>námɪ yɛ wún</i> sister
<i>ómɪ gɛn</i> their brother	<i>námɪ yɛ gɛn</i> sister.

The *ɛn* in *wɛn*, *om-ɛn* etc. is the absolute pronoun *ɛn* he.

<u><i>re</i> body, self</u>	
<i>rea</i> myself	<i>re yɛ wɔn</i> ourselves
<i>rei</i> thyself	<i>re yɛ wun</i> yourselves
<i>re</i> himself	<i>re yɛ gɛn</i> themselves.

In names of relatives the possessive pronoun of the 2nd person sing. (and plural) is generally *u*, *wu*:

137.

kwāyu your grandfather *māyu* your mother *mīu* your mother.

The Possessive Pronoun as a Substantive.

It is formed by the help of *mé* pl. *mok* or *gin* pl. *gik*; *gin* is "thing", *me* probably has a similar meaning.

Singular of the thing possessed :

<i>méa</i> mine	<i>mét</i> thine	<i>mē</i> his
<i>méi</i> (<i>me yi</i>) <i>wón</i> ours	<i>méi wún</i> yours	<i>méi gén</i> theirs
<i>giná</i> mine	<i>gint</i> thine	<i>giné</i> his
<i>giné wón</i> ours	<i>giné wún</i> yours	<i>giné gén</i> theirs.

Plural of the thing possessed :

*móká*¹ mine *mē wón* ours *giké wón* ours *giká* mine.

Demonstrative Pronouns.

138.

In connecting nouns in the singular with demonstrative pronouns, the rule described in 40 obtains, with the one difference however, that here not only the nouns ending in a vowel change their last (mute) consonant, but also the nouns whose final sound is a mute consonant; accordingly the rule given in 40 is to be enlarged thus: final *g* and *k* > *n*, *j* and *ch* > *n*, *d* and *t* > *n*, *q* and *z* > *ŋ*, *b* and *p* > *m*.

These consonant changes, without any further addition, represent the simplest form of the demonstrative pronoun. The changes are no doubt caused by suffixing an *n*, which possesses a demonstrative power. It is employed in nouns ending in a mute consonant or in *g*, *j*, *d*, *q*, *b* only, at least I have not heard it used in others (as for instance in *jal* "man", which would become **jaln* or rather *jan*, see 44).

The meaning of this primitive form is a reference to a person or object just mentioned or just spoken of. It has somewhat the character of the definite article in English (as in such a sentence: we saw a man walking in the bush; *the man* called to us).

<i>gwok</i> dog,	<i>gwón</i> the (identical) dog, the dog just spoken of
<i>jāg</i> chief,	<i>jān</i> the chief just mentioned
<i>māch</i> fire,	<i>mān</i> the fire just mentioned, this fire
<i>tēj</i> tooth,	<i>tēn</i> the tooth just spoken of, this tooth
<i>wot</i> house,	<i>wón</i> the house just spoken of, this house
<i>yiēp</i> tail,	<i>yiēn</i> the tail just spoken of, this tail, etc.
<i>tyēn fōn</i> the people of this country, from <i>fōt</i>	
<i>tyēn wón</i> the people of this house, from <i>wot</i>	

¹ *móká* also is heard.

yēi gwōn the hair of this dog, from *gwok*
yīte yaŋ the leaves of this tree, from *yaŋ*
ká place, *kán* this place, here
dukí to-morrow, *ḡun* this to-morrow, the next day.

I 39.

Besides these the Shi. has several demonstrative pronouns denoting different distances between the speaker and the person or object spoken of.

Singular: *àn* this, *éni* that, *àchà* that over there.

Plural: *àk*, *àn*, *àgàk* these, *éni* those, *àchà* those over there. *àn* and *éni* are probably of the same origin; *i* was suffixed to *an*; *a* has become *ə* by assimilation to *i*; see 26.¹ Note the difference of tone, the low tone designating the object near by, the high tone that one in some distance.

To mark a great distance, they use *chínè*; this is pronounced with an exceedingly high tone, and the last vowel may be lengthened at will, according to the greatness of the distance.

Be it noted that according to 138 the changes of the final consonants take place only in singular, never in plural; in the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ɬ* *p*.

Some examples of nouns connected with demonstrative pronouns (The intonation-marks in my materials are incomplete here).

I 40.

<i>jāgò</i> chief;	<i>jān àn</i> this chief,
<i>jān éni</i> that chief,	<i>jāk</i> chiefs;
<i>jāk àk</i> these chiefs,	<i>jāk éni</i> those chiefs,
<i>jān àchà</i> the chief over there	<i>jāk àchà</i> the chiefs over there
<i>ājwògò</i> sorcerer;	<i>ājwōn an</i> this sorcerer
<i>ājwòk</i> pl.;	<i>ājwòk àk</i> pl.
<i>chwak</i> voice;	<i>chwàn àn</i> ; pl. <i>chwak</i> ; <i>chwak àk</i>
<i>kwach</i> leopard;	<i>kwòn àn</i> ; pl. <i>kwānì</i> ; <i>kwòn àk</i>
<i>afojò</i> hare;	<i>áfòàn àn</i> ; pl. <i>afochì</i> ; <i>áfòach àk</i>
<i>rìŋ</i> king;	<i>rāŋ àn</i> ; pl. <i>ròr</i> ; <i>ròr àk</i>
<i>kòŋ</i> rain;	<i>kòŋ àn</i> ; pl. <i>kòŋ àk</i>
<i>yíŋ</i> ear;	<i>yíŋ àn</i> ; pl. <i>yíŋ</i> ; <i>yíŋ àk</i>
<i>àŋép</i> bag;	<i>àŋém àn</i> ; pl. <i>àŋép</i> ; <i>àŋép àk</i>
<i>dukí</i> to-morrow,	<i>ḡunie chínè</i> the day after to-morrow
<i>òwéŋ</i> a mat;	<i>òwéŋ àn</i> , <i>òwéŋ éni</i> pl. <i>òwéŋ</i> ; <i>òwéŋ éni</i> , <i>òwéŋ àchà</i>
<i>tèdò</i> people;	<i>tèn àn</i> .

The last example, though virtually a plural, is treated as a singular.

Nouns ending in other consonants or in vowels, have no changes:

<i>ròr</i> kings;	<i>ròr àk</i> these kings	<i>gín</i> thing;	<i>gín àn</i> this thing
<i>lén</i> war;	<i>lén àn</i> this war	<i>pì</i> water;	<i>pì àn</i> this water.

¹ It is, however, difficult to distinguish the beginning vowels in *àn* and *éni*; *àn* sometimes sounds *ən* or even *en*, and *éni* is sometimes heard as *eni*.

I 41.

The demonstrative pronoun standing for a noun.
mén àn this one *mók* àk these ones.

Interrogative Pronouns.

I 42.

They imply the same consonant-changes as the demonstratives Pronouns.

ánì what, which? pl. *òní*; on this plural see 124.

á which?

àmén (also *ámén*) who?

pl. *àmók* (*ámók*).

Examples:

Singular.

<i>ogwók</i> jackal;	<i>á ogwóni ánì</i> which jackal is it?
<i>lyéché</i> elephant;	<i>á lyéchi ánì</i> which elephant is it?
<i>wót</i> house;	<i>á wón ánì</i> which house is it?
<i>yaḥ</i> tree;	<i>á yaḥ ánì</i> which tree is it?
<i>riḥ</i> king;	<i>á rāḥ ánì</i> which king is it?
<i>aḥḥp</i> bag;	<i>á aḥem ánì</i> which bag is it?
<i>gin</i> thing;	<i>á gin ánì</i> which thing is it, what is it?

Plural.

I 43.

In the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ḥ*, *p*; see 139.

<i>wotì</i> houses;	<i>á wòtì óní</i> which houses are they?
<i>rōr</i> kings;	<i>á rōr óní</i> which kings are they?
<i>yeḥ</i> trees;	<i>á yeḥ óní</i> which trees are they?
<i>ógòkì</i> jackals;	<i>á ogókì óní</i> which jackals are they?
<i>aḥḥp</i> bags;	<i>á aḥḥp óní</i> which bags are they?
<i>lyéché</i> elephants;	<i>á lyéché óní</i> which elephants are they?
<i>gik</i> things;	<i>á gik óní</i> which things are they?
	<i>àmén á bì</i> who has come?
	<i>àmók á bì</i> who have come?
	<i>jal amén</i> which man?
	<i>jók amók</i> which men?

I 44.

amén á á wòrì yín? who (is it that) sent you?

wá rōtì méná whom shall we elect? [this?

wón an á wòt mén this house is house whose? whose house is

wòt ak á wòtì mòk whose houses are these?

wón á which house?

rāḥ á which king?

ogwón á which fox?

ógòkì á which foxes?

mén (*amén*) and probably also *á* are no original interrogative pronouns, but are demonstratives; see *mén* in this sense I 41; *á* is probably the deictic element

"it is", see 196; both both are in the same time employed as interrogative, and *mén* even as a relative, see 145; originally it was: "this man!" and then, just as in English: "this man?" likewise: "it is a tree!" and: "it is a tree?" Here not even the position of the words is changed, but only their *tone*; just so in *Shilluk*; only the changing of tone goes the opposite way, the interrogative tone being low; see 206.

Relative Pronouns.

- a) What we express by a relative sentence, the *Shilluk* generally says in a simple sentence. Instead of saying: "the man who came yesterday, was my father" they say: "the man came yesterday, he was my father"; (compare the English "the man I saw" instead of "the man whom I saw").

145.

jal á bì áwà the man came yesterday, or: the man who came yesterday; *á* is not a relative pronoun, but a particle denoting the past tense;

wot a gèrè wón the house (which) was built by us;

dean á nẹ̀kè yí tẹ̀dọ the cow (which) was killed by the people.

- b) In a similar sense *mén* is employed; *mén* is "this, this one", see 141, but it serves also in expressing relative sentences:

yá fà áwátá mén é lẹ̀jẹ̀, yá áwátá mén à tàr literally: "I do not want this one, it is black, I want this one, it is white" that is: "I do not want the one which is black, I want the one which is white".

mén may also be employed in a local sense: *e mą̀dọ pi, mén àn lūm bogon* he drank water in a place, where there was no grass.

- c) A real relative pronoun seems to be *má* who, which:

jal má bí the man who came *keń má bẹ̀n* the time which comes.

But this has rather the meaning of a participle: the coming time, the man having come. It is frequently used in connection with adjectives, see 149.

The Reflexive Pronoun.

It is formed with the help of *rẹ̀* pl. *rẹ̀i* "body".

146.

rẹ̀á my body, that is: myself

rẹ̀í thy body, that is: thyself

rẹ̀é his body, that is: himself

rẹ̀í wón our body, that is: ourselves

rẹ̀í wún your body, that is: yourselves

rẹ̀í gén their body, that is: themselves

á nẹ̀ka rẹ̀ he killed himself

gé nēka rei gén they killed themselves.

They say also:

a nēka chwaké he killed his throat: himself.

"I myself" is expressed in a similar way:

á gwókè yá kí rēd "it was done, I with my body": I myself did it;

á gwókè yí kí rēl "it was done, you with your body": you yourself did it;

á gwókè é kēré he himself did it

á gwókè wó kí rei wón we ourselves did it

á gwókè wú kí rei wún you yourselves did it

á gwókè gé kí rei gén they themselves did it

or with *kēte* "alone":

á gwókè yá kētá I did it myself

á gwókè yí kētí you did it yourself

á gwókè é kēté he did it himself

á gwókè wó kētè wón we did it ourselves

á gwókè wú kētè wún you did it yourselves

á gwókè gé kētè gén they did it themselves.

This has also the meaning: I did it alone.

And: *yá kí chwáká* I with my throat: I myself; *yí kí chwáki* etc.

The Reciprocal Pronoun.

147.

wó fōta rei wón we beat each other

gé fōta rei gén they beat each other.

THE ADJECTIVE.

148.

Most adjectives do not distinguish between singular and plural, there are, however, a few which have different forms for both, and, what is very remarkable, the plural always has the ending *o*, which, in the noun, is the specific ending of the *singular*.

dúón pl. *dòniò* big, great

tēn pl. *tòno* small, little

chyek pl. *chýèkò* short

bar pl. *bàrò, bèrò* long

ràch pl. *rèchè* bad.

Note that all the plural-forms have low tone, and some, whose vowel in singular is short, have a long vowel, see 110.

Many adjectives have two forms, one denoting the gradual entering of a state, the growing into a state, and the second denoting the accomplished state.

<i>d̄n̄n̄</i> becoming big, growing up ;	<i>dúŋn̄</i> big, great, grown up
<i>r̄n̄n̄</i> acting badly, growing bad;	<i>ràch</i> bad
<i>l̄n̄n̄</i> becoming hot, feeling hot;	<i>l̄t̄</i> hot.

When adjectives are connected with nouns, the final consonant of the noun undergoes the changes described in 138.

In this connection, however, the adjective may be prefixed by the relative pronoun *má* (often *m̄*) "which", in this case no changes take place; but it is to be noted that *before má the final consonant of the noun is, contrary to the rule in 107, to be pronounced voiced, whereas in all other connections the voiceless consonant is the characteristic of the plural. This deviation from the common rule is analogous to the fact stated above, that the plural form of the adjective has the ending of the singular of nouns. In order to set forth the difference between the form without má and that with má, in the following examples the voiced final consonant is written voiced (contrary to the rule 38).*

149.

Note: *má* (*m̄*) has always distinctly high tone. The adjectives with *má* are in their meaning more emphatic than those without *má*: *duŋn̄* large, *maduŋn̄* very large, large indeed.

<i>wot</i> house pl. <i>wot̄i</i> .	<i>won dúŋn̄</i> big house	pl. <i>wot̄i d̄n̄n̄</i>
	<i>wod máduŋn̄</i> big house	pl. <i>wod mád̄n̄n̄</i>
<i>yaŋ</i> tree pl. <i>yeŋ</i> .	<i>yaŋ t̄ŋ</i> small tree	pl. <i>yeŋ t̄n̄n̄</i>
	<i>yaŋ máŋt̄ŋ</i> small tree	pl. <i>yeŋ máŋt̄n̄n̄</i>
<i>riŋ</i> king pl. <i>r̄r̄</i> .	<i>raŋ d̄ch</i> good king	pl. <i>r̄r̄ d̄ch</i> [<i>mád̄ch</i>]
	<i>riŋ mád̄ch</i> good king	pl. <i>r̄r̄ mád̄ch</i> , or
<i>aŋp</i> bag pl. <i>aŋp̄</i> .	<i>aŋm lach</i> broad bag	pl. <i>aŋp̄ lach̄</i>
	<i>aŋb málach</i> broad bag	pl. <i>aŋb málach̄</i>
<i>òkòk</i> flower pl. <i>òkòk̄</i> .	<i>ok̄n kw̄r̄</i> red flower	pl. <i>òkòk̄ kw̄r̄</i>
	<i>òkòg mákw̄r̄</i> red flower	pl. <i>òkòg mákw̄r̄</i>
<i>lyech</i> elephant pl. <i>l̄ch</i>	<i>lyen l̄j̄</i> black elephant	pl. <i>liech̄ l̄j̄</i>
	<i>lyej mál̄j̄</i> black elephant	pl. <i>liej mál̄j̄</i>
<i>gwòk</i> dog pl. <i>gúdk̄</i> .	<i>gwòn tàr</i> white dog	pl. <i>gwok̄ tàr</i>
	<i>gwòg mátar</i> white dog	pl. <i>gwóg mátar</i>
<i>moḡ</i> beer pl. <i>mok̄i, myki</i> .	<i>m̄n̄ m̄t̄</i> sweet beer	pl. <i>mòk̄i m̄t̄</i>
	<i>mog mám̄t̄</i> sweet beer	pl. <i>mok̄i mám̄t̄</i>
<i>yif̄</i> leaf pl. <i>yif̄</i>	<i>yif̄ b̄l</i> bitter leaf	pl. <i>yif̄i b̄l</i>
	<i>yif̄ máb̄l</i> bitter leaf	pl. <i>yif̄e máb̄l</i>

<i>rəjə</i> fish pl. <i>rech, rechĩ</i>	<i>rech chyək</i> short fish	pl. <i>rechĩ chyəkə</i>
	<i>rej máchyək</i> short fish	pl. <i>rej máchyəkə</i>
<i>yət</i> neck pl. <i>yət̄.</i>	<i>yət̄ bar</i> long neck	pl. <i>yət̄ə barə (bərə)</i>
	<i>yət̄ mábâr</i> long neck	pl. <i>yət̄ə mábârə</i>
<i>l̄jə</i> tooth pl. <i>l̄k.</i>	<i>l̄j̄ tar</i> white tooth	pl. <i>l̄kĩ tar</i>
	<i>l̄j̄ mátar</i> white tooth	pl. <i>l̄j̄ə mátar</i>
<i>yə</i> road pl. <i>yət̄.</i>	<i>yū toch</i> narrow road	pl. <i>yət̄ə toch</i>
	<i>yə matoch</i> narrow road	pl. <i>yət̄ə matoch.</i>

150.

All the connections without *má* may have two meanings, viz. 1st attributive, as they are rendered above: *a big house*, etc.; 2nd predicative, *the house is big* etc., that is, the adjectives have the quality of verbs, and are treated as such, they may be conjugated like any verb; but the adjectives with *má* are only used in an attributive sense.

Comparison.

151.

The means of comparing an object with another are rather scanty, the people not feeling the need of comparison as we do. They simply say: *this thing is big*, and that one is not big, or: *is a little big*.

a) The most common way of expressing a higher degree of quality or quantity is to lengthen the vowel, and at the same time to raise the tone.

But generally this is only possible in words which have the high or middle tone, not with the low-toned ones; with these the low tone is so essentially connected that a high tone would be incompatible with them. Examples of adjectives whose tone may be raised, are: *d̄əch* good, *ḡtr* many, *t̄r̄* small, *tóch* narrow.

b) Words with low tone may be intensified in their meaning by still lowering their tone, as for instance *ràch* bad, *d̄h̄n̄* big, *n̄h̄n̄* much, many.

Other means for expressing a higher degree of an adjective are:

c) lengthening of a vowel only: *m̄əd̄* sweet, *m̄əd̄̄* very sweet; *n̄r̄n̄* many (the first vowel to be lengthened).

d) repetition of the adjective: *ràch* bad, *ràch ràch* very bad. In these repetitions generally the vowel in the second word is long.

e) the word is repeated and the second gets the prefix *ma*: *d̄əch mád̄əch* "good which is (really) good": very good, exceedingly good.

f) "*rach*" is very much used in this sense; e. g. *ràch k̄í d̄əch* "bad with goodness" that is: exceedingly good; *rach k̄í lau* "bad with being far": very, very far.

- g) by adding *wok* "outside": *ẓēn wok* "small outside", that is "small beyond anything", very, very small.
- h) *chār, chàrò* "very" may be added.
- i) by *fōdò* "to surpass"; this form together with those under *k* expresses a real comparison: *yé dà dōk máfðé dōk pyàrò* "he has cows surpassing cows ten": he has more than ten cows; *jé á ẓòù, gé jòdò jé ádèk* "people died, they surpassed people three": more than three people died.
- k) *rúné á màl, rúnd yà chán* "his years are above, my years are behind": he is older than I;
yá mòlá bēn é tók "I was first coming he was absent": I came earlier than he;
ba duoné né yán (he is) not (so) old as I.

THE NUMERALS.

Cardinal Numbers.

152.

<i>ákyèl</i> 1	<i>áryàù</i> 2	<i>ádèk</i> 3	<i>ánwèñ</i> 4
<i>ábích</i> 5	<i>ábíkyèl</i> 6	<i>ábíryàù</i> 7	<i>ábídèk</i> 8
<i>ábínwèñ</i> 9	<i>pyàrò</i> 10	<i>pyàrò wíy ákyèl</i> 11	<i>pyàrò wíy ádèk</i> 13
<i>pyàrò wíy áryàù</i> 12	<i>pyàrò wíy ánwèñ</i> 14	<i>pyàrò wíy ábích</i> 15	<i>pyàrò wíy ábíkyèl</i> 16
<i>pyàrò wíy ábídèk</i> 18	<i>pyàrò wíy ábínwèñ</i> 19	<i>pyàrò wíy ábíryàù</i> 17	<i>pyàrò wíy ábídèk</i> 18
<i>pyàr áryàù</i> 20	<i>pyàr áryàù wíy kí ákyèl</i> 21	<i>pyàr áryàù wíy kí áryàù</i> 22	<i>pyār ádèk</i> 30
<i>pyār áryàù wíy kí áryàù</i> 22	<i>pyār ánwèñ</i> 40	<i>pyār ábích</i> 50	<i>pyār ábíkyèl</i> 60
<i>pyār ánwèñ</i> 40	<i>pyār ábíryàù</i> 70	<i>pyār ábídèk</i> 80	<i>pyār ábínwèñ</i> 90
<i>pyār ábíkyèl</i> 60	<i>pyār ábínwèñ</i> 90	<i>pyār pyār</i> 100	<i>pyār pyār wíy kí ákyèl</i> 101.
<i>pyār ábídèk</i> 80			
<i>pyār pyār</i> 100			

Only the numerals from one to five and ten are primitive, all the rest are compositions. The beginning *d* in the names for one to five is secondary, and is probably identical with *d* "it is"; the ordinal numbers do not have it. Mark the mechanical intonation in the numbers from one to four. *pyàrò* pl. *pyār* is a substantive; *ábíkyèl* is of course 5 + 1; *pyārò wíy ákyèl* means "ten, on its head one" i. e. ten, added to it one; this is still more evident in the following forms, which are also used: *pyàrò wíjé dà ákyèl* "ten, its head has one", or: *pyàrò wíy kí ákyèl* "ten, (its) head with one".

153.

The numeral follows the noun: *wqt dryàu* two houses; often *ga* "copy" is inserted between both: *chàn gá pyārə* ten days.

Ordinal Numbers.

154.

They are rarely used. In forming them the prefix *d* is dropped and the simple stem is used, with the exception of "the first", which is formed from *mal* "above".

ámáŕə the first

ryàu the second

dək, dək the third

nwèn the fourth

bích the fifth

pyārə the tenth.

THE VERB.

155.

The stem of the verb is uniform. It always consists in a consonant, a vowel, and a consonant, or a consonant, a semivowel, a vowel, and a consonant. But the sounds of the stem may undergo certain changes, on which see 187.

Conjugation of the Verb.

156.

The verb has two principal modes or tenses:

1. The Present Tense. This denotes an action as going on, as being done just now, as one not yet finished. This action may be going on in the present as well as in the past or future; the emphasis does not lie on the time, but on the fact that the action is *not finished*, but is being done, it "has not become", but "is becoming".

Generally the Present in Shilluk corresponds to the English Present, but it may also describe the Past or the Future: "I am going", "I was going", "I shall be going".

2. The Perfect denotes the action as complete, it describes that which "has become", a state, an accomplished fact. While the Present means: "he is going" the Perfect is: "he is gone", "he is away".

[These same two tenses with exactly the same meanings are found in the Semitic languages, they are there called Imperfect and Perfect. I have retained the name "Present" because it is introduced already, and a new term might lead to confusion. In these two forms there is another conformity between Shilluk and Semitic languages: in Hebrew the verb in the Imperfect (= Shilluk Present) is always preceded by the subject, in the Perfect the subjective pronoun follows the verb; in Shilluk the verb

in the Present (= Hebrew Imperfect) is preceded by the subject, in the Perfect the subjective pronoun or noun may precede *or follow* the verb. In Nama (Hottentott) and Fulfulde, two Hamitic languages, the subject may also precede *or follow* the verb.]

Besides these two the verb has the following modes:

3. The Future;
4. The Habitual; it denotes action which is done repeatedly, usually, habitually, either in the Present or in the Past.
5. The Imperative.
6. The Verbal Noun; is a real noun, corresponding to the English "going", "eating".
7. The Noun Agent; denotes the doer of the action expressed in the verb. There are two forms, one for expressing an occasional, and the other the habitual doer.
8. The Passive Voice.

Examples showing the conjugation of the verb.

The Verb without an Object.

Stem: *cham* to eat.

Present.

<i>yá chàmò</i> I am eating	<i>yí chàmò</i> you (s.) are eating
<i>í (yí) chàmò</i> he is eating	<i>wá chàmò</i> we are eating
<i>wá chàmò</i> you are eating	<i>gí chàmò</i> they are eating.

The verb in the present always ends in *ò*; this *ò* is sounded very faintly, see 2.

Nearly all verbs have in the present exactly the same form: the first vowel is long, and both syllables have a low tone. There are only a few exceptions to this rule, viz.

- a) the first vowel may be short; in this case the vowel is often high: *kéḡò* to go; but at the same time: *kàḡò* to go; *ryèḡò* to come forth.
- b) the first vowel, being long, may have the falling tone; in connection with it the second vowel has sometimes middle, but generally low, tone: *gwáḡò* to dig, *gḡò* to be vexed. As this is the form and intonation of the infinitive (see 170) these "present forms" may properly be infinitives, these having taken the place of the low-toned present tense.

In most cases the second consonant, if mute, is voiced.

A second form of the present tense is formed by putting *dè* between the subject and the verb:

yá dè chàmò I am (or was) engaged in eating, I have been eating.

158.

Perfect.

<i>yá chàm</i> I ate	<i>yá kêt</i> I went
<i>yít chàm</i> you ate	<i>yít kêt</i> you went
<i>á chàm</i> he ate	<i>á kêt</i> he went
<i>wá, wú, gế chàm</i> we, you, they ate	<i>wá, wú gế kêt</i> we, you, they went
<i>yá nết</i> I laughed	<i>wá nết</i> we laughed
<i>yít nết</i> you laughed	<i>wú nết</i> you laughed
<i>á nết</i> he laughed	<i>gế nết</i> they laughed.

159.

Characteristics of the Perfect are:

1. the vowel *á*; appears in the 3rd p. sing. only; the personal pronoun is then dropped.
2. the final vowel *g* is dropped.
3. With a few exceptions the second (mute) consonant, which in most cases is voiced in the Present, becomes voiceless.
4. The Perfect ends either in the second consonant, or the vowel *i* is added to the stem.
5. As a rule the tone of the stem-vowel is low; the vowel has, however, not unfrequently a high or falling tone.
6. On vowel- and consonant-changes in the Perfect vide below 182, 187.
7. While in the Present the subject, whether noun or pronoun, always precedes the verb, in the Perfect the subjective noun or pronoun may follow the verb, and very often does so. In this case the tone on both syllables, that is on verb and noun, is high, in the singular; where the suffixed pronoun is a single vowel, the final vowel of the verb, if there is one, is dropped; in the plural a final vowel of the verb is preserved; if the verb ends in a mute consonant, and has no final vowel, the "helping vowel" is sometimes inserted; the same is the case when the subject is a noun beginning in a mute consonant.

This form retains *a*, the sign of the Imperfect, through all persons, *but its tone is low* (contrast-tone, see 59). — The second consonant, if mute, becomes voiced again, except where the helping vowel is inserted.

<i>à rếtá</i> I ran	<i>à rếtí</i> you ran
<i>à rếté</i> he ran	<i>à rết wá</i> we ran
<i>à rết wú</i> you ran	<i>à rết gế</i> they ran
<i>à nếtá</i> I killed	<i>à kếtá</i> I went
<i>à chwołí</i> you called	<i>à gwołé</i> he wrote.

If the subject is a noun, sometimes the helping vowel is added to the verb, and sometimes not:

<i>à kết obwoh</i> the stranger went;	<i>à kết ówỏn</i> the hyena went;
<i>à gếché rít</i> the king struck;	<i>à bẹn nial</i> the boy came

but: *nal e bēng* the boy is coming *obwon e kedq* the stranger is going.

Sometimes the subjective noun is placed at the head, the corresponding subjective pronoun following the verb :

qān ken à xwé a man, when he dies : when a man dies.

8. Verbs who have instead of the second consonant a semivowel.

a) *y*. No *i* is added in the Perfect. The *y* unites with the preceding vowel to a diphthong : *toyq* to pierce, perfect *toi*.

b) *w*. Here likewise generally no *i* is added : *twq* to die, perfect *tu* (also *tū*). *newq* to trade, perfect *neau*, seldom *newi*.

Sometimes the subjective pronoun is employed twice, before and behind the verb; for the last not the suffixed, but the emphatic or the subjective form are used; note the changes of the tone!

yí rē gwàl yin why [re] are you *é rē gwàl èn* why is he (so) thin?
(so) thin? *wú rē gwàl ùn* why are you (pl.)

gé rē gwàl gèn why are they (so) (so) thin?
thin?

é rē kédé why did he go? *yí rē kék* or : *kédí* why did you go?

wá bèn wà we came *wú rē kédùn* why did you go?

gé kék gé ken where did they go? *gé bèn gèn* they came

wú kék wú ken where did you go?

If *ká* "and" introduces a sentence, the subject, if a pronoun, always follows the verb, and the object always precedes the verb.

ká kyèn gǐjǎ and I struck the *ká kyèn gǐjǐ* and you struck the
horse horse.

Future.

The characteristic of the Future is the particle *ú*,¹ which is placed before the verb. In most cases the present form of the verb is used, but not unfrequently that of the Perfect as well, but in this last case with a slight changing of tone: if the tone is low in the Perfect, it becomes middle in the Future.

yá ú chàmò I shall eat *wá ú chàmò* we shall eat

yí ú, or *yú chàmò* you will eat *wú chàmò* you will eat

ú chàmò he will eat *gé ú chàmò* they will eat

yá ú nǐtǐ I shall laugh *wá ú kék* we shall go.

As the Present, so too the Future has a second form, with *dè* placed between pronoun and verb : *yá ú dè chàmò* I shall eat. There may be (or at least may have been) a difference of meaning between the two forms, but I have found none.

Habitual.

The *Habitual* is formed by putting the auxiliary verb *ní* "to use to" between subject and the Present form of the verb.

¹ In Masai the Future is formed by suffixing *u*. Hollis page 59.

160.

161.

162.

163.

yá ní chàmò I use or used to eat

é ní gwèdò he uses or used to write.

gé ní kèdò they use or used to go

Imperative.

164.

chàm eat!

ké, kédí go!

bí kédò come, (let us) go!

pl. *chàmùn* eat! ¹

pl. *kédùn* go!

chàm wà let us eat!

ké wà, kédè wòn let us go! *chùní* be quiet! pl. *chùnún* be quiet.

In the singular *i*, the suffix of the 2^d p., may be added or not.

165.

The Verb with a Noun as Object.

Present.

The second vowel receives a middle tone.

yá chàmò byél I am (or was) eating dura.

yá kédò gat I am (or was) going to the river-bank.

Perfect.

166.

If the Perfect ends in *i*, this *i* is retained, if it ends in a consonant, an *a*, in some cases *i*, is added. I am not quite clear as to the tones; "a" always seems to have a low tone, "i" has sometimes a middle, sometimes also a low tone.

yá chàmà byél I ate dura

yá líni kwof I heard a talk

yá kédò pach I went home

yá mètí (médí) pi I drank water.

Future.

167.

The final vowel has a middle tone.

yá ú chàmò byél I shall eat dura

yá ú kédò pach I shall go home.

Habitual.

168.

Follows the rules of the Present.

Imperative.

169.

In the 2^d p. sing. almost always *i* is added; the 2^d p. pl. has *u* suffixed instead of *un*.

chàm byél } eat dura!
chàmí byél }

pl. *chàmú byél* eat dura!

chàm wá byél let us eat dura!

nék wá naròjò let us kill a calf!

kédè wá pach let us go home!

māde wá pi let us drink water!

Verbal Noun (Infinitive).

170.

The Verbal Noun occurs in two chief forms:

a) without the final vowel; the stem-vowel has a middle tone;

b) with the final vowel *ò*; the stem-vowel has a falling, and the final vowel a low tone.

Deviations from this rule do occur, but are not frequent. Sometimes a semivowel occurs. Examples:

yá gègò I am working

n. *gwòk* working

¹ This *un* is of course the personal pronoun of the second person plural.

<i>yá gwèdò</i> I am writing	n.	<i>gwét</i> writing
<i>yá chwòtò</i> I am calling	n.	<i>chwét</i> calling
<i>yá nògò</i> I am killing	n.	<i>nèk</i> killing
<i>yá rùmò</i> I am thinking	n.	<i>rùmò</i> thinking
<i>yá tàbò</i> I am cheating	n.	<i>tàbò</i> cheating
<i>yá màdò</i> I am drinking	n.	<i>màt</i> drinking.

In adding a genitive, or an adjective pronoun to the verbal noun, the changes described in 138 occur: *gwèn àn* this working.

Noun Agent.

The language distinguishes two kinds of noun agent, one for the person who does something just now or occasionally, the other denoting the habitual doer of the action.

I 71.

The first is formed by a connection of words which is really a sentence: *nān e gōgò* "this man is working" (see 83), *nate* + the demonstrative *n* is connected with the present tense of the verb; this means "one who is working just now". In the second form *nate* without a pronoun is combined with the verbal noun: *nate gwòk* "a man of working", a man whose habit or calling it is to work, a workman.

nān e màdò a man drinking just now
nate màt one who drinks habitually, a drinker.

The Passive Voice.

The Shilluk forms a Passive Voice, whose chief characteristic is the high-low (the falling), and in some cases the high tone. It consists merely in the stem, no final vowel being added. The stem-vowel is a little shorter than in the Present and Perfect, it may be described as half-long, but is marked as short in this book. In some cases a semivowel is inserted between the first consonant and the vowel.

I 72.

Probably the Passive Voice was originally an intransitive form of the verb, denoting a state: from *gōgò* to work, *gwòk* "worked", *d gwòk* "it is worked"; *chàmò* to eat, *châm* "eaten"; *byèl á châm* the dura is eaten, properly "is an eaten one"; *fòdò* to beat, *fwót* "beaten", "a beaten one"; so we can hardly speak of passive tenses, it is rather a mood, an accomplished condition or situation. But nevertheless the form clearly conveys the meaning of a real Passive, which is best shown by the fact that the doer of the action is added to the verb, so its grammatical construction corresponds exactly to that of the Passive in European languages; sometimes, though not frequently, even a Future of the Passive is formed by prefixing *ú*.

I 73.

The doer of the action may be expressed by a noun, or by a pronoun.
 a) by a noun.

I 74.

Here always *yì* "by" is added :

byél a chám yì jál éni the dura was eaten by this man

nal á fwót yì jǎgò the boy was beaten by the chief.

The original meaning of *yì* "by" is not known; perhaps it is some deictic pronoun "it is": "he was beaten it is the chief" (who did it); it can be identical with *yì* "towards".

I 75. b) by an absolute pronoun.

The 'helping vowel' is added to the verb. In this case the stem-vowel has a high tone, the 'helping vowel' being low. Perhaps the 'helping vowel' here is the shortened *yì*.

á chámè yán it was eaten by me

á chámè yín it was eaten by you

á chámè gén it was eaten by them.

I 76. c) by the suffixed pronoun. Sometimes *yì* is also used here: *á chám yì éni* it was eaten by him.

Here a very peculiar distinction between singular and plural is made: for both numbers the pronouns of the singular are used, but if the doers are a plurality of persons, the last consonant of the verb becomes voiceless; this is of course only possible in verbs ending in a mute consonant; in the rest no distinction is made; but if a distinction seems necessary here, the plural of the pronoun may be employed.

á gwógà it was worked by me,

á gwókà it was worked by us

á kwóbà it was spoken by me,

á kwópà it was spoken by us

á máà it was drunk by me,

á mátà it was drunk by us

á gwéà it was written by you sing.,

á gwétì it was written by you, pl.

á lépè it was seen by him,

á létè it was seen by them.

[The verbs following in their intonation the rule demonstrated here, are in the majority; but besides them some examples have been written down by me which deviate in their tones:

á chwèlà he was called by me,

á lwègà it was washed by me,

á nǎdá it was cut by me,

á líná it was heard by me,

á nágá it was killed by me.

But these are possibly misunderstandings.]

I 77. Most foreigners have considerable difficulties in distinguishing the active voice from the passive, the difference between both lying in most cases solely in the intonation. Misunderstandings are easily possible, where the imperfect (active) has a high tone, as *yótò* to find. — The natives generally prefer to speak in the passive voice; therefore the foreigner can best avoid misunderstandings by using the passive voice as much as possible and by supposing that what a native tells him, to be passive, and not active.

The chief characteristics of the passive have been given above; the following examples may serve to illustrate the difference in sounds and intonation between active and passive:

I 77 a.

- yá gǔchà jal an* I beat this man
yá góch yì jal an I was beaten by this man
yá gǔchà yín I beat you
yá góché yín I was beaten by you
yá chàmà nàtè I cheated somebody
yá chám yì nàtè I was cheated by somebody
á chàmà yán he cheated me
á chámè yán he was cheated by me
yá chàmì éñ I cheated him
yá chámè éñ or *yì éñ* I was cheated by him
á chwòlà nial he called the child
á chwól yì nial he was called by the child.

Doubling of a Verb.

In order to intensify the meaning of a verb, it can be doubled; examples for this have been given in 75; a particular kind of doubling a verb is this: the verb is pronounced twice, the first being high toned on its first syllable, the second being low toned on both syllables:

I 78.

- yá chámò chámò* I shall surely eat;
yí nǎgà nǎgò I shall surely kill you;
yí chámè chámò you will by all means be eaten.

Different tones has: *á dòyì dòyó* it increased gradually, by and by. Mark the long vowel in the second verb.

Change of Sounds in Verbs.

Many verbs undergo certain changes of sounds in their conjugation, these have not been treated in the preceding pages.

I 79.

The changes may be classified thus:

- a) changes in the second consonant.
 - b) changes in the stem-vowel.
 - c) changes in the semivowel preceding the stem-vowel.
- a) Changes in the second consonant.

I 80.

The second consonant, if mute, may change in the perfect, passive and verbal noun. Not all mute consonants change, and in some the form with a changed consonant is employed besides the unchanged form, both having exactly the same meaning. There is no rule to show when the second consonant does change, and when not.

A List of Verbs in their different Forms.							
English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
tell lies	<i>e fɛdɔ</i>	<i>fɛt, fyɛt</i>	<i>ú fɛdɔ</i>	—	<i>yi ky fɛt</i>	<i>fyɛt, fyɛn an</i>	<i>nān e fɛdɔ</i> <i>nate fyɛt</i>
beat	<i>yá fɔdɔ</i>	<i>yá fɔt</i>	<i>ú fɔdɔ</i>	<i>fuɔt</i>	<i>fɔt, fɔdɔn</i>	<i>fɔdɔ</i>	<i>nān e fɔdɔ</i>
beat the horse	<i>é fɔdɔ kyɛn</i>	<i>é fɔtá k.</i>	<i>ú fɔtá k.</i> <i>ú fɔdɔ k.</i>		<i>fɔt k.</i>	<i>fɔdɔ</i> <i>fɔdɔn k.</i>	
hoe, till	<i>fɔrɔ</i>	<i>fár</i>	<i>ú fɔrɔ</i>	<i>fár</i>	<i>fúr, furun</i>	<i>fúr</i>	<i>nān e fɔrɔ</i> <i>nate fúr</i>
hoe the field	<i>fɔrɔ fwoɔɔ</i>	<i>fára f.</i>	<i>ú fɔrɔ f.</i>		<i>fúr f.</i>		
build	<i>gɛrɔ</i>	<i>gér</i>	<i>ú gɛrɔ</i>	<i>gér, gyér</i>	<i>ger, gerun</i>	<i>gyér, gyér an</i>	<i>nān e gɛrɔ</i> <i>nate gyér</i>
build a house	<i>gɛrɔ wot</i>	<i>géra wot</i>	<i>ú gɛrɔ wot</i>	<i>gér wot</i>			
write	<i>gwɛdɔ</i>	<i>gwɛt</i>	<i>ú gwɛdɔ</i>	<i>gwɛt</i>	<i>gwɛt, gwɛdɔn</i>	<i>gwɛt</i>	<i>nān e gwɛdɔ</i> <i>nate gwɛt</i>
write a book	<i>gwɛdɔ wotɔ</i>	<i>gwɛdɔ w.</i>	<i>ú gwɛdɔ w.</i>		<i>gwɛdɔ w.</i>	<i>gwɛt w.</i>	
work	<i>gɔgɔ</i>	<i>gɔk</i>	<i>ú gɔgɔ</i>	<i>gwɔk</i>	<i>gɔk, gwɔk</i>	<i>gwɔk</i>	<i>nān e gɔgɔ</i> <i>nate gwɔk</i>
go	<i>kɛdɔ</i>	<i>két, kék</i>	<i>ú kék</i>	—	<i>gɔgun</i>	<i>gwɛn an</i>	<i>nān kɛdɔ</i>
speak	<i>kɛbɔ</i>	<i>kóp</i>	<i>ú kɛbɔ</i>	<i>kwɔp</i>	<i>két, kɛdɔn</i>	<i>kɛdɔ, kɛp an</i>	<i>nān kɛbɔ</i>
speak a word	<i>kɛmɔ kwɔp</i>	<i>kémá k.</i>	<i>ú kɛmɔ k.</i>		<i>kɛp, kɛbɔn</i>	<i>kwɔp, kwɔm an</i>	<i>nate kwɔp</i>
hear	<i>lɛnɔ</i>	<i>lɛn lɛnà k.</i>	<i>ú lɛnɔ</i>	<i>lɛn</i>	<i>lɛn, lɛnɔn</i>	<i>lɛn</i>	<i>nān e lɛnɔ</i>
hear a talk	<i>lɛnɔ kwɔf</i>	<i>lɛn k.</i>	<i>ú lɛnɔ k.</i>	<i>lɛn k.</i>		<i>lɛn</i>	<i>nate lɛn</i>
see	<i>lɛtɔ, lɛdɔ</i>	<i>lɛt, lɛt</i>	<i>ú lɛt</i>	<i>lét</i>	<i>lɛt, lɛtun</i>	<i>lɛtɔ, lɛp an</i>	<i>nān e lɛtɔ</i>
see a bird	<i>lɛtɔ wɔnɔ</i>	<i>lɛtá w.</i>	<i>ú lɛtá w.</i>		<i>lɛtá w. lɛtá w.</i>		<i>nate lɛtɔ</i>
wash	<i>lɛgɔ</i>	<i>lɛyɛ</i>	<i>ú lɛgɔ</i>	<i>kwɔk</i>	<i>kwɔk</i>	<i>kwɔk</i>	<i>nān e lɛgɔ</i>
wash a cloth	<i>lɛgɔ lau</i>	<i>kwɔk lau</i>	<i>ú lɛgɔ l.</i>		<i>lɛgɔn kwɔk l.</i>	<i>kwɔk</i>	<i>nate kwɔk</i>
drink	<i>máɔ</i>	<i>máɔ pi</i>	<i>ú máɔ</i>	<i>máɔ</i>	<i>máɔ, máɔn</i>	<i>máɔ</i>	<i>nān e máɔ</i>
drink water	<i>máɔ pi</i>	<i>máɔ pi</i>	<i>ú máɔ pi</i>	<i>(not máɔ!)</i>	<i>máɔ pi</i>	<i>kwɔk</i>	<i>nate máɔ</i>
give	<i>lɔtɔ, máyɔ</i>	<i>lɔtá</i>	<i>ú lɔtá</i>	<i>lɔt, mách</i>	<i>máɔ, máɔn</i>	<i>lɔtɔ, máyɔ</i>	<i>nān e máyɔ</i>
give money	<i>lɔtɔ nyɛn.</i>	<i>lɔtá n.</i>	<i>ú máyɔ</i>		<i>máɔ pi</i>	<i>máɔn an</i>	<i>nate máɔ</i>
		<i>lɔtá n.</i>	<i>ú máyɔ n.</i>		<i>lɔtá n.</i>		

Continued.

English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
kill kill a sheep	nəgò nəgò dyél	nèkè nèkè d. nèkè d.	ú nèkè ú nèkè d.	nək	nək nəgún nək d. nəgu d	nək nəgn àn	nān e nəgò nate nək
sleep	nənu	nən	ú nənì ú nənì	—	nəni nənun	nənu	nān nən
laugh	nètò	nètè	ú nètí ú nètí	—	nètí, nètún	nètò, nètò nyér àn	nān a nètò
hew	nùdò nùdò yaɣ	nùt nùt y. nòta y.	ú nùdò ú nùdò y.	nùt, nùl	nùdì, nùdùn nòti y. nòtu y.	nùt nòn an	nān e nùdò nate nùt
eat eat dura	chàmò chàmò byél	chàm chàmì b. chàmà b.	ú chàmò ú chàmò b.	chàm	chàm chàmùn chàmì b. chàmù b.	chàm	nān a chàmò nate chàm
call call a child	chwòtò chwòtò n.	chwòtì chwòtì n. chwòlà n.	ú chwòtì n. ú chwòtì n.	chwòl	chwòtì chwòtùn	chwòt	nān e chwòtò nate chwòt
run	rənò	rən	ú rənì ú rənì	—	rənì, rənùn	rənò	nān a rənò
buy	nèdòwò	nédù	ú nèdòwò ú nèdòwò	nédù	nèdù nèdùn	nèdù	nān e nèdù
bring, carry bring a tree	tèdò tèdò yaɣ	tèt tèra y.	ú tèdò ú tèdò y.	tèr, tyér	tèr, tètù	tèr	nān e tèdò nate tèt
play	tugò	tak	ú tak ú tak	—	takù	tugò, tìn àn	nān e tak
search search a cow	yèbò yèbò dean	yèp yèfà d.	ú yèbò ú yèbò d.	yáf	yáf, yèbùn yáf d.	yèbò, yèm àn	nān e yèbò
sweep sweep a house	yèjò yèjò wot	yèch yèchà wot	ú yèjò ú yèjò wot	yèch	yèch, yèjùn yey wot	yèch, yèk àn	nān e yèjò nate yèch
find find a thing	yètò, yètò yètò gin	yètà (g.) yètà g.	ú yètò (g.) ú yètò (g.)	yòt, ywòt	—	yòdò yòn an	nān e yètò

Present	Imperfect	Passive	Verbal Noun
<u>t, d > l</u>			
<i>batq</i> to throw	<i>á bala gin</i>	<i>bâl</i>	
<i>budq</i> to roast	<i>á but, or á bul</i>	<i>bâl</i>	
<i>chudq</i> to compensate	<i>á chât, á chól</i>		<i>chôlq</i>
<i>chwotq</i> to call	<i>á chwotq,¹ á chwola</i>	<i>chwôl</i>	
<i>dôdq</i> to brew	<i>á dwola</i>	<i>dwôl</i>	<i>dwôl</i>
<i>gôdq</i> to scratch	<i>á gôla</i>	<i>gôl</i>	<i>gôl</i>
<i>kâdq</i> to bring	<i>á kâdî</i>	<i>kêl</i>	
<i>kudq</i> to pull out	<i>á kola</i>	<i>kôl</i>	<i>kôl</i>
<i>kwâtq</i> to steal	<i>kwatî, kwâla</i>	<i>kwâl</i>	
<i>kwotq</i> to drive	<i>kwotî, kwola</i>	<i>kôl</i>	<i>kôl</i>
<i>lêdq</i> to shave		<i>lyêl</i>	
<i>nwatq</i> to touch	<i>nwatî</i>	<i>nwâl</i>	<i>nwatq</i>
<i>nâdq</i> to cut	<i>nât</i>	<i>nâl</i>	
<i>nôdq</i> to cut	<i>nôt, nôl</i>	<i>nôl</i>	
<i>wôdq</i> to pound	<i>wôlâ</i>	<i>wôl</i>	<i>wôl</i>
<i>yîdq</i> to save		<i>yîêl</i>	
<u>t, d > r</u>			
<i>tyetq</i> to carry	<i>tyetî, tîra</i>	<i>têr</i>	
<u>t, d > n</u>			
<i>yetq</i> to curse	<i>yenî</i>		<i>yên</i>
<u>t, d > l</u>			
<i>tâdq</i> to cook	<i>tâla</i>	<i>tâl</i>	
<i>wîdq</i> to change	<i>wêla</i>	<i>wêl</i>	<i>wôl</i>
<u>t, d > r</u>			
<i>nêtq</i> to laugh	<i>nêtî</i>		<i>nyêrô</i>
<i>yîdq</i> to cut	<i>yietî, yiera</i>	<i>yîêl yîêr</i>	
<u>t, d > n</u>			
<i>nwoq</i> to be weak	<i>nwôn</i>		
<u>b > m</u>			
<i>lîbq</i> to be cold	<i>lîmî</i>		<i>lîbô</i>
<i>kôbq</i> to speak	<i>kômâ kwôp</i>	<i>kwôp</i>	<i>kwôp</i>

182.

In these words the forms with a mute consonant are doubtlessly primitive; from them the present tense was formed by suffixing *q*, so the primitive mute consonant is preserved here in the present; in a later period the mutes were, by different influences, transformed; the primary cause of their transformation was perhaps their position at the end of a word. See note in 46 concerning *t î > r*.

In frequent cases, however, the consonant was also changed in the present tense; but in these cases the unchanged form of the present also exists beside the changed one; thus many verbs have two present (and perfect) tenses.

¹ In the forms ending in *a* a noun as object is to follow.

different in their form, but uniform in their meaning; sometimes not only the second consonants, but also the vowels of two forms differ, the vowel of the changed form always being identical with that form of the primitive verb which has the changed consonant, so that one can say: from the changed form of the primitive verb a new verb has been formed; an example will illustrate what is meant: Present chwotq to call, past chwòt, chwòti, or chwòl, passive chwól; now from the form chwól the present of a new verb is formed: chwólq to call, past chwòl, passive chwól.

Double forms in which the second verb is derived from a tense or mood of the first:

183.

{ chudq to compensate	perf. chát and chól	n. chól
{ chólq to compensate	perf. chól	n. chólq
{ dōdq to brew	perf. dwqla	pe. dwól n. dwólq
{ dwqlq to brew	perf. dwqla	pe. dwól
{ gērq to build	perf. gera	pe. gyēr
{ gyērq to build	perf. gyera	pe. gyēr
{ k̄dq to bring	perf. k̄di, k̄l	pe. k̄l
{ k̄lq to bring	perf. k̄l	
{ kudq to pull out	perf. kqla	pe. k̄l n. k̄l
{ k̄lq to pull out	perf. kqla	
{ kwātq to steal	perf. kwati, kwāla	pe. kwál
{ kwālq to steal	perf. kwāla	
{ lēdq to shave		pe. lyél
{ lyēlq to shave		
{ nwatq to touch	perf. nwati	pe. nwál
{ nwālq to touch	perf. nwāla	
{ nādq to butcher	perf. nāt	pe. nāt, nāl
{ nālq to butcher	perf. nāl	
{ wōdq to pound	perf. wólà	pe. wól
{ wólq to pound	perf. wólà.	

Some verbs have double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their second consonant unchanged through all tenses and modes. The meanings of the two verbs are in most cases identical, but in some there is a difference.

184.

- dēgq and d̄niq to move into
- lugq and lūniq to turn
- dwatq and dwgrq to search, want, wish
- gwīdq l̄p to "wink" with the lips, and gwēlq to wink
- fudq and fupq to pull out

kōdɔ and *kunɔ* to blow up a fire
fɔdɔ to pass and *fɔnɔ* to pass
nɔyɛdɔ to milk and *nɛrɔ* to let the milk down.

185.

Those verbs which are virtually adjectives (see 150), have some peculiarities. Example: *ràch* "(to be) bad"; this form corresponds in its sounds and its meaning to the Perfect of the common verbs: it ends in a mute consonant, and it designates a state, not an action; this form as such does not change the final consonant; a regular present may be formed from it (though not from all verbs of this kind): *rājɔ* "to become bad, act badly"; but besides this regular form of the present it has a second, in which the second consonant turns into the corresponding nasal one: *rɛnɔ* "to become bad, act badly".

<i>nɔk</i> little	<i>nōnɔ</i> to become little or few
<i>tɛk</i> hard	<i>tɛgɔ</i> and <i>tɛnɔ</i> to become hard, feel hard
<i>dɛch</i> good	<i>dājɔ</i> and <i>dānɔ</i> to become good, act well
<i>kɛch</i> strong	<i>kɛnɔ</i> to become or be strong
<i>ràch</i> bad	<i>rājɔ</i> and <i>rɛnɔ</i> to become or be bad, act badly.

In one case, however, such a word has the nasal consonant in the adjective (perfect) form already:

<i>duɔn</i> big	<i>dōnɔ</i> to become big, grow up; here a form with a mute consonant does not exist.
-----------------	---

b) Changes in the Stem-vowel.

186.

Here the very same process as in the change of consonants is to be observed. Present *a* > *ɛ* in perf. and passive.

<i>kādɔ</i> to bring	pe. <i>kɛl</i>	
<i>bāgɔ</i> to boil	pe. <i>bɛk</i>	
<i>fādɔ</i> to be tired	pe. <i>fɛt</i>	
<i>fānɔ</i> to ride	perf. <i>a fani</i> and <i>a feni</i>	
<i>kābɔ</i> to take by force		n. <i>kɛpɔ</i>
<i>kādɔ</i> to twist	perf. <i>kɛt, kɛl</i>	
<i>kāgɔ</i> to ache		n. <i>kɛk</i>
<i>kāgɔ</i> to plant	perf. <i>kɛk</i>	
<i>nāgɔ</i> to kill	perf. <i>nɛk</i>	
<i>bājɔ</i> and <i>bājɔ</i> to tie		pe. <i>bɛch</i> and <i>bɛch</i>
<i>dɛnɔ</i> and <i>dāgɔ</i> to scatter	perf. <i>dɛn</i> .	

Present *a* > *a* in imp. and passive.

<i>chābɔ</i> to mix	perf. <i>chapa</i>	pe. <i>châp</i> and <i>châp</i>
<i>fājɔ</i> to be sharp	perf. <i>fāk</i>	
<i>kābɔ</i> to take by force	perf. <i>kapa</i>	pe. <i>kâp</i> n. <i>kɛpɔ</i> .

	<i>lāgq</i> to inherit	perf. <i>laka</i>	pe. <i>lāk</i>	n. <i>lāk</i> .
Present a > e in perf. and passive.	<i>bājō</i> to tie	perf. <i>bēcha</i>	pe. <i>bēch</i>	
	<i>gwānō</i> to tie	perf. <i>gwēn</i>		
	<i>gwārō</i> to snatch			n. <i>gwārō</i> and <i>gwērō</i>
Present i > e:	<i>wīdō</i> to change	perf. <i>wēla</i> .		
Changes between o, o and u.	<i>tugō</i> to crush			n. <i>tōk</i>
	<i>lūgō</i> to turn	perf. <i>lōgi</i>		n. <i>lōk</i>
	<i>kudō</i> to pull out	perf. <i>kōla</i>	pe. <i>kōl</i>	n. <i>kōl</i>
	<i>nōnō</i> to become little, <i>nōk</i> little			
	<i>kōdō</i> to fasten			n. <i>kōdō</i>
	<i>chudō</i> to compensate	perf. <i>chōl</i> .		

Double forms with different vowels; the second verb is derived from a tense or mood of the first:

187.

{	<i>chudō</i> to compensate	perf. <i>chōl</i>	
	<i>chōlō</i> to compensate	perf. <i>chōl</i>	
{	<i>fūdō</i> to be tired	perf. <i>fēt</i>	
	<i>fēdō</i> and <i>fīdō</i> to be tired	perf. <i>fēt</i>	
{	<i>fēdō</i> to raise		n. <i>fēdō</i>
	<i>fīdō</i> to raise		
{	<i>kābō</i> to take by force		n. <i>kēpō</i>
	<i>kēpō</i> to take by force		
{	<i>kādō</i> to twist	perf. <i>kēt</i>	
	<i>kēdō</i> to twist		
{	<i>kāgō</i> to plant		pe. <i>kēt</i>
	<i>kēgō</i> to plant		
	<i>kudō</i> to pull out	perf. <i>kōla</i>	pe. <i>kōl</i>
	<i>kōlō</i> to pull out.		

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel unchanged through all tenses and modes. The meaning of the two verbs is in most cases identical, but in some there is a difference:

188.

<i>dāgō</i> and <i>dēgō</i> to move into	<i>dwānō</i> , <i>dwēnō</i> and <i>dwōnō</i> } to evaporate
<i>dwatō</i> and <i>dwotō</i> to want, wish	
<i>gērō</i> and <i>gūrō</i> to tattoo	<i>gwānō</i> and <i>gwōnō</i> to scratch
<i>kādō</i> and <i>kēdō</i> to go	<i>mōtō</i> and <i>mītō</i> to hold fast
<i>nājō</i> and <i>nējō</i> to know, recognise	<i>nādō</i> to butcher, <i>nūdō</i> to cut

pāno and *pekq* to fill

kwālo and *kweto* to steal.

c) Changes in the Semivowel.¹

189.

The Semivowels *w* or *y* are inserted in the stem in order to form certain tenses or modes of the verb.

<i>dōdq</i> to brew beer	perf. <i>dwōla</i>	pe. <i>dwōl</i>	n. <i>dwōl</i>
<i>fōjq</i> to make butter		pe. <i>fwōch</i>	
<i>gōgq</i> to work		pe. <i>gwōk</i>	
<i>gōnq</i> to scratch	perf. <i>gwōna</i>		n. <i>gwōnō</i>
<i>kōgq</i> to stick		pe. <i>kwōk</i>	
<i>kōtq</i> to drive	perf. <i>kwōti, kwōla</i>	pe. <i>kōl, kwōl</i>	
<i>kōbq</i> to speak		pe. <i>kwōp</i>	n. <i>kwōp</i>
<i>lōdq</i> to wade	perf. <i>lwōt</i>	pe. <i>lwōt</i>	
<i>lōgq</i> to wash [forth	perf. <i>logi, lwōka</i>	pe. <i>lwōk</i>	
<i>nōdō</i> to bear, bring	perf. <i>nōt, nōl</i>	pe. <i>nōl</i>	n. <i>nōdō</i>
<i>nōmq</i> to marry	perf. <i>nōmi</i>	pe. <i>nōm</i>	
<i>nōtq</i> to spit	perf. <i>nōti</i>		
<i>rōmq</i> to fetch water	perf. <i>rwōma</i>	pe. <i>rwōm</i>	n. <i>rwōm</i>
<i>tōdq</i> to tell lies	perf. <i>twōta</i>	pe. <i>twōt</i>	n. <i>twōt</i>
<i>yōbq</i> to bewitch	perf. <i>ywōba</i>	pe. <i>ywōp</i>	
<i>bōkq</i> to fear,	<i>bwōkq</i> to make one fear, to frighten		
<i>dōdō</i> to suck,	<i>dwōdō</i> to suckle a child		
<i>dōgq</i> to go back	<i>dwōgq</i> to come back		
<i>fēchq</i> to ask	perf. <i>fēcha</i>	pe. <i>fyēch</i>	
<i>fēdq</i> to lie	perf. <i>fēt</i>	pe. <i>fyēt</i>	n. <i>fyēt</i>
<i>fēmq</i> to gainsay			n. <i>fyēm</i>
<i>gērq</i> to build	perf. <i>gēra</i>	pe. <i>gyēr</i>	
<i>gētq</i> to sacrifice	perf. <i>gyēta</i>	pe. <i>glēt</i>	
<i>kērq</i> to dig out		pe. <i>kyēr</i>	
<i>lēdq</i> to shave	perf. <i>lēt</i>	pe. <i>lyēt</i>	
<i>mēnq</i> to twist	perf. <i>myēn</i>	pe. <i>myēn</i>	
<i>nētq</i> to laugh [guest	perf. <i>nētī</i>		n. <i>nyētō</i>
<i>rējq</i> to receive a	perf. <i>recha</i>	pe. <i>ryēch</i>	
<i>tēnq</i> to strain beer	perf. <i>tyēnā</i>	pe. <i>tyēn</i>	n. <i>tyēn</i>
<i>tēdq</i> to bewitch	perf. <i>tyēt</i>		n. <i>tyēt</i>
<i>nērq</i> to milk	<i>nyēdq</i> to let the milk down.		

190.

In these examples the infixed semivowel has a function analogous to that of the changing of the second consonant and of the vowel: it is a means of forming tenses and modes of the verb; in most cases the passive, and in some also the imperfect and infinitive differ from the present by the infixed semi-

¹ Only the semivowels standing between the first consonant and the stem-vowel are meant here, not those beginning a word.

vowel. In a few examples — *bwōkɔ*, *ɔwōɔɔ*, *ɔwōgɔ*, *nyēɔɔ*, — a causative form (or a form of similar meaning) is formed from the common form by infixing a semivowel.

Double forms, the one with a semivowel, the other without it; the one verb is derived from a tense or mood of the other:

191.

{	<i>ɔɔɔɔ</i> to brew beer	perf. <i>ɔwɔla</i>	pe. <i>ɔwɔl</i>	n. <i>ɔwɔl</i>
	<i>ɔwɔlɔ</i> to brew beer	perf. <i>ɔwɔla</i>		
{	<i>ɔɔjɔ</i> to make butter		pe. <i>ɔwɔch</i>	
	<i>ɔwɔjɔ</i> to make butter		pe. <i>ɔwɔch</i>	
{	<i>gɔnɔ</i> to scratch	perf. <i>gɔwɔna</i>		n. <i>gɔwɔnɔ</i>
	<i>gɔwɔnɔ</i> to scratch			
{	<i>kɔnɔ</i> to help	perf. <i>kwɔna</i>		
	<i>kwɔnɔ</i> to help			
{	<i>kɔtɔ</i> to drive	perf. <i>kwɔti</i> , <i>kwɔla</i>		
	<i>kwɔto</i> to drive			
{	<i>lɔɔɔ</i> to wade	perf. <i>lwɔt</i>	pe. <i>lwɔt</i>	n. <i>lwɔtɔ</i>
	<i>lwɔtɔ</i> to wade			
{	<i>lɔgɔ</i> to wash	perf. <i>lwɔka</i>	pe. <i>lwɔk</i>	
	<i>lwɔgɔ</i> to wash	perf. <i>lwɔka</i>		
{	<i>nɔɔɔ</i> to bear, bring forth	perf. <i>nɔt</i> , <i>nɔwɔl</i>	pe. <i>nɔwɔl</i>	n. <i>nɔwɔɔ</i>
	<i>nɔwɔlɔ</i> to bear, bring forth	perf. <i>nɔwɔl</i>		
{	<i>nɔmɔ</i> to marry	perf. <i>nɔmi</i>	pe. <i>nɔwm</i>	
	<i>nɔwɔmɔ</i> to marry	perf. <i>nɔwɔmi</i>	pe. <i>nɔwm</i>	
-	<i>nɔtɔ</i> to spit	perf. <i>nɔta</i> , <i>nɔwota</i>	pe. <i>nɔl</i>	
	<i>nɔwota</i> to spit	perf. <i>nɔwota</i>	pe. <i>nɔl</i>	
{	<i>yɔbɔ</i> to bewitch	perf. <i>ywɔba</i>	pe. <i>ywɔp</i>	
	<i>ywɔbɔ</i> to bewitch	perf. <i>ywɔba</i>	pe. <i>ywɔp</i>	
{	<i>fɔchɔ</i> to ask	perf. <i>fɔcha</i>	pe. <i>fyɔch</i>	
	<i>fyɔchɔ</i> to ask	perf. <i>fyɔcha</i>	pe. <i>fyɔch</i>	
{	<i>fɔɔɔ</i> to lie	perf. <i>fɔt</i> , <i>fyɔt</i>		n. <i>fyɔt</i>
	<i>fyɔɔɔ</i> to lie	perf. <i>fyɔt</i>		n. <i>fyɔt</i>
{	<i>gɔtɔ</i> to sacrifice	perf. <i>gyɔta</i>		n. <i>gɔtɔ</i>
	<i>gɔwɔtɔ</i> to sacrifice			
{	<i>kɔrɔ</i> to dig out		pe. <i>kyɔr</i>	
	<i>kyɔrɔ</i> to dig out	perf. <i>kyɔra</i>	pe. <i>kyɔr</i>	n. <i>kyɔrɔ</i>
{	<i>mɔnɔ</i> to twist	perf. <i>myɔn</i>	pe. <i>myɔn</i>	
	<i>myɔnɔ</i> to twist			
{	<i>rejɔ</i> to receive a guest	perf. <i>recha</i>	pe. <i>ryɔch</i>	
	<i>ryɔjɔ</i> to receive a guest	perf. <i>ryɔcha</i>		

{	<i>tēdq</i> to bewitch	perf. <i>tyét</i>	pe. <i>tyét</i>
	<i>tyēdq</i> to bewitch.		

192.

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel or semivowel unchanged through all tenses or modes. The meanings of the two verbs are identical:

<i>bōdq</i> and <i>bwōdq</i>	to cast iron
<i>kōdq</i> and <i>kwōdq</i>	to blow up fire
<i>fējq</i> and <i>fyējq</i>	to pull.

193.

The function of the inserted semivowels *w* and *y* are evident from the preceding examples: they serve in forming certain tenses or modes of the verb, and from these modes and tenses new verbs are formed, just as in the changing of the last consonant.

In by far the most cases the infixed *w* (which must originally have been *u*, see 22) forms the Passive and the Perfect of the Verb.

[It is remarkable that in Hamitic languages *u* or *o* have the same function:

Hausa:	<i>fashe</i> to break	<i>fasu</i> broken
	<i>būde</i> to open	<i>būdu</i> open
	<i>buga</i> to beat	<i>bugu</i> beaten
Ful Fulde:	<i>omo nana</i> he hears	<i>omo nanq</i> he is heard
	<i>omo wara</i> he kills	<i>omo warq</i> he is killed.

In both these languages the forms in *u*, *o* correspond to the Shilluk Passive as well as to the Perfect, as they express an accomplished state, as opposed to action.]

It is evident that this last process was chiefly liable to lead to many confusions in the use of *w* and *y* (and the same holds good for the changing of the second consonant); once the second verbs, derived from the imperfect or passive of the first verb, came into use, it was scarcely avoidable that the semivowel should not enter the present or any other tense of the first verb, where it did not belong; and again it was easily liable to be dropped where it ought to stand, viz. in a form of the second verb; this was the more possible, as in almost all cases the meanings of the two verbs are absolutely identical. And indeed the natives often do confuse the two verbs, using the one for the other, when asked for the different forms of a verb.

How the semivowel was infixed into the verb, is not clear (but see 25); as they do not always have the same function, the way on which they got into the word may also have been different.

Now it is remarkable, that in all cases, where the *passive* or *past* are formed by infixing *w* or *y* (active present *kōbq* passive *kwóp*, active present *fēchq* passive

fyéché),¹ *w* occurs exclusively before *o*, and *y* exclusively before *e*, so that we have only these combinations: *wo* and *ye*. The combinations *wa*, *we*, *wi*, *ya*, *ye* with preceding consonant² do also occur frequently, but never in the said function, viz. where the Passive or Perfect are formed from the Present by infixing a *w* or *y*. This leads to the conclusion that there are two different groups of semivowels which have entered the stem, probably at different periods and for different purposes. The second group has in by far the most cases retained the original vowel before *w* and *y*. But the *first group* has in all cases the same vowel: *o* after *w* and *e* after *y*; this can in my opinion be explained only by assimilation; it is not at all probable that here the original vowels were solely *o* and *e*, and that always before *o* a *w* was infixes and before *e* a *y*. I suppose that here originally only *one* semivowel was infixes, viz. *w*, and this *w* partly assimilated the following vowel to itself and partly itself was assimilated to the vowel, in this way: *wa* > *wo*, *wo* > *wo*, *wo* > *wo*; *wé* > *ye*, *we* > *ye*. If verbs with the stem-vowel *i* or *u* infixes a *w* in order to form the passive or perfect, this *w* must have been assimilated to the following vowel *i* and *u*, so that *wi* > *yi* > *i*, and *wu* > *u*.

Auxiliary Verbs.

da "to have".

é dà nyéni he has money; *yá dà juók* I have sickness: I am sick.

"To be".

"To be" is rendered by different words, but in most cases it is not to be translated at all; all adjectives are treated as verbs, and therefore are not connected with "is": "you are great" is rendered *yi dúni*. If the predicate is a noun, and the subject is a pronoun, generally the subject is put before the pronoun without a copula: *yá rií* I am king; *yáná rií* I am king; or the demonstrative *á* is employed: *én á rií* he is king.

But frequently the particle *bá* (*ǎ*) or its emphatic form *bánǎ*, *bánǎn* is placed between subject and the predicative noun:

ya ba rií I am king; *jal éni ba rií* this man is king; *fanǎ rií* (this one) he is king.

I suppose *bá* does not originally mean "to be", but is the negative particle "not", and the sentences in which it is employed, are properly questions: Am I not king? Is this man not king? The negro generally likes to express an assertion by a negative question.

If the predicate is an adverb, *yá*, *yéniá* ("to be") or *bédò* ("to stay, remain") are used; *é ya kéni* where is he? *gé yéniá mal* they are above; *yá bédò wot* I am, stay, in the house. Sometimes *bédò* is also employed, when the predicate is a noun.

¹ This group is called 'first group' in the following.

² This group is called 'second group' in the following.

I94.

I95.

kámá and *chámá* "to be going to, to wish, want"; they are used only in the past form.

e kama (also *kpmg*) *bēnù* he is going to come, he says he will come, wants to come.

e chama fūḍo he is near falling, going to fall; *chama* is often shortened into *cha*.

In a similar sense *dwata* "to wish" is often employed.

"Can"

may be expressed by *yēyo*: *ya ba yēi bēn* I can (could) not come; but its negation is generally expressed by *bu kēn* "there is not a place" (an opportunity): *bu kēn à bēnd* "there was no place for me to come": I could not come.

196.

The Negation of the Verb.

1. *bà, fà* not;
2. *nūti* not yet, not; hardly a distinction is made between the two; both of them negate the indicative of the verb; *a fa kēt, a nūti kēt* he did not go.
3. *fàt, fàte* negates a single word: *fàte yan* not I; *fàte riḥ* it is not the king; but it may also negate the verb "to be": *fàte yan riḥ* I am not the king; *fàte kī wgt* he is not in the house; *fa jal maduḡi* he is a great man; *fàt kī jal maduḡi* he is not a great man.
4. *bu, bunù*, to have not, to be not;
5. *bógòn, bógìn* there is not; *nyen bógòn kī yà* "money is not with me": I have no money; *yà bú nyen* I have no money.
6. *tḥk* to be absent; *nal tḥk* the boy is not here.
7. *kú* is prohibitive: *kú kēt, yí kú kēt* do not go! *kú wér*, also: *yí kú wér* do not be angry! The personal pronoun may also be suffixed: *ku kwgti* do not steal! Plural: *wú kú kēt* do not go! You must not go! *kú bì* he shall not come.

Sometimes *kú* is employed where we do not see a prohibition: *wá kú kēt* shall we not go? But also: *wá fa kēt? nān kú nwól kī tḥn gyènd, nḡgà nḡgò* the man who does not lay a hen-egg, I shall surely kill.

ADVERBS.

197.

Most adverbs are originally nouns or verbs.

Adverbs of Place.

The adverbs which are mostly employed are *kēn* and *kūn*; both are nouns and mean "place". Their primitive forms are *kēch, kach* and *kū, kū*, both have affixed a demonstrative *n*, *kēch + n > kēn*, *kū + n > kūn* according to 40. They may as adverbs have different meanings: 1. of place: this place, that is: here; 2. then interrogative: where? On the different tones of these two meanings

see 205ss. "Where is he" is in Shi. literally: "is he here?" *keñ* does not really mean "where", but simply "this place".

Bi keñ come here.

keñi wək kᵢ keñ go out from here.

kā "place": there.

ɛ bəda kā he is there;

a ləte yán kā he was seen by me there.

mal "heaven", "the upper place", serves for "above, ahead":

a reña mal he ran upward, upstairs, ahead.

kundə (from *kū* place) direction: there.

chuni kundə stop there.

chām left hand, *kech* right hand, *ànàn* here, *chínə* there, yonder, *chán* behind, *lən* this side.

Adverbs of Time.

Here again *keñ* "this place" takes the first place, the notion of "time" having its origin in "place"; *keñ a bi* when he came; *kān* "this time" from *kāke* time: while: *chuni kañ chām wa* stay while we eat; *tin* soon, at once; *ànàn, ànàn ànàn* presently, at once, this very moment; *chon* formerly; *de chan tin* to-day; *dukᵢ* to-morrow; *awa* yesterday; *awar awa* the day before yesterday; *kᵢ chan* daily; *kᵢ de chan* at daytime; *kᵢ war* at night.

Keñ á bì when did he come? *ɛn awən á nwólè yin* when were you born? *wó nənà yǎ yetᵢ chan adək, ká è bən* we were on the road reached three days, then he came: when we had been on the way three days, he came; *ka duókᵢ wón, chuné a yiga mámēt* when we told him that, he became glad; *ká lətᵢ wón, ka é nətᵢ* when he saw us, he laughed; *ka lín wa mən an, ka chuné wón yiga mámēt* when we heard that, we became glad.

Adverbs of Manner.

ne, neya thus; *kíndù* just so; *ádì* how? *tyau* also; *chet* just, very, surely; *shāre* very; *kətè, ákyəl* alone. Much used is the adverb *kine* thus: it always introduces the direct speech; it does not only follow the verbs which express speaking, but frequently also those expressing "to mean, think, wish, ask":

riᵢ e ko kine, kət the king said thus: go!

e fəchə kine, tᵡon ɛn he asked: where is he?

duoki kine, e bənə tell him, he may come!

e dwata kine, wu keᵡə wu kᵢ ɛn he wants to go with you

ya dwata kine, wə chām byəl I wish that we may eat dura.

Frequently an English adverb is in Shilluk rendered by a verb, e. g.:

juwān keᵡə hurry going, that is: go quickly;

a rūmᵢ chámè yá it is finished was eaten by me: I have already eaten;

198.

199.

ket, kân a nûti bēno kot go, while rain has not yet come: before it rains;
wa kedō chāki pach we went approached the village: we came near the village.

Adverbs of Cause

and Causal Sentences.

200.

By keti a bēnd yikā dē red juok I could not come, because I was sick; *by keti didā, yika bûni wānō yā* I cannot learn, because I have no book; *ya bugin māga rējo, yika bûni abāz kī yā* I cannot catch fish, because I have no hook; *tyen Nuār chiné gen rājo kī wōn, kī yika kīla dō gen* the Nuer-people hate us, because we (I) have taken away their cattle; *byél wōn rechō, kī yika bûni kot kī rei gen* our dura is bad, because it did not rain on it; *ba yē juok tīn, mārē (or mādē) dā juok* he cannot work to-day, because he is sick; *ba kwópè rēn, mād bōkō* he does not say it, because he is afraid; *yā bû dōrō, bēnēn ā dālé yān yī juok* I have no adze, therefore it is impossible for me to work; *tyélā lét, bēnēn ā bā kēdā* my foot was sore, therefore I did not go.

Sometimes a causal relation is expressed without a causal particle: *yā fá chigi chāto kētē, yā fādō* I shall walk no more, for I am tired; *wa keti wot, fen a yīgā mōdō* we went home, because it grew dark.

Conditional Sentences.

201.

Keti chwōlé yin, yi ky ket if he calls you, do not go; *keti yik ya u lēti kī nu, ú nēkē yān* if I see a lion, I shall kill him; *ú yók yū bī, yū u tōtā nyen* if you come, I shall give you money; *u yik yī fá gūgū yī ú fwótē yān* if you do not work, I shall beat you; *kā yik u fyéchē wōn, wō kwónē ēn* if we ask him, he will help us.

The Condition in the unreal case is expressed by *ré*: *kā lógó é yā mánāt, wō ré kwónē ēn* if he were here, he would help us; *kā lógó yā dā gin chām, yī ré tōtā* if I had food, I should give you; *ka lōgō fen dé yā mādēch, wō ré dē bēnō* if the weather had been fine, we should have come.

Intentional Sentences.

202.

Yā kētē wōk bē yāf kī dōga I went into the bush, in order to search my cattle; *wō kālō dō wōn gé mūjē wōn bwōn, kīfā kīne wō tōtā byél* we gave our cattle to the strangers, in order to get dura; *juwāni rēnō, kīpā yī kū chwōn* run quickly, lest you be late!

Interrogative Sentences.

203.

In a question the position of words is the same as in an assertion. To designate a sentence as a question, either interrogative adverbs are employed, or a change of tone takes place. Those cases are difficult particularly, in which an adverb may have a positive meaning as well as an interrogative one, for instance *keti* "place" may mean "here", and "where". Here the distinction can be made by the tone only.

The most important rule is this: if the last syllable of a sentence has a high or middle tone, a low tone is added to it; this low tone expresses the question:

é kwàlà byél he stole dura *é kwàlà byél* did he steal dura?
é lètà kwá he saw my grand- *é lètà kwá* did he see my grand-
 father father?
gè lètà rí they saw the king *gè lètà rí* did they see the king?

But frequently the question is expressed in quite a different way, by laying a high tone, and a strong stress on the word which is questioned; this is particularly the case with *kɛ́n*:

<i>é yéni kɛ́n</i> where is he?	<i>é yà kɛ́n</i> he is here
<i>gé yéni kɛ́n</i> where are they	<i>gé yà kɛ́n</i> they are here
<i>rí</i> <i>yéni kɛ́n</i> where is the king?	<i>rí</i> <i>yà kɛ́n</i> the king is here
<i>á bi áwà</i> he came yesterday	<i>á bi áwà</i> did he come yester- day? (the first <i>a</i> in
<i>jal an ye da nyéni</i> this man has money	<i>awa</i> has a very
<i>jal an ye da nyéni</i> has this man mo- ney? (The <i>é</i> in <i>nyéni</i> with very strong emphasis).	strong emphasis)

If the sentence contains an interrogative adverb, the tone does generally not change:

yè dà òkòk ádú how many cows has he?
é gwó nò what does he do?
a fyéch kí yí éni, kine: ágòn éni mǎdú he asked him: where is your friend?
á wot mén whose house is it?
kípanò à bǒkí why are you afraid?
ápanò a kɛ́ why did he go?

In questions introduced by "shall", the subjective pronoun is suffixed and the low interrogative tone is added to the high tone of the pronoun: *kédá* shall I go? *gwédé* shall he write?

PREPOSITIONS.

They are likewise originally nouns and verbs.

Nouns:

wich head: on, upon, for, instead of:

wiy wot on the house, *wiy yaɔ* on the tree, *wiy rí* instead of the king.

bān back: behind, after, besides: *bāna* after me, *bān wot* behind the house;

bāng besides him; *kwom* back: on, upon: *kwom adérog* on a donkey.

bōl and *nim* face, front: in front of, before, at the head of: *bōl nam* in front of the river; *nim tērog* before the people, at the head of the people.

kélé middle: in the midst of, amidst, among: *kélé jé* amidst the people.

nāch back : behind : *nāch jal gni* behind this man ;
būtq side : beside : *būte wpt* beside the house ;
yech belly : in : *yey pi* in water ;
dyer, often shortened into *dī*, middle : amidst, in, *dī nam* in the water.
ʒa the base, the lower part : under, below : *ʒa yaʒ* under the tree.

Verbs :

wiʒtq to reach : *wiʒt awa a ba bi* reaching yesterday he did not come : until y . . .
gitq to reach : *gitq ʒyki* till to-morrow.

Particles which cannot traced back to nouns or verbs :

kʃ may have very different meanings ; its original meaning is : with ; *kʃ men* with whom ; *kʃ tɔni* with a spear ;
yi towards, by : *a nek yi jal an* he was killed by this man ; *keʒi yi jal duɔni* go to the master ; *yi* is connected with personal pronouns as follows : *ya* to me, *yi* to you, *yɛ* to him, *yi won*, *yi wun*, *yi gen*.

Salutations.

205.

Some of the most used forms of salutations are given here. A. is the villager, B. the stranger.

Instead of our knocking the door, the Shilluks, before entering a courtyard, say : *yā nɛn* I am waiting (may I come in ?) A. answers : *bi* come ! If the salutation is going on in the open place of the village, as is usual, this phrase is not said.

A. *yí bi* you have come ?

B. *yá bi* I have come, or : *yá nút*.

A. *yí kʃl juɔk* you have brought God.

B. *yí míʒi juɔk* you have held fast God.

A. *yí nīn* did you sleep (well) ?

B. *yá nīn* I slept (well).

A. *yí kwai* (meaning not known).

B. *á*, *yá bi*.

A. *woʒɔnɔ nút* are the little ones well (existing) ?

B. *Nút* they are well.

A. *tyɛni gól ún* your women (are well) ?

B. *Nút* they are well.

A. *Tɔnɔ bɛdi yau* ? Are the people well ?

B. *Nut* they are. — These enquiries after the well-being of the people in the house can be extended at will, to grandparents, grandchildren, cousins etc.

On leaving :

B. says : *yá keʒo fach* I am going home.

A. *kʃl go* ! or : *kʃli juɔk go* with God !

SECOND PART
FOLKLORE

I. OCCUPATIONS.

1. Housebuilding.

Tyēle wot kyēr, ka tēk (tēk), ka l̄b̄o k̄l̄, ka l̄n̄ tyēl̄, ka m̄oḡ k̄n̄ tyēl wot, ka chwāch, maka tyēl an̄wēn, ka ḡḡḡ d̄ol, ka ḡēr. Ka maka ch̄n̄ ab̄tkȳl̄, ka wiyē l̄l̄, ka kw̄ēr dwai, ka ḡḡ r̄l̄, ka ḡḡ m̄ēch f̄ēh, k̄ t̄ḡḡt̄ n̄ḡt, ka d̄ol k̄ot, ka tyēl̄ kyēr, ka tyēl tēk, ka tegut̄i kw̄ōn̄, k̄ w̄ot m̄āk, k̄ d̄ol k̄t̄i. Ka dyēn̄ k̄ēt, ka t̄āt, ka tegut̄i w̄or̄d̄ w̄h̄k. Ka w̄ot t̄iñ, k̄ l̄p̄ḡ ḡl̄l̄ ch̄āp, ka k̄it̄i, ka sh̄n̄ḡ twōch, k̄ t̄āt, k̄ l̄m̄ n̄ār, k̄ b̄ḡḡḡ dwai, ka yeḡa mal, ka t̄l̄ m̄āḡḡ, ka lum k̄t̄i, ka e wiyē. Ka wañ k̄āj̄o e ḡḡn̄ḡ, ka e k̄ān̄ḡ k̄i kw̄ēr, m̄ēn̄ n̄h̄k wañ k̄āj̄o, ka wañ k̄āj̄o n̄ēk, k̄ dyēl̄ w̄ēk̄ b̄ḡḡḡ. Ka wiy w̄ot twāk, ka ch̄ḡne w̄ot n̄ōl, ka t̄ād̄ḡt̄ (t̄ēde w̄ot) tyēn̄, ka w̄ot t̄ōr, ka m̄w̄ōn̄, ka t̄iḡḡ ḡw̄ōk, ka kal t̄āt, ka j̄ē d̄ēk̄ā yeḡe. Ka ḡyēn̄ḡ k̄l̄, ka ḡāch f̄ēh, ka j̄ē d̄ēn̄ā yey w̄ot.

The foundation trenches of the house are dug out, and are smoothed off. Mud is brought, and thrown into the foundation trenches; and beer is poured into the foundation trenches. Now the walls are built; after four days the door-opening is made round; then they build again, and when five days have passed, they begin to make the roof. Poles are brought, they are burnt (to make them hard), and then cut, so that they are of equal length. Roof-sticks are cut, and they are tied up in a circle, and a circular ditch (corresponding to the poles tied together) is dug, and the ends of the roof-sticks are put into it, and buried. Now the roof is constructed; grass is twisted into a rope, with which the poles are tied together. When this is done, the roof-sticks are taken away, and the roof is lifted upon the wall. The junction between the wall and the thatch-poles inserted into it is made tight with mud, the lower roof-ends are tied to the wall, and are tied together. Then grass is cut, and the craftsman¹ is sent for; he climbs on the roof, takes a rope, and binds the grass on the poles. Thus he makes the roof, till only the point of the roof is left. The proprietor of the house now brings a hoe, which is for the making of the roof-point. (When he has given it to the craftsman), the roof-point is made. Then a sheep is given to the craftsman. The surface of the roof is beaten smooth, the dripping-eaves are cut even, a door is made, the floor of the house is filled up with mud, and is made hard and even. A door is worked, the fence is constructed, and then the people move into the new house. A fowl is brought, and left on the ground (as a sacrifice), and the people move into it.

¹ thatch-maker.

A Second Report on Housebuilding.**By R. W. Tidrick, of Doleib Hill.**

Housebuilding among the Shullas¹ is a trade which comparatively few men learn, whether it is because apprentices are discouraged from learning it, or whether they do not want to learn, or cannot learn the trade well, I do not know. A well constructed tukl is neat and of really fine appearance. Dwelling houses are usually of the same size, conical in shape, walls of mud, sometimes reinforced with poles or corn stalks. The roofs are thatched with two kinds of grass. Family class prescribes which kind may be used in thatching the house.

Every adult member of the family as a rule has a part in construction. The women cut and carry in the grass and corn stalks and bring the water for mixing the mud for the walls. The men bring in the poles for the roof, make the rope, mix and carry the mud and do the real building of the house.

The material is usually collected for some time beforehand. Grass is cut and cocked, poles are brought from the timber and by wetting and heating are brought into the proper shape for rafters. Large circular bands for bracing the rafters and tying the thatch and grass to are made of withs of long coarse grass wrapped closely with rope. The rope for their use and for tying the grass down is made from a tall grass that has a long sheath. The grass is cut and brought in, and these sheaths are stripped off and after being soaked in water are bruised with clubs until the fiber comes apart easily. It is then dampened and twisted into rope. The rope maker sits on the ground holding the rope between his toes, and forms the rope by constantly adding new fiber and rolling the rope between the palms of his hands. It is made two-ply about one fourth of an inch thick.

The mud is prepared by mixing manure, ashes or fine broken dry grass with sandy earth. The mixing is done with the feet. The first step in construction is naturally the foundation. This is made by digging a shallow circular trench where the wall is to stand. The men carry the mixed mud in their hands, which must be quite stiff, and drop it in the trench. The builder forms it into the desired shape with his hands. A layer about six inches deep is put on at a time. But two or three layers a day are added. A little above the foundation an elliptical band of grass about three feet in depth is put in place to form the door. As the wall is built up the mud is built against this, which retains its form leaving the door the desired shape. Later the grass is removed. Toward the top the wall is flanged out like the mouth of a bell to receive the roof. Few houses have windows; when windows are made, they are scarcely six inches in diameter. In forming the roof the first step is the same as for the wall: a shallow circular trench is dug with the same circumference as the inner

¹ i. e. Shilluks.

circumference of the finished wall. About two feet inside the trench are set forked stakes about two feet high and four feet apart. The rafter poles are now placed with heavy end in trench and resting in the forks of these poles, their tops are brought together and securely tied. The heavy grass bands are now fastened both above and under the poles at regular distances from bottom to top of roof. Corn stalks or cane are woven in between the bands and poles thickly. The roof now has its final conical shape. The roof is ready to be raised and is picked up and placed evenly upon the wall. A layer of mud is then put over the lower end of the rafter poles, to keep it firmly in place. The first work in thatching is to put on what the Shullas call the apron of the house. A short layer of grass is put around the top of the wall and tied securely to the thatching. The thatcher then starts his course straight up the roof and works around the house, finishing the entire length of the roof as he goes around. The grass is tossed up to him in small bundles, which he places in position several at a time and removes the bands and ties then down tightly. With a paddle-shaped stick he evens up the ends of the grass, so that when the roof is finished nothing but the but ends of the grass are exposed, and these lie as evenly as though they had been laid separately by hand. At the top the grass is brought together like a spire and wrapped with rope and rope bands. The grass lies on the roof from six inches to a foot thick, and if kept free from white ants, will last for five or six years.

2. Different kinds of Soil.

<i>dado</i> <i>Dùdù</i>	black, rich earth	<i>ánán</i>	brownish earth as found
<i>kwòjè</i>	sandy ground		on river-banks, used for
<i>ónèlè</i>	red earth as found on ri-		making pots
	ver-banks, used for ma-	<i>ànèkè</i>	red sand
	king pots	<i>àyéché</i>	sand, dust.

3. Field-produce.

<i>byél</i>	dura	<i>ókwoíl</i>	an eatable gourd
<i>nímè</i>	sesame	<i>kèng</i>	a gourd for calabashes,
<i>nìrè</i>	bean		not eatable
<i>kwèrè</i>	cotton	<i>òshòyó</i>	melon
<i>búdò</i>	a small, sweet gourd, is	<i>àtábò</i>	tobacco
	eaten.	<i>abwòk</i>	maize.

4. Different kinds of duras.

The common name: *byél*. The common name for white dura: *ágónò*.
= *gore*

Kinds of white dura.

dòl is very long in ripening. *àbwòk* maize.
mèr has a longer ear than *dòl*. *ràwò* Duchn (panic grass).
àlwòdò "finger", has four ears, which stand upright like the fingers of
the hand.

lèk-déni, *shálò*, *àdùròk*, *ofyèt lyèch* ("kills the elephant"), *otòlò*, *álál*, *otàch-māch*,
némèk, *awèt*, *chètānā*, *ákách*, *ólwě*.

The stalks of many of the white duras are sucked like sugar cane.

Kinds of red dura.

The common name for red dura is: *hwàlì*.

òfòrò, *wájàl-fá-dímò*, *wájàl-fá-nénárò*, *òdòni* ("the Nubian"?), *nàdgi-feni-dwai*,
nákínò, *òfò*, *ajábò*, *nwèch*, *nàféggyèndò*, *àkwól*, *bwòndò* ("of the white man"), *òkwèñfi*,
ómèrò, *wánù* ("lion's eye") *wànágàk* ("crow's eye") *wòràw*, *nàchólò*, *nàyómà-*
bwòk, *àwài*, *nàfèlwòt*, *yiebròmò* ("sheep-tail"), *yiepkyeñ* ("horse-tail"), *nāyo*, *àdúké*.

Agriculture Among The Shullas.¹

By R. W. Tidrick, of Doleib Hill.

The Shullas have hardly begun their agricultural life. Scarcely one half century ago they were purely a pastoral people. Only within the last decades has his lordship, the Shulla man, begun to assume the burden of providing for his family. In those earlier days the task of tilling the small patch of ground planted annually in dura fell to the woman. Her hoe was made from the shoulder blade of a giraffe or buffalo, or sometimes from the shin or rib bones of these animals.

Boys tended the large herds and flocks, young warriors danced, went on the chase and raid. The old men idled their time away in the village.

But they say the cattle plagues became more prevalent. The Turk and Arab came and took away not only slaves, but cattle, and so necessity forced the Shulla to a larger tillage of the ground.

The change came naturally first in the northern end of their territory, where they came earliest in contact with the murderers and plunderers from down the Nile.

One man when questioned as to the food of the people in his boyhood days said: "We used to eat grass like cattle". There was as much truth as sarcasm in this statement. For even yet when the crop fails, the Shulla women gather grass seed from the swamps and plains. They rob the ants of their winter's provision of seeds. A little sugar is obtained by bruising and boiling a certain reed, which grows in the swamp.

¹ i. e. Shilluks.

The Shulla has not yet learned to grow a very large variety of plants. His one main crop is dura, the kaffir corn of America.

All planting except tobacco, which is planted in small plots on the river bank during the dry season and watered by sprinkling the ground from a water jar, is done in the beginning of the rainy season.

A small amount of Indian corn is grown, most of which is eaten when in hard roasting ear. With the dura they plant a few beans, pumpkins, squashes, sesame and occasionally peanuts. No fruits of any kind are grown, and as there are no wild fruits worthy the name, the Shulla has never known fruit until he has recently seen it in our garden or at the government stations.

The Shulla plants his dura in the same field year after year, until his crop fails once or twice. Then he hunts for a piece of high dry ground, preferably in the timber, for his early dura, and a low plain growing a certain rank wild grass for his late variety. He clears off the timber and digs up the grass for his new field which he tills, till another failure comes; if by that time his former field is growing of grass, he will return to its tillage.

His methods of farming are extremely crude, but in some respects accomplish good results. He has neither plough nor spade and never uses the mattock except to dig up the grass and bushes from new ground.

He prepares his ground by raking up the old stalks into piles with a deleib palm limb and burning them.

As soon as the rainy season opens and sufficient rain has fallen to soften the ground, he puts his seed to soak over night, so it will sprout the quicker, and thus more likely escape being eaten by white ants. With a long slender pole which has one end shaped like the bowl of a spoon, he opens up the ground, and drops in the seeds. As he steps forward to make another hole, he presses down the earth over the seed with his foot. The hills are made promiscuously, but are usually some eighteen inches apart in all directions. He plants a large number of seeds in a hill, and later thins out and transplants where hills are missing.

Often he has to replant, for there are many enemies of the sprouting grain. Some years pests of rats devour it, even after it is several inches high. The golden-crested crane also pulls up much of the grain as it comes through the ground. And as before mentioned the white ant destroys the grain in the ground unless it sprouts quickly. But under normal conditions the grain comes up very soon after planting. And the warm rains and tropical sun cause the crop to shoot up like Johnnie's bean pole. Weeds come on quickly too, and so the Shulla begins hoeing his fields at once. It is the only real cultivation he does. His hoe is either a thin circular or rectangular piece of iron with a short

wooden handle. The hoer sits on the ground or squats on one knee or both, as he chooses, and catching the grass with one hand cuts it off just under the surface with the hoe. Shaking the dirt from the roots of the weeds he throws them into piles, leaving the ground clean and smooth. It is a good surface cultivation, suitable for this soil and climate, and when the season is favorable, the yield for the amount of ground tilled is very good.

The Indian corn grown by the Shullas is a small early variety, which is in roasting ear a fortnight before the early dura is ready for parching. But before any grain is harvested a sort of first fruits' sacrifice is made, an old man and woman go to the various fields of the village and bring in some of the ripening ears of corn and heads of dura, and place them by the sacred house of the village. Some is later taken and ground and mixed with water and plastered on the side of the sacred tukl, the rest is taken by the people and some put on the door of their own houses, and some is carefully tied up within. When the dura is ready for harvesting, the heads are cut off short with a clam shell and heaped upon a rack made of poles resting upon forked posts about two feet above the ground. After drying a month it is flailed out with heavy clubs by the men and winnowed by the women and carried to the village, where it is stored in large barrel shaped bins made of coarse grass. The bottom of the large basket granary is oval, a grass band wrapped with rope is formed about the small base and resting in the forks of short stakes driven in the ground bears the weight of the filled basket and keeps it off the ground and free from ants.

There are very many varieties of dura. One man gave me the names of thirty-two varieties. It is probable however that the same variety has different names in different localities.

Dura is eaten in a variety of ways. The earliest heads are simply thrown on the fire and roasted. It is often merely boiled till softened and eaten so. A great deal is made into a mild beer and used as a regular food diet. The popular way of cooking it is to grind it into a fine meal and cook it into a mush and eat it with milk, or cook it up with meat. It is sometimes boiled with beans, and sesame is often eaten with it. A sort of dura bread is also made.

The Shulla retains all of his pastoral instincts and prizes his flocks and herds above all else. His sheep are very inferior in size and have no wool where wool ought to grow. His goats are small and few are good milk producers. His cows are also generally poor in milking qualities, but are fair in size and in beef conformation. They belong to the Indian breed of cattle, which have the hump on the wethers.

Tribal custom forbids the Shulla from riding upon a donkey, so he never possesses one. Cattle are never used for draught or carrying purposes, so he has no beasts of burden, and perhaps never will so long as women are plentiful.

The villages are full of hunting dogs. Unlike the Nuers and most of the Dinkas the Shulla raise chickens. They are a degenerate Mediterranean strain. Eggs are eaten only by women and children.

Animal life must be well guarded and carefully housed at night most of the year. If an animal loiters on the river bank it most likely becomes the food of a crocodile. If one strays off into the woods it probably becomes the prey of a hyena, leopard or lion. Myriads of flies and numerous varieties of ticks also prey upon the flocks and herds, tormenting them by night as well as by day, and transmit the germs of various diseases also. Texas or tick fever is nearly always present, and a trypanosome not so fatal as the one of dreaded tsetse fly is also prevalent. The plague is a frequent visitor too and the mouth and foot diseases often attack the cattle toward the close of the dry season. The annual loss from all these enemies of animal life is very heavy, but as no females, unless barren, are ever killed for food or sold, and grass is plentiful, on the whole there is an increase in the number of live stock raised.

As to the possibilities of agriculture in the Shulla land obstacles to be overcome have been mentioned. What the mission has done shows that many varieties of fruits and a considerable number of vegetables may be grown. Future generations may have lumber, if the right varieties of forest trees are planted. Cotton is not a sure rain crop, but with irrigation it has few enemies. Sugar-cane and rice can be grown in favorable places. The soil of this part of the Sudan is not generally deep, is deficient in nitrogen and very poor in humus. Nitrogen may be restored with legumes, but the humus problem is difficult, for the white ants devour very quickly all manure, mulch etc. spread upon the ground.

The Shulla in sticking to the one main crop of dura has after all adopted the grain which is naturally adapted to the soil and climate and yields best to his methods of farming.

5. Foods and food-stuffs.

<i>kuwen</i>	<i>kuwen</i>	a kind of dura-bread or mush.	<i>addo addo</i>	a food of dura (prepared after Arab fashion).
<i>akéle</i>	<i>akéle</i>	a food of dura.	<i>mogara mogara</i>	a food of dura with fat,
<i>apsté</i>	<i>apsté</i>	a food of dura.	<i>l. aridge</i>	eaten without anything else.
<i>areyo</i>	<i>areyo</i>	a food of dura (prepared after Arab fashion).	<i>mpébutomkébèti</i>	a common dura-food.

stūt *ótè* a food of dura, dainty. *tabo* *jàbò* dura, soaked, and then kept till it sprouts; for making beer.
mòbè *móké* *nàkì* a food of dura.
ohach *ànóch* cooked dura.
akak *àbék* green roasted dura. *athabò* *àbòbò* beer before it is strained.
ònsat *òmòt* dura roasted, then soaked and mashed. *mogo* beer.
awac *àwàch* dough. *nyatego* *mòí* *àtèno* strained beer.
nyabur *ndàbúr* a dura-food. *yāwò* *yàwò* a kind of beer. *Tallung?*

6. The seasons of the year.

nyariayé *jèrà* about September, harvest of red dura. *leu* *lú* hot season, January—February } no field.
anyoo *ánwóch* about October; end of the harvest, people are waiting for the white dura to ripen. *dodín* *jàdín* about March } work
? *agwèrò* about November—December; harvest of white dura begins. *wer* *shwèr* about May—July, time for planting red dura.
wúdo *wúdo* December—January. Harvest of white dura continues. *dhriadi* *dhriadi* about July—September, beginning of harvest.

7. The months.

- 1. *rér, ór* (*wor*) about September.
- 2. *kín gák*
- 3. *nyèth*
- 4. *kól*
- 5. *akoch, akon duon*
- 6. *akon fèn* *thènk*
- 7. *ádúni* *aduwon*
- 8. *àtèbór* *alebr*
- 9. *àkól* *dít* *adid* *dit*
- 10. *bél* *duon* *il duon*
- 1. *bél* *fèn* *at-thènk*
- 2. *lál*.

8. The day-times.

wòw *awu*
wóu *è* *rùwò* the first morning-twilight becomes visible. *chan* *a* *kèchì* the sun begins to sink, after noon.
bar morning dawn. *bèrò* afternoon;
mwoól, mól morning; *fèn fa b.* it is afternoon.
fèny *fèn fa mwoól* "the earth is morning"; it is morning. *a dikì* *wóu* the sun is setting.
dè chàn noon. *wan tyéno* the sun has set. *way* *trinkio*
chán *yà* *màl* the sun is in the zenith. *fèn fa war* it is night;
kì *war* at night, midnight.

9. Names of stars.

<i>diog</i>	moon	<i>akwaic ikwan</i>	<i>akwoshékán</i>	appears after the sun has set.
<i>némán</i>				
<i>ádák</i>	three stars, the Uranus.		<i>kyéle jōp</i>	a star ahead of the Venus.
<i>nwól</i>		<i>kwéle jōp</i>		
<i>ábán</i>	"4 northern stars".		<i>kyéle riwodu</i>	Venus.
<i>shúrù</i>			<i>wór</i>	
<i>íshérù</i>			<i>gyènd</i>	"hen", Pleiades.
			<i>áyép</i>	comet.

10. Household-things.

<i>tédét</i>	a stick to fasten the door with.	<i>koodo kédú</i>	large basket for preserving dura.
<i>tét</i>	the lower part of the door.	<i>ehoyó déni</i>	basket for dura etc.
<i>tige</i>	door.	[door. <i>awaic</i> <i>awéché</i>	a small <i>kédú</i> .
<i>túk</i>	hearth-stone, hearth.	<i>adudé</i>	a basket.
<i>fál</i>	grinding-stone, whet-stone.	<i>shago ópógú</i>	pot for cooking food.
<i>àdàú</i>	small whet-stone.	<i>fúk-fúk</i>	water-pot.
<i>thāni</i> <i>kāni</i>	neck-bench or support.	<i>átai</i>	<i>dtai</i> big pot for cooking large meals or beer.
<i>pyèn</i>	skin to sleep upon.	<i>tālo</i> <i>iddé</i>	dish.
<i>pañ, pèñ</i>	hole for pounding dura.	<i>fārú</i>	a mat for covering food in pots, dishes.
<i>théango</i> <i>teangé</i>	dura-stalk.	<i>lāi</i>	a sieve for sifting dura.
<i>dhubyo</i> <i>duoye</i>	a frame on which spears are put, to protect them from the white ants.	<i>lāk</i>	pestle for pounding dura.
<i>lolo</i> <i>djé</i>	a grass ring on which the <i>kédú</i> is placed.	<i>fāl</i>	spdon.
<i>hoq</i>	calabash, gourd.	<i>fālú</i>	knife.
<i>ádálú</i>	gourd for churning milk.	<i>gwéché</i>	stick for stirring food.
<i>thégo</i> <i>tégi</i>	small calabashes for drinking water.	<i>óbírú</i>	small pot for preserving beer.
<i>ábín</i>	a spoon made out of a gourd, for taking the hot food out of the pot.	<i>ókwanú</i>	broom.
<i>arét</i>	leaf of deleib or dom-palm, and basket made of it.	<i>thel</i> <i>tól</i>	rope.
		<i>kādú</i>	a rope on which clothes, dancing-sticks, etc. are hung.
		<i>owé</i> <i>brwét</i>	mat of Arab making, to sleep on.
		<i>indé</i> <i>odék</i>	fence-mat.

<i>shergo</i> <i>ókínò</i>	a kind of mat made of ambach, as a seat for chiefs only.	<i>wíjì</i>	grass for stopping up cracks in the wall, to keep out mosquitoes.
<i>dám</i>	a sieve of cloth, for straining beer.	<i>athiniáfiwí</i>	a pot.
		<i>thúgú</i>	<i>íngò?</i> door
		<i>thyel</i>	<i>tyel?</i> brass for house

I I. Handicrafts.

bòdò means a skilful man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation, except perhaps in the case of the worker in metal. His is a trade held in high esteem, so that he has become the *bòdò* par excellence; if the natives simply speak of a *bòdò*, they mean the smith or metal-worker. He does not practice his craft in one place, but goes from village to village. The other craftsmen practice their craft only occasionally. But as a rule one man knows and practices only one of the arts enumerated below.

bòdò tóni maker of spears; plural: *bòdè tóni*.

bòdè tyek kí tóni the man who files spears.

bòdè tóni kí ból tóni the man who makes the spear-handles straight.

bòdè dak tobacco-pipe maker.

bòdè yá kí búl tóni the man who makes spear-handles.

bòdè wóoch kí púk potter, generally a woman.

bòdè guéte jót who carves, makes figures on gourds.

bòdè yer kí tyél who makes the string on which the gourds are hung.

bòdè wích who makes the roof of huts.

bòdè kwádò kí fán who makes skin-clothes.

bòdè ógòt who makes cotton clothes.

bòdè tegn carpenter.

bòdè zái who tattoos.

bòdè tegn kí lof who makes clubs.

bòdè chók kí kót shield-maker.

bòdè tegn kí kwóer who makes shields to protect against clubs.

bòdè ɣot kí lán tailor, sewer.

bòdè tegn kí búl drum-maker.

bòdè kwóchè búl who covers the drum with a skin.

bòdè fwótè búl who beats the drum.

bòdè leu kí tógò who polishes beads.

bòdè fích kí rek who makes ostrich shell beads.

- bōte ndlén* who beats the small drum "ndlén".
bōte gét kɪ jè who knocks out the lower incisive teeth.
bōte twéck who cups. *ɔ zeh*
bōte nāt kɪ wət who dresses the horn of cattle.
bōte róch who castrates bulls. [naments.
bōte nér who pierces the ears of cattle and men, to put in or-
bōte kwânò wír the leader in singing.
bōte kúdò kɪ dán who makes the dancing-sticks.
bōte teɛn kwóm who makes chairs.
bōte tɛ̀nè who makes the neck supports or rests.
bōte, káké wól who makes, carves calabashes, gourds.
bōte twoy kál lúkò who makes giraffe-tail necklaces.
bōte teɛn kɪ dake dót who makes mat-doors.
bōte shwóy kɪ bɔ̀yì net-maker.
bōte shwóy kɪ t̄gò door-maker.
bōte shwón kɪ dyòm salt-maker.
bōte tókè t̄éu maker of iron bracelets.
bōte fìdò lót one who plaits stripes of skin at the end of the club-
handle, to prevent the club from slipping from the hand.
bōte kyere tyèl wot who makes the foundations of huts.
bōte wúnò diver.
bōte dók kɪ yei hair dresser who fashions the hair into small lumps.
bōte mēt hair dresser who makes the large artificial hair-dresses.
bōte nékè fàrò hippo-huntsman.
oyĩnò crocodile hunter.

12. Tools of the bodo, or metal-worker.

- | | |
|--|---|
| <i>ábán</i> hammer. | <i>dàkábí</i> thongs. |
| <i>kíkí</i> anvil. | <i>tùón</i> chisel. |
| <i>táyújí</i> file. | <i>t̄rék</i> an instrument with which
to pierce a hole into the
spear-handle, to put the
spear in. |
| <i>óbúk</i> bellows. | |
| <i>chúr</i> a cover for the pipe of
the bellows, to prevent
its growing hot. | |

13. Clothing and ornaments for the body.

- | | |
|---|---|
| <i>táú</i> skin-cloth, now also used
for cotton-cloth. | <i>obánò</i> front-cloth for women. |
| <i>óchyèndò</i> loin-cloth for women. | <i>dát</i> skin-cloth for dancing
worn by both sexes |

Da-ha or Amer

- yūr* skin cut into small stripes or fringes, worn round the waist.
áyómò ear-rings of tin.
gwě̀lò metal ring worn on arm, wrist, feet.
gwele yit ear-ring.
yiél bracelet for the wrist.
gsk gòk knee-ring of skin.
ògè̀nò brown ambach-ring, worn on the upper arm.
gyelò ivory ring
achòt ivory ring.
wét ivory ring carved in conical form.
owè̀dò ivory ring, a small strip.
òrómò ivory ring, big.
oròk knee-bells, used in dancing.
òtyan a small bell. [ing.
átútúm bell, similar to *oròk*.
òlò̀lò̀ dancing-bell
òkòt cow-bell, used in dancing.
agyer small cow-bell.
təgo, teəgo a common name for beads.
amanjūr blue beads, worn by women.
rək ostrich shell beads.
gór big beads, worn on the neck by men.
bəl fə̀nə a kind of beads.
tédò a kind of small beads.
yè̀lò green beads, round, small.
àbàfà̀rò a kind of beads.
ònyèn a kind of beads.
dèn a kind of beads.

- bàkò* a kind of beads.
ádémòt a kind of beads.
adək a kind of beads.
áplù a kind of beads.
òbòu white beads.
tàtàn black beads.
kən ówè̀dò blue beads.
gè̀rò red beads.
ádwògò yellow beads.
wán dgàk "crow's eye", a big bead.¹
gāgə cowry shell.
tàmyàgò a string for tying together clothes. [the hair.
gan a kind of button worn in
wè̀nò brown giraffe-tail hairs.
òchà̀rò white giraffe-tail hairs.
achà̀t tooth-brush.
dwòp a head-dress.
òchòch a head-dress.
dəm a head-dress.
mèt a head - dress, "like a shield".
agè̀rò a head - dress, "like a shield".
nwar bleached hair, long.
àshìshwè̀l a chain, worn as ornament.
gà̀nku rattle, made of leaves of the deleib, tied on leg or loin.
ògè̀nò } arm-ring of ambach.
adè̀rò }
wəl loin-ring.
shyl gwòk "penis of dog" arm-bracelet of brass.
nwan iron bracelet.

14. Names for cows.

- deàn* cow; common name. Plural: *dək* cattle.
wat bull.
rōjə heifer.

¹ There are many more beads, each of which has its own name.

- narōjō* calf.
ólék grey-white spotted.
néyém head white, body black or yellowish.
ógák belly and neck white, back and head black.
nábék one leg white, the rest of the body yellowish.
tàkyèch flanks white, the rest of the body black.
nàjàk head yellowish, brown spots on the back, the rest white.
nàjók head black, black spots on the back, the rest white.
nàkèr flanks black, belly and back white.
nàdñi brown-black, small spots.
ólát brown-white, small spots.
ólén brown-white, large spots, females only.
teduk grey.
nàkwách black-white.
àjàlón
tédígò red-brown.
tàbùr ash-coloured.
tətan black.
nàbñi white.
nénán striped white and red.
- wá (wat)* } (ox) with white feet.
tyél rék }
àyòkàk black with white tail.
óchòdò hornless cow.
wáwègòt an ox with one horn directed forward, the second backward.
òbyèch a cow with ordinary, non-dressed horns.
òdólò a cow with horns turned down.
ógwél an ox with horns turned towards the eyes.
òdúlò a cow with horns pointing forward.
nát a cow with horns cut off.
àgwògnòm a cow with horns directed straight upwards, like a goat's.
bán a cow with one horn directed upward, the second downward.
àbàch a cow with horns directed straight sideways.
wágnàmtà an ox with horns directed straight backward.
ónègò a cow with horns directed straight backward.

II. SOCIAL INSTITUTIONS AND SCENES FROM DAILY LIFE.

15. Marriage.

Kwope nwom.

Dān e wājò kí nāne dācho, ka kòpì kine: yá wèlì yì! Kine: bẹ̀ nò? Kine: ya dwata kwof kì yin! Kine: yí kómó nì? Kine: ya dwata kwope nwòm. Kine: dé yí rẹ̀ fa kẹ́tá fách yì tyen dōnò? Ka kẹ́ta fách, ka tyén dōnò kòpé. Ká gé kò: wó bà kwòfẹ̀ wón. Ká é dúúgò, ka e káde dyel men kwòbe ọ́ọge. Ka tyen dōnò ko: wá yèi kí kwópt, kẹ́t, kòl ọ́ọk. Ka ọ́ọn bẹ̀nò, ka ọ́ọ (ọ́ọk) kòl, ká é dúúgò; ka kòfì kàné: kẹ́t, kàl dút! Ka dut kẹ́l, dute tyen fà jwòk. Ka mogo tyén, ka tẹ̀ro chwól. Ka wáx wòbò kòl, yì tẹ̀rò bẹ̀nè, ka tẹ̀ro kẹ́dò, ka wáx dwai kì tón, mèn kwàntì wúnò, ká tẹ̀rò kẹ́tá fách. Ká tẹ̀rò chènò. Ka nálé nwómí ka kẹ́t wot kí jàl tón. Nān a dācho yà gól gén kí ọ́ay tón. Ká tẹ̀rò chènò, ká nál a nómí ká kàl wòk yì wáté gén. Ka nān a dācho kàl wòk yì wáté gén. Ká tẹ̀rò chènò bẹ̀nè; ka ọ́eàn nẹ́k, mèn chám yì tẹ̀rò; tẹ̀rò ọ́r, kí mògò bẹ̀nè, kí kwèn, é ọ́r, kwèn ka chwópe kí mau (mou).

Ká tẹ̀rò dúnò, tẹ̀ro bia fách, ka jal nwòm chyék kífà ọ́ọn. Ka kòpì kine: kant jám! Kàl wèn, kí láu, kí yíèl, gen a tóji! Ka mogo tẹ̀r, tẹ̀r fa jàl, ka ge fẹ́ka fàl bẹ̀ nì bẹ̀nò fách. Ka ge dwai fàl kí dyèl, ká gé bẹ̀nò, ká ge bántà kẹ́t kal. Ka kwèrì kàl, ka tèn fén; ka ge kẹ́ta kal. Ká gé chènò màl, bánt yèchì fén. Ká kwèr kàl, ka chíké tèn fén. Ká gé yèchá fén. Ka nāne nwòm dōnà dá kàl. Ka dyel fẹ́ch, ka kẹ́ta kal. Ka ge pẹ́ká fén kí kàl. Ka yíx dyèl nól, ká gé kẹ́tá wòt. Ka é bántò kí búù. Ka nyen kàl, mèn búù, ká é búù. Ká dyèl kàl kí mwól, ká dyèl nẹ́k, ka wómán é gùpò kúújò. Ka kal mwón, ká é rùmò kí mwónò, ka ge ká (kẹ́ta) wòt bẹ́ chám. Ka nān eni é bántò kẹ́t. Ka nyen kàl, ká é chámò. Dúki ká gé dwátò yúk. Ká gé bèn, ká gé tònò, ka ge laia wār gé tóú. Ka ge rumò tál, ká gé tènò; ka kal mwón kẹ́t, ge kí wot. Ka dúki tẹ̀ro bẹ̀nò bẹ̀nè bẹ̀ máx kí mògò. Ká búl góch, ká tẹ̀rò chènò.

Chóté, ka ónwòk kàl, ka ónwòk nẹ́k, ká chám yì wómán. Ká gé dūgò, ka nān eni é dōnò kí wáí gén. Ka wékè nal eni, ká gé bẹ̀dò. Ka wáí gén dūgò.

Ka yàjé, ka kèl kí ọ́eàn. Tyén gén kòfì kine: ọ́ọn á rẹ̀n, ka wiyè wẹ̀rò kí mdyé. Ká ọ́eàn kàl, ká chuwé gén mingo. Ka ge ko: dókú kí ná gól ún! Ka ge dúúgò. Ka rei gé wíí fi. Sha məkò kamá fafẹ́ fén wékè tyén gén.

A man talks with a girl, and in the course of their conversation he says: "I have come to you." She asks: "What for?" He replies: "I want to talk with you." She asks: "What do you want?" He replies: "I want to marry you."

She says: "But why do you not go into the village, to the old people?" Then he goes into the village, and talks with the old people. They say: "We have nothing to say against it." Now he returns home, and brings a sheep, as a present for the old people. The old people say: "We accept your proposal, go, and bring the cattle!" The man goes, and procures the cattle, he returns with it to the old people, and they say: "Go, and bring the rest of the dowry!" And the rest of the dowry is brought, the part for the people in the village of God.¹ Now beer is strained, and the people are called. The ox of dowry is brought by all the people; the people go, and fetch the ox, and a spear, which is (a present) for the man who held fast the rope of the ox. The people go into the village. And the people dance. The bridegroom is put into a hut together with the arranger of the marriage; the bride stays with her family together with the woman-arranger of the marriage. While the people are still dancing, the bridegroom is led out by his friends, the bride also is brought out by her friends. All the people continue dancing, and a cow is killed, which is eaten by the people; and they drink plenty of beer; and they eat bread, bread which is mixed with butter. There are many people present.

At last the people scatter, and go home. The bridegroom is now instructed with regard to his wife (that is, he is told how much cattle etc. he has still to give). They say to him: "Bring goods, bring giraffe-tails, and skin-cloths, and bracelets for tying."

And (the next day) food (beer, and different foods prepared of dura) is brought; it is carried into the village of the bridegroom. The men who carry it, sit down outside in the bush before going into the village. The people of the bridegroom now bring a goat into the bush (to the carriers, as a present); after that the carriers come into the village, but they refuse to go into the yard of the bridegroom. Now hoes are brought forth, and are thrown on the ground (as a present for the carriers), and they go into the yard; they stand still in the yard with their food on their head, and again refuse to put their loads on the ground. So once more hoes are brought, and thrown down before them. Now they put their loads down.

The bride also, when she is brought by her friends into the home of the bridegroom, remains outside the yard. And a goat is led out (to those waiting outside), and then she enters the yard. They (she and her friends) sit down in the yard. The ear of the goat is cut off, and after that they enter the hut. — But the girl refuses to lie down; and metal ornaments are brought, which are to cause her to lie down, and then she lies down. The next morning a goat is brought, the goat is killed. The women dig for mud which is used in building; and the enclosure is besmeared with mud (is repaired). When they have

¹ for the deceased ancestors.

finished this, they go into the hut to eat. But the girl again refuses to eat. And metal ornaments are brought, and then she eats. The next day the women go out to bring fire-wood. When they come back, they put food on the fire, and spend the night in cooking. When they have finished cooking, they strain beer, and once more they besmear the enclosure with mud, and the hut also. The next day all the people come to drink beer. The drum is beaten, and the people dance.

That is all; and a ram is brought, the ram is killed and eaten by the women. Now they (the female relatives of the bride) go home, and the bride remains (in the house of her husband) together with her aunt. She is given to her husband, and they live together. The aunt too goes home.

When the wife is with child, a cow is sent to her relatives by the husband. Before this is done, her relatives (parents) say: "He (our son-in-law) is a bad man," and her father and mother are angry. But when the cow is brought, they are happy. And they say to the people who bring the cow: "Return to your family!" And they return. And they are sprinkled with water. And when the time comes that she is to be confined, she is brought to her family (to her parents; the child should be born in the home of the mother's parents).

16. Burial.

Dān kɛn a t̄wɛ́, ka t̄ɛrɔ dwai, ka gyɛnɔ kwan, ka ḡɔch fɛn, ka gyɛnɔ t̄ɛ, ka lɛn t̄at̄yɛ́l, ka gyɛnɔ m̄ɛkɔ m̄ák, ka ḡɔch fɛn, ká t̄ān wiy d̄ān; ka dyɛl k̄âl, ka gɔch¹ loɔ, ka wɛi budɛ k̄i kal. Ká wàɔ k̄âl, ka chwɔ́p, ká j̄ɛ ch̄ùkò, ka jam kwɛr gwach. Ka d̄ɔrɔ k̄âl, ka tɔn k̄âl, ka kwɛr k̄âl, ka at̄ɛgɔ k̄âl, ka t̄au k̄âl; ka tyɛn kɛɔɔ bɛ nɔtɛ kwɔɔ, mɛn t̄at̄ p̄ɛm; ka t̄ɛgɔ twoch tyɛlɛ gɛn. Ká gɛ k̄ɛɔ̀, ka gɛ n̄ùd̄ kwɔ̀ɔ̀, ka kwɔ̀ɔ̀ k̄âl gɛ pach, ka w̄kè tyɛn kwon, ka tyɛn kwon ko: k̄âl k̄ɔch! Ka k̄ɔch k̄âl, ka gɛ ko: romà d̄ān! Ka rɛt̄i k̄ɔt̄, ka d̄ān róm, ka rɛt̄ɛ k̄âl, rom k̄ɛy b̄ur d̄ān. Ka d̄ān e kwon, ka j̄ɛ m̄ɔkɔ ye kwonɔ d̄ān, ka j̄ɛ m̄ɔkɔ yéché d̄ɛn̄. Ká pyɛn k̄âl, ka r̄ér (rér), ká t̄at̄ p̄ɛm, ká k̄iɛ fɛn (tabate). Ka d̄ān dwai k̄âl, ka chyɛgɛ chwɔ́l, u m̄iɛ tyɛl̄i d̄ān, ka d̄ān k̄iɛ wiy tabate. Ka nà gól gɛn yéché tyɛl̄i d̄ān, ka newɛn chwɔ́l, u l̄inɛ t̄úk. Ká b̄ùl k̄âl, ka dyɛl k̄âl, ka dyɛl ḡɔche loɔ; ka b̄ùl ḡɔch. Ka j̄ɛ ywɔnɔ; a t̄ini t̄ɛrɔ fa ywɔn, ka j̄ɛ w̄ich̄. Ka ȳdi sh̄ām, ka d̄ān é r̄umò k̄i kwon̄. Ka bak e k̄ɔt̄, ka t̄ɛrɔ lwɔkɛ gat, ka t̄ɛrɔ duɔgɔ fach. Obwɔyò k̄âl k̄i gyɛnò, ka j̄ɛ fwót̄ k̄i obwoyɔ. Ka j̄ɛ k̄ɛt̄i fach. Ka f̄âl r̄ɛp mach, ka k̄âl, n̄i ḡash b̄ólé j̄ɛ; j̄ɛ e t̄h̄yò, ka j̄ɛ r̄ijɔ ch̄án gɛn ánwɛn. Ka mɔgɔ dwól, mɛn k̄iɛ kwom d̄ān k̄i k̄úbjò. Ká d̄ɛn̄ k̄âl, ká m̄ògò tyɛn, ka mɔgɔ k̄âl, kɔn kwom d̄ān. Ka k̄úbjò dwai, ka k̄iɛ kwom d̄ān, ká mwón k̄i f̄i, ka mɔgɔ ch̄ik̄i k̄âl, ka ch̄ik̄i k̄on, ka wàɔ chwɔ́p, ká b̄ùl fwót̄, ka t̄ɛrɔ e w̄ich̄, ká ȳdi sh̄ām, ka t̄ɛrɔ t̄h̄yò. Ka dwan f̄âr, ka t̄ɛrɔ k̄ɔbɔ k̄i

¹ gɔch yɛ loɔ.

kwofe ywōk. Ka mogo gwách yi t̄erò bèn. Ka wól, ká wáté gèn dwai. Ka mogo tygì, ka bül góch k̄i b̄r̀r̀. Ka waṣ chwóp, ká dyàk n̄k; ka j̄e n̄nò. Duk̄i ka ywògè ywòk, ká ð̀k̄k̄ anwèn ká n̄kè kàl, ka ð̀k̄k̄ anwèn n̄ke de (der) fach. Ka t̄erò b̄nò b̄n b̄n b̄n; Chól ḡr! Ka f̄en yí ḡò b̄r̀r̀, t̄erò ywōn, ka ð̀k̄k̄ anwèn n̄k k̄i f̄al yi t̄erò. Ka p̄úk̄i ȳech, ka bur gèn kwón k̄i b̄t̄i wiy ð̄ān. Ka atwot áryāu k̄i lwol k̄i ob̄r̀r̀ k̄i f̄ar̀ó, k̄i t̄āmi áryāu, ka ḡe n̄k k̄i yey bur. Ka t̄ȳne ð̀k̄k̄ ka ḡe k̄āl, kwon f̄et, ḡe l̄t̄e yi t̄erò. Ka ywōke e d̄ānò. Ka k̄āl t̄ōt̄e yi r̄ém, ka k̄āl t̄ōt̄e yi bat, ka r̄inò p̄ānè b̄ne. Tygì a kwon ð̄ān k̄el̄i ch̄in, k̄i wich, k̄i tyal, k̄i m̄it̄.

When a man dies the people of the village are sent for; a fowl is taken and thrown on the ground, so that it dies; it is then thrown into the corner of the hut. Another fowl is seized and thrown on the ground, so that it dies; this one is put on the head of the dead man. A goat is brought, and beaten to death with a club, and then left in the yard. An ox is brought, and speared. And the people assemble, and the things necessary for burial are collected (from the people). An adze is brought, and a spear, and a hoe, and beads, and a skin-cloth. Then the people go to cut thorns with which to tie together boards (trees). And beads are tied round the feet of the men who do this work. They go and cut thorns, bring the thorns into the village, and give them to the grave-makers. The grave-makers say: "Bring an adze!" When the adze is brought, they say: "Measure the dead man!" And corn-stalks are tied together for a measure; now the man is measured; then they take the measure, and measure the place (size) of the grave.

The man is buried thus: Some men dig the hole, and some men skin the cow (which has been killed). And the hide is brought, and cut into stripes, and a bier is tied together with them, and the bier is put on the ground. The dead man is carried into the yard, his wife is called, she is to hold the feet of the dead man, and the man is laid on the bier. His wife (or: the women belonging to the family) sweeps the place where his feet lie; and a female relative of the dead man is called, she throws away the hearth-stones lying there. A drum is brought, a goat is brought, the goat is killed with a club; the drum is beaten, and the people begin to weep (mourn); as soon as the weeping stops, the people dance mourning-dances. Then the people assembled go around in a procession dancing. Now the burial of the man is finished.

A fence is made around the grave; the people wash themselves in the river, and then go back into the village. Oboyò (a plant) is brought, and a fowl, the people are beaten (touched) with the oboyò. The people go back into the village. The eating-tools of the dead man are burnt, and the people rub the ashes on their forehead; the people now scatter and stay away four days. After that time beer is made, the beer for rubbing mud on the back of the dead

man.¹ An ox is brought, the beer is strained, the beer is brought, and poured on the back of the dead man (on his grave). Mud is carried, and put on the back of the dead man; the mud is prepared (made wet) with water. Again beer is brought, and again is poured on the grave. The ox is speared; the drum is beaten, the people take their arms and make war-plays, and go around in procession. When it is finished, the people scatter.

After one month has passed, the people talk about the mourning-festival. Dura for beer is collected from all the people, the dura is pounded, and the relatives are invited. The beer is strained, and in the afternoon the drum is beaten. An ox is speared, goats are killed. Then the people go to sleep. The next morning the mourning begins; four cows are killed in the yard, and four cows are killed in the middle of the village. Then all, all, all the people come, a great many of Shilluks. When it is afternoon, the people mourn, and four cows are killed by the people in the bush. Cooking-pots are carried out, and a hole is dug for them (and for the other household-things of the dead man) near the place where the head of the dead man lies. And two pots, and a gourd, and a small pot for beer, a mat for covering food, and two dishes, all these things are broken, and thrown into the hole. The horns of a cow are brought ("and the horns of cattle, and they are brought"), they are buried in the ground (on the grave), so that they may be seen by the people. Now the mourning-meeting disbands; one of the families receives a shoulder (of one of the butchered cattle), one receives a fore-leg, and all the other meat is also divided. The people who have dug the grave, receive the bowels, the head, and the feet, and the neck.²

17. Inheritance.

Dān kən a t̄, wate nūt, ka jámè kwán yí nāl duon, ka nāl t̄r̄ w̄t̄è b̄d̄. Ká ðòk kwán yí nāl duon b̄n, ka nāl duon u yíge dōch, ká ðòk f̄n̄è én, u yige rach, ka ðòk kwán yí nāl t̄r̄. Ka ge n̄ak̄, ka ðòk kwán yí nāl t̄r̄. T̄r̄o b̄n̄o b̄ne b̄ne, ka kwop k̄m̄i, ka ye k̄ne: é, gr̄e wuo, ena a túóní; yí chama n̄o k̄t̄i k̄i ðòk? f̄n̄è ðòk! u b̄n̄o kwor, u ch̄d̄l̄e yí k̄t̄i? Ka ðòk f̄n̄è t̄r̄o; ka nāl duon w̄k̄è mógé, ka nāl t̄r̄ w̄k̄e mógé. Ka kwop k̄m̄ chȳ, ka ge rep k̄i ákyèl, ka fi k̄n̄ f̄n̄, ka ge r̄ep̄. Nāl duon w̄k̄è mán̄n̄d̄, k̄ifa éná ján̄ k̄al; ka mán̄òk w̄k̄è nāl t̄r̄. Ka ní b̄n̄ kwor ḡn̄í, ch̄d̄l̄e, ka nāl t̄r̄ e b̄d̄o, fa ch̄d̄d̄. Nāl t̄r̄ ðoge n̄m̄é k̄i ðacho. Ch̄d̄i, f̄ka f̄n̄.

Tyēn̄ ḡol̄e ka owiy jal eni e b̄n̄o, ka e kap̄o k̄i ákyèl, ka óm̄en̄ e kap̄o k̄i ákyèl; n̄ool̄i gen fa m̄òk jal eni, wate jal eni, d̄ān̄ duon; mayi gen e b̄d̄o k̄i jal duon; k̄inau ch̄t̄.

When a man dies, and he has children, his property is taken by the eldest

¹ That is: for besmearing the grave with mud and smoothing the surface.

² Not everybody is buried so ceremoniously as this report tells, but only old, respected or rich people, chiefs of families or villages. — In almost every village one sees the horns of an ox buried projecting from the ground; this is the burial-place of such a man. *The Burial of a king vide page 128.*

son; the younger son (or sons) remains without anything. All the cattle too are taken by the eldest son; and if the eldest son is good, he divides the cattle between himself and his brothers, but if he is bad, he keeps all the cattle for himself. In this case they fight, and the cattle is taken away (by force) by the younger brother (or brothers). But then all the people come, and they talk about the matter, and they say (to the younger brothers) thus: "Why, your elder brother, he refused to give you cattle, and now you want to keep it all? What for? If later on any debts (which your father may have contracted or which may fall on you) appear, you being his sole heir, will have to pay all; so the people divide the cattle; the elder brother gets his part, and the younger one gets his part. After that they again hold a big palaver, and they make friends; water is poured on the ground, and so they are reconciled. The eldest son gets many cows (or property), because he is the chief of the family, the younger one does not get so much. And if afterwards any debts are to be paid, the elder one will pay them, the younger remaining free. The younger brother marries a wife with his cattle; that is all, thus the matter is settled. •

The wives of the dead man are treated (done with) thus: the elder brother of the dead man comes and takes one, and the younger brother also comes and takes one.¹ And if they beget children from these wives, they belong to the family of the dead man; they are (like) his (own) children (they live in the house of the eldest brother.) The eldest wife of the deceased, the mother of the children, remains with the eldest brother. — So is it exactly.

18. Murder.

Dān lépè, ywóde, e bié wòk, ka kèl, ka chíkì kèlò, ka nan gni e réniò, ka bié be kwóp: yá nêka dān a war! Ká bál gòch, ka tēro bié wòk, ka tyen a man keje be yéké jam, ge kán. Ka tyèkè bēno, len rít; ka fach yák, gyen mák, ka byel kèl. Ka tēro bēno, dok a kèl fòte Jan. Ka ní y dok lené rít, ká dok dùòk. Ka dok aryau gñi yi jāgo, ka mūje rít, ka rít e wèrò, ká è kò: kèl, chól! Ka tēro chùdò, ka mèn e kāno dean, ka mèn e kāno dean, ka dok e tūmò, ga pyāro. Ka chwok wúr, ka e bēno, ka bié yi jāgo, kine: kwóf bédà dè? Kine: kwóf á ùm. Ka dok kèl, ka ge tyér, ka ge mūje kì dyek, mok kwache tyen rít. Ka tyen rít yìzèò, kine: dān rach! Ka nêkè kì dean mèko, ka dok kèl, ka tyen rít e bēno, keja Fashòdo kì tyen dān, tyen dāno fòte dok abich. Ka rít kàlo dok abich, waḡ akyel ywok nál éni.

A man hides in an ambush; when he perceives his adversary, he comes out and stabs him, and he stabs him a second time. Then this man (the murderer) runs away home, and comes to tell the people of his village: "I have killed a man last night." Then the drum is beaten, the people come out from their houses, and

¹ The sons marry their father's wives, but not their own mother.

the women start to carry the valuable things away and hide them; the cattle are driven into the Dinka-country. Now a company of warriors come, the "army of the king"; they rob the village, all the fowls are seized, and the dura is carried away by them. When the "army of the king" turns back, they bring the cattle back from the Dinka-country. Two cows are loosened by the chief, and are given to the king. But the king is angry, he says: "Go, and pay (greater) amends!" Then the people pay; one gives a cow, and another one also gives a cow, till there are ten; then the cows are brought to one place. Now an ambassador from the king comes, he comes to the chief, and asks: "How is the matter?" The chief answers: "The matter is settled." The cows are brought and shown to the ambassador for examination. And besides they give some sheep to the ambassador and to the other people of the king (who have come with him), to please them. The people of the king take them, saying: "The matter of the man is bad! (that is: the gifts are not sufficient)". Now another cow is killed (and given to the ambassadors of the king). After that the cows (the ten cows mentioned above) are brought, and the people of the king go to Fashoda (with the cows), together with the family of the murdered one. The family of the man who has been murdered, receive five cows. The king gives them five cows and an ox, as a mourning (a mourning-fund) for their dead relative.

19. Blood Revenge.

Jal m̄k̄o, jal Mw̄om̄o, jal m̄d̄d̄ch, ka n̄k̄e yi rīt̄ Ȳo. Ka tȳn̄ ḡn̄ é yw̄ònd̄. Ka j̄e n̄i lui yi f̄òt̄e bw̄on̄, ka ḡe n̄i mak̄e, ka ḡe ch̄en̄ w̄ot̄, ka j̄e e l̄óḡò pyar ab̄t̄-kȳl̄, ka m̄ȳke ã̄n̄, ka ḡe dw̄ol̄; ka ḡe rum̄o dw̄ol̄, ka ḡe tȳn̄; ka ḡe rumo tȳn̄, ka b̄ul̄ k̄l̄ w̄ok̄, ka ã̄n̄ k̄l̄, ka n̄ek̄, m̄en̄ ḡoȳ b̄ul̄; ka b̄ul̄ t̄j̄n̄ w̄ot̄ k̄i bar, ka b̄ul̄ t̄j̄n̄ w̄ot̄, ka ã̄n̄o k̄l̄, ka n̄ek̄; ka yw̄oge yw̄ok̄, ka pyar abi kyel̄ k̄l̄ w̄ok̄, ka ḡe n̄ek̄, (k̄en̄) ã̄n̄ a n̄k̄e yi rīt̄. K̄ā en̄i anan, ka Ch̄ol̄ e buoḡo b̄ēns.

A certain man, a man of Mw̄om̄o, a very good man, was killed by king Ȳo. His relations mourned for him. — At that time people (Shilluks) used to run away from the country of the whites (i. e. Arabs), these were caught by the relations of the dead one, they were all put into a house, and when they numbered sixty, then beer was brewed, and it was mixed with flour; when they had finished mixing it, they sifted it; when they had finished sifting it, a drum was brought out, and one man was brought, and was killed; he was the one for beating the drum. Early next morning the drum was put into the house; when they had put the drum into the house, again a man was brought out and killed; and he was mourned. Thus all the sixty men were brought out and killed, in the place of the one man who had been killed by the king. That was the reason why the Shilluks were much afraid.

20. A Quarrel between Husband and Wife.

Jal mēkò e nwomò. Ka nan a ðachò bēnò, e kānò pí; ka jal eni wērò, kine: à, ga pi nò? Ya by kēch. Ka nan a ðachò ka kwōna wok. Ka ge neno, ka ge tōrò yi kēch; chama ní butò fēn, ka níngé báshà mējò yi kēch.

Ka ge kēdò bē kwatò kī byél, ka nan a ðachò lōha wot (rót), e kānò gin cham. Ka ge bēnò, ge kātò byél, ka ge pēka péti; nan a ðachò kúchè gén, nan a ðachò panò kī gōre wot. Ká gè nāmò, ka ní ko: á, ówá, ché (cha) duḡi a wañ mēyi (mēi), nwāl éná! Ka gò nwāle. Ka ge yūjò kī byél. Ka nan a ðachò fēchò kine: nímba, a kídí? a ya re wa rez? Jal e ko: é nawò-tyau! gōñ ðoga! Kine: kīpanò? Kine: chā re a wēke ya kēch? ko: é, faḡe yin a kōbì awa kine: ga pi nò? Ka nāl eni kēḡa wok; ka wēn chwól, ka e bēnò; e ko: á, pyeche ná wun, wēke ya ðoga! kine: kīpanò? Kine: é, pyeche yau! A pyey nān eni, kine: nān! á kídí? A kōp nate, cha wēkè ye ðoge! Kine: é, kúchè yán! Nā tyau, tē kwóp! Ya kála pi awa; a kōbì kine: gen a pi nò? Kēñ eni anan; éna (yena) kēḡá. Kine: nò! A tōre yi kēch, a kēḡi ge bē kwáde byél, a kīḡa gin cham wot, ge tōk. Faḡe kēñ eni anan? a bēni, a kōbì kine: ówá, cha duḡi a wañ byeli! a nām gén, éná kōbá, kine: yá nēn! A kōbì: ná tyau! gōñ ðoga! A kōba kine: bḡh! na yín a kyet ówá, kine: ga pi nò? Faḡe kēñ eni a bēn anan? A kála gin cham; a yḡdé. A kōbe wiy nān éni: yi kwata kapañò? Adí? chól byélá a kwāl yi yín! A kōbe kine: kīpanò? Yā de, a wēke ya kēch! Yi cha (yá) kúwa! ðogi gōña yin. A kēdò, a kále waḡ, men lḡgé, a lḡgé lwoge órè, a ḡumí kwop.

A certain man had married a woman. One day his wife came and brought him water (to wash his hands, as is the custom before eating). But the man was angry, and so he said: "What is that water for? I am not hungry." Thereupon the woman went outside, she too was cross. When they went to sleep, they were troubled by hunger (both having eaten nothing). The man tried to lie down, but his eyes refused to close on account of hunger.

In order to get something to eat, the man with a friend (who lived in the same house) went to steal dura. But in the meantime the woman had prepared food and came into the house, after the men had gone. After some time they returned, bringing with them the stolen dura. They sat down in the house, but did not know that the woman too was there; she hid in a corner of the house. And the two men ate. They talked to each other: "Ah, brother, you have a thick ear of corn there, just let me touch it!" And he touched it. So they ate the corn from the ears. Suddenly the woman asked: "My brothers, how? Why do you bring such shame upon me (by stealing corn and not eating the food I have prepared)?" Then the man said: "You cursed woman, loosen my cattle."¹ She asked: "Why?" He said: "Why do you leave me hungry?" She

¹ This is the formula for: "I will be divorced from you." Loosen the cattle (give back the cattle) which I have paid your father for you.

replied: "Not so! did you not say yesterday: what is the water for?" The man went out, he called his wife's father. When the father came, he said to him: "Ask your daughter (what has happened), and then give me my cows." The father asked: "Why?" He said: "Just ask her!" He asked the girl, saying: "Girl, how is this? The man says he wants his cattle back!" She replied: "I don't know." The father said: "You cursed girl, tell me all about it!" So she told: "Yesterday I brought water, then he said: 'What is that water for?' That is the matter. Then I went out." The father said: "All right." The woman continued: "In the night he was troubled with hunger, therefore they went to steal corn; in the meantime I brought the food, and saw that they were gone. Is not that the matter? And then, when they were eating, one said to the other: 'Brother, what a big corn-ear you have!' Then I said: 'Here am I!' And he said: 'You cursed woman, loosen my cattle!' And I replied: 'Dear me, was it not you who refused yesterday saying: what is the water for?' Is not that the whole matter? I brought food, and he cursed!" After that the father of the girl said to the husband of his daughter: "Why did you steal? How is that? Restore me my corn which you have stolen!"¹ The man said: "Why? why was I left hungry?" The father only replied: "You are a thief! I will give you back your cattle." — When the husband heard that, he brought an ox for reconciliation, with that he reconciled, he reconciled his father-in-law, and so the matter was settled.

21. The Husband who wanted to cook.

Jal mēko ni bēda gwālo; ka kōpa dāne gólé kine: é, nān, ya lōna jal!² Ka nane dachō ko: dōch! Ka e ko: bǎh, fāl dōch én! dān yiga mǎchwé yi tál. Ká è fādo. Ka e keḍo, ka kwēn tšwé, ka óbǎi tšwara mal, ka go ni yáré, ka go ni kōni pan. Ka kwēne chēgo, ka wiy pan rum yi pyen, ka kwēn tōke, ka hwol duon tōke na-gol gen. Ka mēn a gōpe wótōnd; ka e bēdo gan óbǎi.³

Ka gin cham e tum kǎ chām, e bēdi yau, ka nan a dachō keḍa wok, ka pan nwāle, ka go yódé e tšk, obqi tšworo. Kine: ból, y ya tšch adi? Ka ni buto péni, ka ni dwoḥa mal, ka ni gāyo, kine: bǎh, hē! Kwop a ban dwoḍgò. Ka na gol gen ko: á gin ánd? Kine: é, faḥe gin ni kwop! mī na-dān, chwola: ni chwé chwola yi ni chām óbǎi, ka fāla gin cham a tin, a tōga obqi pan. Keḥ eni anan, dē chwola yin chwé yi obqi. A kōbi nan a dachō kine: wiy nāra, yi neke mare nō chōn? Ya fa dōge jal kēte. Keḥ eni anan; a dwoḥi nan a dachō mal, a fāpe gin cham, a chām, ka chuté mēnd.

A certain man was very thin, and he said to his wife: "I say, my wife, I will cook in place of you." The woman said: "All right!" He said (to himself): "Why, cooking is a good thing, a man grows fat from cooking." So he cooked.

¹ The man had — without knowing it — stolen the dura of his father-in-law.

² "I will come later", or: "do later, cooking": I will cook after, instead of you.

³ He remained thinking of the foam.

He went and poured much water on the flour (to make bread), so that the foam floated on the surface. He skimmed the foam off and put it into the hole near the grinding-stone. When the bread was done, he covered the hole with a skin, and the bread he put into a large gourd for his wife, and what was left (in the pot), he scratched out for the children. (He did not take any food for himself, because) he was thinking of the foam. (He thought the foam was the best of the food, therefore he reserved it for himself).

When his people had finished eating, he sat quite still, waiting till his wife had gone out. Then he uncovered the hole and saw that the foam had gone, it had dried off! He said: "Dear me! what shall I do now?" He lay down, he got up again, he was quite perplexed. He could not say one word ("talk refused to return"). His wife asked: "What is the matter?" He answered: "Why, it is not a thing to be told; mother of my children, I thought because you are so fat, I thought it was because you used to eat foam, so I cooked the food today, and I put the foam into the hole. That is the matter. I thought you were so fat from eating foam. His wife said: "Father of my child, what greediness has been troubling you?" He replied: "I shall never cook again." That is it. The woman arose and cooked food, he ate, and was pleased.

III. SICKNESS.

22. Treatment of Sick People.

Dān kɛt mǎgɛ yi juok, ka jɛ dwai, ka jɛ kɔfɪ kɪne: dān a lanɪ war kɪ juok? Ká jɛ è kɔbò: dān e mǎgɛ kidi yi juok? Ká dyɛl dwai, ka tɛrɔ lámò tǎma juok, ka yiɛ dyɛl nól, ka pi wɛɪ re, ká dyɛl e nɛk, rɛmɔ kɛdɔ fɛn, ka chám yi tɛrɔ. Ka tɛrɔ tǎyò. Ka dɔn u bɛt juok é duɔn kɪ re, ka ajwɔgɔ dwai. Ka ajwɔgɔ bɛnɔ, ka e kɔbɔ kɪne: kɛni kɪ kwɛr, ka e ko: kɛni kɪ bɛt, ka e ko: kɛni kɪ lǎu, ka e ko: kɛni kɪ dyɛl! Ká dyɛl kɛl, ka dān e kɪtɛ fǎl, ká dyɛl chíbɪ wɪj tɛrɔ, ka dyɛl yeje kák, ka yeje wímà kǎgò; ka dān kɪtɛ fach, ká juok é wǎnò.

When a man is seized by sickness, people are called for, and the people ask: "Does he spend the whole night with sickness (is he troubled by night, so that he does not sleep)?" Again they ask: "How did the sickness come?" And a goat is brought, and the people pray, pray to God; then the ear of the goat is cut off; spittle is sprinkled on the body of the sick person; the goat is killed, its blood flows on the earth; the meat is eaten by the people. Now the people scatter (go home). If next day the sickness is still bad on him, a sorcerer is sent for. When the sorcerer comes, he says: "Bring a hoe!" and: "Bring a fish-spear!" and: "Bring a skin-cloth," and: "Bring a goat!"¹ When the goat is brought, the sick man is brought into the bush. The goat is put on the top of a white ant hill; its belly is cut open; when this is finished, the man is carried home, and the sickness disappears.

23. Another Report on Sickness.

Jwɔn mɛkɔ nɪnɛ fà dwǎlò. Ka ajwɔgɔ dwai, ka ajwɔgɔ bɛnɔ, ka e ko kɪne: kɛni kwɛr, mɛn kwon yaɛ. Ka dyɛl kɛl, ka lǎu kɛl, ka onwɔk kɛl, ká pǎlò kɛl, ka bɛt kɛl, ka yech kɛl, ká lúi kɛl, ká kɛnò kɛl, ka onwɔk bɛt fɛn kɪ tǎdɛt, ka yeje tǎr mal. Ka dānɔ kɛl, dān fɛka yeje, ka na gól gɛn chíp nǎjɛ, ka na wǎdɛ chíp nɪmɛ; ka onwɔk mǎtɛ, ka onwɔk e tɛ. Ka gɛ dwoɔdǎ mál, ká dyɛl yɛjɛ kák, ka wǎt gǎch rɛi gɛn; ka mɛnɛ nól, ka chíne nól, ká dàtɛ nól, ka gɛ kwon wɪy tɛt. Ka yaɛ tók, ka nwoɔpɛ pí, ka wǎkɛ nǎn ɛnɪ, ká gù mǎtɛ ɛn. Ka atɛgò rɔp, mǎkwǎrɔ. nɪnɛ rɛrɔ, ka gò twóch nǎjɛ, ká lúi kák, ká lúiɔl kák, ka yech kwǎn, ka kɪtɛ pǎl yɛ yó, ka tɛnò yi yó, ka pi kɪtɛ yey lwol, gɛ chídɔ fɛn; ka bɛt kwǎnɛ ɛn, ka kwɛr kwǎnɛ ɛn, ka fǎlò kwǎnɛ ɛn, ka rɪnɔ kwǎnɛ ɛn, ká dyɛl kwǎnɛ² ɛn.

Another sickness is called *dwǎlò*. When this falls on a man, the sorcerer is sent for. When he comes, he says: "Bring a hoe to dig medicine with." Then

¹ These all are the fee of the witch-doctor.

² *kwǎn yi ɛn.*

a goat is brought, and a skin-cloth, and a ram, and a knife, and a round spear, and a certain (kind of) grass, and a fan, and a gourd. The ram is laid on the earth at the door of the hut, with its belly turned upwards. Then the sick man is brought, he sits down on the belly of the ram, his wife is placed behind him (on the ram), and his youngest son in front of him; thus they hold the ram fast, till it dies. Then they rise, the belly of the ram is cut open, the contents of the stomach are taken out and smeared on their bodies (of these three persons). The heart also is cut out, and the bowels. The hoof is cut off, and these things are buried at the door of the hut. Now the medicine is crushed, it is mixed with water, it is given to the sick man, and drunk by him. And they string beads, red ones, their name is $\gamma\tilde{e}r_2$, they are tied about his back. The fan is cut in pieces, and the gourd too, and the grass is taken, and brought into the bush on the pathway, it is thrown on the pathway; water is poured into the gourd and thrown on the ground. The round spear is taken by the sorcerer, so are the hoe, the knife, the meat, and the ram.

24. Sicknesses.

<i>dwālq</i>	the abdomen is swollen, pains, diarrhoea.	<i>ajan̄kobyet</i>	the skin peels off.
<i>t̄n̄i</i>	heart-ache, pulmonary	<i>t̄er</i>	caries. <i>from shrapnel, pathologies</i>
<i>án̄d̄n̄d̄</i>	cold, catarrh. [disease.	<i>wán̄</i>	a kind of light leprosy.
<i>án̄gk̄d̄</i>	insanity, lunacy.	<i>kw̄əm kw̄əm</i>	swelling of the shin-bone.
<i>owin w̄ich</i>	giddiness.	<i>kamír</i>	salt-rheum, "lupus".
<i>át̄òḡó</i>	teeth fall out, pains in the bones.	<i>aj̄ùḡò</i>	small-pox.
<i>àl̄at̄</i>	dropsy, hydrophy.	<i>àb̄íp</i>	a sickness manifesting itself in strong fevers, generally mortal, chiefly children suffer from it.
<i>àd̄d̄n̄</i>	pains in the buttocks.	<i>gi bw̄oq̄iq̄</i>	"thing of the stranger", that is: of the Arab; siphylis.
<i>ák̄áḡó</i>	rheumatic pains, chiefly in the legs; feeling cold.	<i>kàj̄éj̄d̄</i>	inflammation of the finger-joints; parts of the finger rot off.
<i>t̄t̄òu</i>	guinea worm, Ferendit of the Arabs; filaria medinensis.	<i>án̄àch</i>	inflammation of the joints; of the toes.
<i>àm̄w̄òyl</i>	swelling of knees and	<i>àn̄ún̄</i>	gonorrhoea.
<i>l̄áí</i>	leprosy [elbows.	<i>b̄òr</i>	boils.
<i>n̄ón̄ò</i>	a disease of the head, the hair comes out in consequence of ulcerous inflammation.		

- shòlók* the same as *àmwòl*, but it is curable, *amwòl* is incurable.
- àwádò* a kind of leprosy on the foot, takes a long time to heal.
- mígè* the skin becomes rough, squamous.
- zàwó-shín* diarrhoea.
- rám* diarrhoea.
- chòrò* blindness.
- ní-ńí* eyelashes get red, fall off.
- ń̀lò* lameness.
- ákò* thigh-bone is affected, it is mortal.
- duon* disease of the outer ear, chiefly of children.
- gwońò* itching.
- àduon* "a cripple who never walks".
- àtòkò* hunch-backed.
- byér* a disease of cattle and men, pains in the back.

IV. POLITICAL INSTITUTIONS.

25. The Election of a King.

Ron riſ.

Ken ron (ron) riſ, ni dwai kwäre ðòndò, ka wèlè na riſ, ka ge môſt, ka jè keðo foſe ðeno, ka lèlè kâl, ka kiſte mach, ka bák. Ka wèlò lèndò, len yi mach, ka mach bédò lèch, faſe riſ; ka chiſki mēko lēno mach, ka e lyeli nok, faſe riſ, ka chiſki lēno mach, ka e lyelo duon nok, faſe riſ; ka mēko chiſki lēn mach, ka mach e tē, faſe riſ; ka mēko lēn mach, ka e lyel lyel duon, ka pōko mal, ka tēro nētò, riſ anan! Ka tēro bēndò, ka nēna pâl. Duki ka jè bēno, ka jè waro pach; tygn tēl a bi, ka ge ni tōna pān, ka ni gētī ðean; ka ge bēno warī pan, ka gētī ðean. Ka ge wiſa Bāchōdò, ka jaine duon e pēchò kine: amen a kwān yi lèlò? kine: na riſ nate.

Chōſſ, ka jāk dwai, ka ge dwai Mwomò ki Tūno. Ka e bēno bēne, ena jāge bēne, ka kwóf kōm, ka tēro kēdò, tēro keſa fāre, ka pāre tyék, tyek ákyèl. Ka jè nēndò pâl. Ka har eni ka jè bēno, ge keſa pach. Ka ton kwani chíné, ka jè keſa kal, ka tygne man é ywòndò. Ní rān eni bédò wot; ka jake, kwā riſ, a chwól, ka ge keſa kal. Ka tedet nólé ki ton; ka ge poſa wot, ka na riſ kwān ge wok ki wot. Ka e mujò ðean, ka ðean nēkè yi jāk, ka ge chama ðean. Ka kēl ka tēro ká Tábàlò, ka jāgo é kánò ki atút, ka atút chòné riſ, ka kwop kómé chē.

When a king is to be elected, they bring the descendants of the Nubians,¹ and the sticks of the princes are broken. And some people go to the Nubian country, and bring some flint stones; they are put into the fire; then the fire is blown up; and a stick (of the princes) is thrown into it, into the fire; if the fire remains black, then that one (the prince or pretendent who threw his stick in) is not the king. Another stick is thrown in (by another prince); if the fire burns (flames up) a little, then this one is not the king. Again another stick is thrown in; if the fire burns a little high, that one is not the king. Another stick is thrown in; if the fire dies, that is not the king. Another one is thrown in, and if the fire burns with a big flame, and blazes up, then the people laugh: "This is the king (the prince who threw in this stick, he is to be king)."

[Hofmeyer says concerning this: "According to an ancient use which existed before Nyikang's time, a number of little stones according to the number of princes which have been proposed for election are thrown into a fire. Each stone has its name; now the one whose stone remains in the fire without cracking becomes king. This test is repeated so long till only one single stone is left.]

After that the people come (from different villages); they sleep in the bush,

¹ The Shilluks say: "When Nyikang brought his people into the Shilluk-country, he brought some Nubians with him; these Nubians live in several villages among the Shilluks up to this day; they are known by the Shilluks, but in their outward appearance they do not differ from the Shilluks." According to the report given above they seem to play or to have played rather an important rôle in the constitution of the Shilluk dynasty. It appears that the Shilluks have been in some political connection with the Nubians.

the next morning they come near and enter the village. The people of the stones (those who brought the stones) come and turn to a certain village, and a cow is sacrificed; they go into the next village, and a cow is sacrificed (in each village which they pass, a cow is sacrificed). So they come to Fashoda. On arriving there, the great chief asks them: "Who has been elected by the flint stone?" They answer: "This or that prince" (calling the name of the elected one).

That is all, and then the chiefs are brought (are sent for); they all are brought, from Mwomō to Tūngo (the chief from each district, from the extreme north [Mwomō] to the south end [Tūngo] of the Shilluk country is sent for). And they all come, that is, all chiefs come, and they talk about the matter. Then the people go to the village (of the newly elected king), they surround his village all around; after that they pass the night in the bush. Early next morning they go into the village again. Their spears are taken from their hands. They go into the enclosure (where the new king lives). The women cry. The king remains in the hut. The chiefs, the descendants of the kings, are called, they too go into the enclosure. The door-stick (of the hut) is cut off with a spear. They rush into the hut, and take the prince (the new king) out. He gives them a cow, the cow is killed by the chiefs, and they eat the meat. Then they take the new king to Tabālo, and they adorn him with beads, with dancing beads of the king. And they hold a long palaver.

26. A second report on the Election of a King.

Jāk dwai; ka tēro bēno, ka gē chyko, ka kwop kōmī. Ka riṣ māk, dwai fārē, ka kāl fān duon, ka rōn dok kāl, ka kiṭṭi gōl Nikañ, gōl duon. Ka tēro lām, ka juok lām, ka Nikañ lām; riṣ de mātō. Ka rūmī, ka pi lēn re yi tēro bēn, ka kiṭṭi kal, ka juok yi bāne riṣ. Ka e rūm, ka re kiṭṭi lāu, lāne jāgo, ka tōn jāgo ká wēk, ka kēta mal yech aṭūṭ-wish; kēta mal, ka e rūt. Ru wou tēr dwai, ka tyen Nikañ ka gē dwai Akuruwar, fay Nikañ. Ka gē bēn, gē kāla Nikañō kī Dāk, é gwōgō kī okwoon wudo gē gīr; gē tuojo ryē àbōbō, gē kāl. Tēro ko: Nikañ a bi. Ka dok kāl, ka jal mēko yāp, ka kāl, ka lāu lón wōk, ka twōch, ka chip fen kī yō. Ka tēro bēno bēne bēne, riṣ ya dīr, ka tēro kēlá kwom jal eni, é dē kētō. Ka rūmī, ka tyen Nikañ bēno, gē kālō onwēro, ka tēro ren, riṣ e mātō kī nan a dācho, gē rīnō kīfa tyen Nikañ, kīfa gō y fuōt yi tyen Nikañ, fuōtī tēro bēne; nān a gōch, ká chip wāi, ka nāne nī gōch ka chip wāi. Ka riṣ chyēti. Ka gē reña wot, ka dean kāl, ka dean chwōp, ka riṣ kāl wōk, ka tēro e bēno bēne bēne bēne, jāgo bēne; ka chip dok gōl duon, ka tēro lām. Ka chyék: yi kū gōk kī gī rāch! Yī kū nāk kī jē! Nāch fen jāgo māt! Ka riṣ duoṭa mal, ka tēro fēka fen, re bōde bēnē; de bān riṣ ya

būtē. Ka e kōbō kīne: Shóló, n̄n̄n̄ yán bēne! fā fā wà kífà kwá! yú n̄n̄n̄ kī rīa kī dōch. Ka dān̄ ye: wūd wūd wūd bēne. Ka d̄eān̄ k̄l, ka shwōp kīfā kōbe rīf. Ka d̄ok k̄l, wòkè tyēn̄ Nīkān̄. Ka jal̄ eni ḡót, ka e k̄d̄o. Ka d̄eān̄ shwōp, m̄n̄ t̄umà kwóp. Ka rīf e k̄f̄i kī lān̄ m̄k̄o, lān̄ duon̄, lāne j̄āḡo. Ka t̄ēro e k̄t̄ò, m̄n̄ k̄d̄o f̄ōtē gen, m̄n̄ k̄d̄o f̄ōtē ḡen

The chiefs are sent for; and the people (together with the chiefs) come, they assemble and talk about the matter. And the king is seized, and brought (back) into his own village. He is brought to a large place, and there he is (publicly) elected outside the courtyards. They assemble in the court of Nyikang, the large court; and the people pray, they pray to God, and they pray to Nyikang too; during this time the king is held fast. When this (praying) is finished, water is sprinkled on his body by all people; he is brought into a yard and is washed by the wives of the king. After that his body is covered with clothes, with royal clothes, and a royal spear is given to him; then he goes up to his royal hut, he goes up into it, and stays there one year.¹ When the year is passed, the people (the chiefs) gather, and the people of Nyikang are sent for. They are brought from Akuruwar, the village of Nyikang. They come and bring (the wooden statues or) Nyikang and (of) Dāk, they are beautifully adorned, many ostrich feathers are tied to them. When they are brought, the people cry: "Nyikang has come!" Now cattle is brought, and a man is sought, they bring him, strip his clothes off him, and bind him. He is laid on the ground in the midst of the road. And all, all the people come, the king in their midst, and the people pass over the back of this man, they step over him. When that is done, the people of Nyikang come, and bring a whip, and the people run away; — the king catches hold² of a girl — they run³ away because of the [According to Hofmeyer (Anthropos V, page 333) this girl is always taken from the clan of the Kwa-okāl: "The Kwa-okāl come from the Bahr el Ghasal; their ancestor was a relative of Nyikang; but a crime committed by one among them against the house of Nyikang, reduced the clan. They were declassed to ordinary Shilluks, and as a punishment for their crime they were sentenced to pay a girl to the king. This contribution has to be delivered whenever a new king is elected, but in course of time it has become an honour and a profitable business . . . This girl always stands at the king's side during the ceremonies of election. For this tribute the clan receives clothes, beads, bells, lances, and harpoons. A hole in the ground near Fashoda is filled with sheep; besides cows and oxen are driven into it, as many as may find place; these also belong to the relatives of the girl. This girl is now called nya kwēr (i. e. child belonging to the authority. W.).

¹ or: "one day" ?

² or: "is held fast by" ?

³ vide page 128, 2 a.

There are several other clans which have the privilege of performing certain ceremonies in connection with the election of a king. One has the duty of fanning the king with a feather of the king of birds, another has to secure the dura sticks with which the party of the king defeats the party of the enemies.“]

people of Nyikang, lest they be beaten by the people of Nyikang; for they (the latter) beat all people, and every one who is beaten, is put into a separate place and has to pay a fine to the people of Nyikang. All the people try to run into a house.

Now a cow is brought, the cow is speared, and the king is brought out. All the people come, all the chiefs, and they place the king outside the door of the great court; the people pray. The king is given these commandments: "Do not do any wicked things! Do not kill people! Govern the country of the chiefs in peace!" And the king rises, and all the people go down, they kneel on the earth, but the wives of the king kneel beside him. And he says: "Ye Shilluk people all, look at me! This is the country of my father and my grandfathers; you will live a peaceful life through me!" And all the people say: "Our father, our father!" A cow is brought, and is speared on account of the prosperity (for the good speed) of the king. And cattle are brought, and given to the people of Nyikang. And the man (who was bound) is released, and goes home. Another cow is speared, which finishes the matter. And the king is covered with certain clothes, big clothes, royal clothes. Now the people scatter, each one goes to his own country.

27. How Clothes are secured for the Royal Court.

Ka t̄er̄o k̄a b̄e d̄war k̄i lai, lai kw̄er, gȳèk. Ka t̄er̄o e k̄eḍo b̄en̄e, gé ḡr, ka j̄ak e lam̄ò: yina ȳik ḍ̄āḥ, kw̄óbé péh àn̄àn, lai tȳek, lai kw̄er ch̄ē, u de t̄ūn u twoye, u chud̄o ch̄ē. E lam̄ò: yina ȳik N̄ikān̄g, k̄eḥ an páyà ȳt, w̄o ku t̄ōḥe k̄i kw̄óp! E ko: é, kw̄oye ḍ̄āḥ, nak lai k̄i d̄ōch, u kȳr b̄on é ḡn; n̄ékè d̄ōch, k̄h̄j̄-t̄ē-b̄ān̄g! Ka dȳel k̄āl, ka chwoḍp, ka gȳēn̄g k̄āl, ka n̄ól, ka d̄war e k̄eḍo, ka t̄ūn d̄war k̄el, ka gȳek n̄èk gé ḡr, ka t̄er̄o b̄en̄g, ka j̄ak e chuk̄o, ka lai tȳér, ka ge r̄um̄o tȳer̄o, ka jāne duḡn, ka lai ḡch̄é, ka e ko: j̄āḡt̄, k̄el m̄ók, ka e ko j̄ak n̄ats: k̄el m̄ók, n̄ēn. Ka ge n̄ēn. Ka ge rum̄o n̄ēn̄g, ka ge k̄el, k̄iḡe b̄e tȳero; ka j̄āḡo ko k̄ine: n̄ḡ? E ko: é, d̄e wa b̄ā k̄eḍo ḡn? Ka e ka p̄o ḍ̄ean̄, ka ḍ̄ean̄ k̄el, ka j̄ak ch̄ón, ka ge k̄eḍo ka Bach̄ōḍo. Ka riḡ n̄ach, ka ko: j̄ák á bi. K̄ine: wuo, w̄o bi! Wu k̄āli n̄o? W̄o k̄āli jamé kw̄er. K̄ine: gé ḍ̄āḡ? K̄ine pȳār abikȳel. E ko: d̄ōch! Ka riḡ e kan̄g waḥ (rwaḥ) duḡn, ka w̄ékè j̄ak, ka n̄èk. Ka j̄ak e r̄j̄ó, gé ch̄am̄ò k̄i ḍ̄ean̄. Ka ge n̄éeh̄o. K̄ine: wuo, bá w̄t̄ò? K̄ine: é, m̄t̄ú juw̄ok! Ka j̄ak e b̄ēḍo, ka m̄uki tȳen̄, ka ge r̄j̄ó, gé māḍo.

Kine: à, dōch, ket, kalú jwok! Ka ge bēnq. Ka ge waŋe fōte gen, ka búl gōch, ka tēro chōnq kí búl. Ka ge lōgo: wuna yik tēro, é, wó dúk, de bēt pen màt.

The people go hunting game, a game for the king, a gyek-antelope. And all the people go, they are many, and the chiefs address them: "O ye people, (hear) a commandment of the king, concerning the gyek-antelope, which belongs to the king: if any man let the game escape, he shall surely be fined!" Then they pray: "O Nyikang, this matter is under your auspices! Do not suffer us to have any mishap! You grandfather of man, kill the game well, so that we may incur no debts! May it be killed well, o Nyikang!" Then a goat is brought, it is speared; a fowl is brought and cut up. Now the hunting-party arises, each part (goes) in a different direction. And when many antelopes have been killed, the people come back, and the chiefs assemble, and the game is brought before them; when they have brought it all, the big (district-) chief divides the animals, and says: "This chief shall take this, and this one shall take that;" then he says: "Tan it!" And they tan it. When they have finished tanning, the skins are brought before the chief for examination. The chief (when he has examined them) says: "All right!" Again he says: "Shall we not bring them (to the king)?" He seizes a cow, which they take with them (to Fashoda); all the chiefs assemble, and go to Fashoda. When they arrive there, they ask for permission to enter (the royal court). It is said to the king: "The chiefs have come." They greet the king: "Our Lord, we have come." He asks: "What do you bring?" They answer: "We have brought royal goods." The king asks: "How many?" They reply: "Sixty." He answers: "Very well." Then the king brings a big steer, and gives it to the chiefs. The steer is killed, and the chiefs stay to eat it, together with a cow. Then they ask the king for permission to go: "Our lord, shall we not go now? (we will go now!)" The king answers: "Why, hold fast (to) God (that is: stay!)" So the chiefs remain; and beer is strained, and they stay to drink. Afterward the king says: "Well, all right, go now with God!"

When they come home and approach their villages, the drum is beaten, and the people dance to the drum; then they address the people; "O ye people, we have returned; may the country live in peace!"¹

28. Making Boats for the King.

A ket tēro be niwot kí yaŋ, yeŋe kwér, ka tēro nùdù, ka yaŋ kâl, ká tēro bēnq, ka tēro waŋí fach. Ka jāgo chwól, ka yaŋ tyer ká è nēnq, ka e kappo mē, ka e ko: kwán yeŋ ak! Ka kwán, ka e ko: mok an ba mok ríŋ, ka mok an tyen, ka ge kwóch, ka ge bēnq gin keau Bachōdo.

¹ The dyek-antelope belongs to the king, out of its hide clothes for the king's wives are made.

The people go to cut boats, boats for the king; and the people cut them, and bring the boats, all the people come (with the boats), and when they approach the village, the chief is called; the boats are put before him for examination. He looks at them, and seizes some, saying: "Take these boats!" They are taken, then he says: "These belong to the king"; they are hewn (carved), are sewn together, and after that they row them to Fashoda.

29. Provinces of the Shilluk country beginning from south.

- | | | |
|------------------------|-----------------------|---------------------------|
| 1. <i>Tānò</i> | 2. <i>Néjwàdò</i> | 3. <i>Dènò</i> |
| 4. <i>Dor</i> | 5. <i>Nelwòák</i> | 6. <i>Wòbò</i> |
| 7. <i>Dyèl</i> | 8. <i>Fènikàn</i> | 9. <i>Aryékèr</i> |
| 10. <i>Agunjwòk</i> | 11. <i>Ajègò</i> | 12. <i>Fàkàn</i> |
| 13. <i>Obàyàbwéjèp</i> | 14. <i>Obai-Déggò</i> | 15. <i>Aqádean</i> |
| 16. <i>Fetichwái</i> | 17. <i>Owòshì</i> | 18. <i>Twòró</i> |
| 19. <i>Awáu</i> | 20. <i>Dur</i> | 21. <i>Adèdò</i> |
| 22. <i>Dòt</i> | 23. <i>Adókòñ</i> | 24. <i>Awáréjwòk</i> |
| 25. <i>Kwègò</i> | 26. <i>Obwá</i> | 27. <i>Málakál</i> |
| 28. <i>Famáñ</i> | 29. <i>Ogèt</i> | 30. <i>Wáu</i> |
| 31. <i>Fhàdèt</i> | 32. <i>Fáñáu</i> | 33. <i>Bòñ</i> |
| 34. <i>Nénárò</i> | 35. <i>Ból</i> | 36. <i>Fábár</i> |
| 37. <i>Béó</i> | 38. <i>Agèdó</i> | 39. <i>Yèñ</i> |
| 40. <i>Lul</i> | 41. <i>Kwòm</i> | 42. <i>Pàchòdò</i> |
| 43. <i>Agwòrò</i> | 44. <i>Negèr</i> | 45. <i>Gòlbánò</i> |
| 46. <i>Fàdean</i> | 47. <i>Lēmò</i> | 48. <i>Kódók</i> |
| 49. <i>Gòlò</i> | 50. <i>Kwòchàn</i> | 51. <i>Alèl</i> |
| 52. <i>Dètòdòk</i> | 53. <i>Bùrbèk</i> | 54. <i>Màl</i> |
| 55. <i>Abyéñái</i> | 56. <i>Ogèñ</i> | 57. <i>Faníkàn-Otèggò</i> |
| 58. <i>Nélyèch</i> | 59. <i>Atwòdñwòhì</i> | 60. <i>Türò</i> |
| 61. <i>Tòmòñ</i> | 62. <i>Akùruwár</i> | 63. <i>Abár</i> |
| 64. <i>Mâñò</i> | 65. <i>Mwòmq.</i> | |

The Clans or Divisions of the Shilluk People.

The Shilluks are divided into a number of clans or tribes, each of which is traced back to a common ancestor. In most cases this ancestor is a man, but some of the clans claim descendency from an animal.

The following names of the clans and all the remarks added have been procured by *Reverend D. Oyler, of Doleib Hill*, who collected them from an assembly of natives, and had them afterwards examined by some Shilluk men who

are known for being well versed in the history and traditions of their people.

The names are given in the succession in which the natives enumerated them. If there are two different traditions of a clan, the second is introduced by: "Diff."

The word *Kwa* means "descendant."

[Hofmeyer in "Anthropos" enumerates 13 clans and gives some remarks on four of them.]

1. *Kwa-Ajal*, was founded by Jal, one of the men who came with Nyikang from his earlier home. They live at Nyelwak. They lay out the circle for building the house of Nyikang. — Diff.: the clan was founded by Milo, who named it after his son Jal. Milo waged war with the sun, and got a cow. When Nyikang saw it he was pleased and asked, where he got it. On learning it had been gained from the sun, he sent Milo back for more. The latter managed to steal several; but the sun became angry and burnt Milo and his people. Eventually a battle occurred, in which the sun succeeded in killing all the cattle except a pair of calves, which Milo saved by wrapping them in his cloth. He got them safely to earth.

2. *Kwa Mal*, was founded by a man and a woman who came down from above (*mal*). They left their children on earth and ascended again. — Diff.: they died on earth; their home is Malakal.

2a. *Kwa Lek*, was founded by two celestial beings, a man and his wife. It gets its name from the large wooden pestle that the Shilluks use in crushing their dura. They quarrelled over a lek; the man wanted to use it to stir the cow dung, at the same time the woman said she needed it for crushing dura. Neither would yield to the other. Seizing the lek they fought over it. So violent was their quarrel that they fell to earth. Nyikang captured them and told them to settle at Malakal. The woman taught the people to make beer. Later they escaped and returned to the skies. At the crowning of the king their descendants strike the people with whips of sheep skin. The lek over which they quarrelled, is now at Malakal. — Diff.: they died at Malakal; and this is the same division as No 2, and should not be counted as a separate division. —

[This last remark is no doubt right, as both 2 and 2a are of the same "celestial" origin; moreover Hofmeyer in "Anthropos" gives a description of the *kwa Mal* which is identical with that of our *kwa Lek*. W.]

3. *Kwa Oman*, was founded by a woman who was a wife of Nyikang. They do not appear to have a special function; live at Ogot. — Diff.: was founded by a man named Oman; they help to build the house of Nyikang. Oman was found by Nyikang in the Shilluk country.

4. *Kwa Mon*, was founded by Mon; Mon was found in the Shilluk country

by Nyikang and became his servant. They help to build the house of Nyikang at Wau. They live at Ogot. — Identical with 3?

5. *Kwa Ju*, or *Kwa Jok*, was founded by Ju, a half-brother of Nyikang on his father's side. Ju built the house for Dak. The Kwa Ju build the three houses of Dak in Filo on the White Nile. When they have finished building the house, an ox is killed by a half-brother of the king.

They live at Mainam.

6. *Kwa Nyadwai*, was founded by Nyadwai, an ancient king of the Shilluks; he was the son of Tugo. They are found at Apio and Adit-deang. They help to build the house of the king. — The son of Nyadwai was a servant of Abudok.

7. *Kwa Gwar*, was founded by Gwar, a servant of king Dokot. They build the houses of Dokot in three villages. They give the skins of Mrs. Gray's waterbuck to the king. Their village is Chet-Gwok.

8. *Kwa Nyikung*, was founded by Nyikang, a servant of king Nyikang. They help to build the house of Nyikang. Their village is Fakang (the village of Kang). — Diff.: it was founded by Olam, a servant of Nyikang. Olam was captured by Nyikang in the river, and brought out. Nyikang settled him in the country. Olam is said to have been a man of tremendous appetite.

9. *Nwgn*, was founded by a hippo-hunter named *Nwgn*. He was found near Doleib Hill by king Abudok. The name *Nwgn* means to walk in a stealthy manner. They help to build the house of Abudok. Their village is Twara.

10. *Kwa Ret* (or *riḡ*, i. e. king), was founded by Nyikang. They all go to the crowning of a king. Their village is Filo.

11. *Kwa Tūki*, was founded by a person that Nyikang discovered by the river. They taught the Shilluks to build the tuki (hearth-stones). It is made of three small pillars of mud built in a triangular shape. On the tuki the cooking vessel is placed. Before the Shilluks were taught to build the tuki, they used to dig a little hole in the ground for the fire. The Kwa Tuki help to care for the cattle of Nyikang. They live at Didigo.

12. *Kwa Chwal*, was founded by Chwal, who was found in the Shilluk country by Nyikang. They live in *Fope* Nyikang, and help to build the house of Nyikang. — Diff.: Chwal was found on his way here.

13. *Kwa Jan Nyikang*; he had a Dinka wife, her people founded this division. They live at Ojodo, and help to build the house of Dak. — Diff.: it was founded by a Dinka, who was the son of Gok, and came of his own free will.

14. *Kwa Tuga*, was founded by Tuga, a foreigner. They say he was an Arab. Nyikang married Tuga's sister, and her brother followed her.

15. *Kwa Kḡḡ*, was founded by *Okḡḡ*, a servant of Nyikang. He taught the

Shilluks how to prepare the mud for the tuki. They live at *Fone Nyikang*, and help to build the house of Nyikang at *Fone Nyikang*. — Diff.: Okelo was a Nuba, whose sister was married by Nyikang. Vide 11.

16. *Kwa Ogūti*, was founded by *Gūti*, a servant of Nyikang. He came into this country. They live at *Twara* and tear down the old houses of Nyikang.

17. *Kwa Dāk*, was founded by *Dak*, a servant of Nyikang. They cut the first dura stalks for the house of Nyikang; they live at *Owichi*. — Diff.: *Dak* was the son of Nyikang; they build the house of *Abudok*.

18. *Kwa Oshollo*, was founded by *Oshollo*, a servant of *Odak*. They build the houses of *Odak*, and live at *Malakal*. — Diff.: *Oshollo* was the son of *Dak*; they build the house of *Oshollo*, and also the king's house.

19. *Kwa Nēbōdo*, was founded by Nyikang's blacksmith (*bōdo*). He furnishes the name for skilled workmen. They live at *Nyelwak*, and help to build the house of Nyikang at *Fone Nyikang*. Each year they give the king dried hippo meat.

20. *Kwa Gūga*, was founded by a man who once sat near Nyikang like a buzzard watching for meat. They live at *Nyelwal* and help to build the house of Nyikang.

21. *Kwa Obōgo*, was founded by *Obogo*, a servant of Nyikang that had come with him. When they arrived at the Nile, the current was blocked up with sudd, so that they could not find a crossing. Then *Obogo* told Nyikang to kill him. He was consequently thrust with a spear. When his blood touched the sudd, it parted, and a clear passage was furnished for Nyikang and his party. *Obogo's* self-sacrifice took place "at the end of the earth." They live in *Fone Nyikang*, and help to build the house of Nyikang. Vide 51.

22. *Kwa Ogeko*, was founded by *Ogek*, a servant of Nyikang. They get their name from the fact that they were the herders of the sacred cow that Nyikang got from the river. They are found at *Wau*.

23. *Kwa Nēmwal* ("the crawlers"), used to be a part of No. 10, but Nyikang became angry with them and said they could no longer belong to the *Kwa Ret*. They help to build the house of Nyikang and furnish hippo meat to the king. — Diff.: it was founded by *Uwal*, who was a member of No. 17. The division was effected peaceably, because the *Kwa Dok* had become too large for convenience. They help to build the house of *Chal*. Their residence is at *Tonga*.

24. *Kwa Okəl*, was founded by people that Nyikang found in the Shilluk country. They first dug in the ground. They help in building the house of Nyikang. When a king is crowned, the chief of this division gives one of his daughters to the king. — Remark. This division seems to be the same as *Hofmeyer's*

Kwa Okal, of whom he says, "They have come from the Bahr Ghasal; their ancestor was a relative of Nyikang. But a crime which they committed became the cause of their clan being decimated. They became common Shilluks, and as a punishment for their crime they had to pay a girl to the king. This tribute is repeated at each new election. The girl is called *nya Kwer*" (i. e. girl of the authorities, girl of taxes). Vide also 15.

25. *Kwa Lōbo*, or *Oshū*, was founded by Oshu, the son of Lobo, a servant of Abudok, who was found in the Shilluk country. They help to build the house of Abudok, their residence is in Owichi. — Diff. it was founded by Okola, the husband of Lobo; they were the parents of Oshu; servants of Nyikang.

26. *Kwa Būna* (*Būnq?*), was founded by foreigners who have come in. To become a member in good standing it was necessary for the member of each family to give a daughter to the king. The ancestors of the division were strangers who married Shilluk women and took up residence in the Shilluk country. They are found at Nyigir.

27. *Kwa Orōro*; are the same as 23 (?) Are found at Yonj.

28. *Kwa Dokot*, was founded by *Dokot*, a servant of Dak; they were found in the Sobat region by Nyikang. According to some they are the descendants of Dokot. They build the house of Dak. Their residence is at Gur.

29. *Kwa Nīmōno*, was founded by *Nīmōno*, who was found here by Nyikang, who married his daughter. They live in Gur.

30. *Kwa Owōn*, was founded by a man who tried to deceive Nyikang. The name Owen means deceiver. They are servants of Nyikang, and help in building his house. Nyikang brought them from a distance; they live in *Fōne* Nyikang.

31. *Kwa Orzō*, was founded by *Orzō*, whom Nyikang found in the Shilluk country. They help to build the houses of Nyikang and Dak. Their residence is in Nigu and Wubo.

32. *Kwa Wūn*, was founded by a man who tried to hide all the fish of a certain kind (*eshura*) from Nyikang. When Nyikang asked for them, he said there were none; but his treachery was found out. If any of this division eat of this kind of fish, he will die. They are found at Tonga and furnish fish and other water animals to the king. They also help in building the house of Nyikang.

33. *Kwa Nishine*, was founded by a man that Nyikang found near Tonga. They live at Tonga, and help to build the house of Nyikang.

34. *Kwa Nai*, was founded by Nai, a servant of Dak. They help to build the house of Dak that used to be on the mission ground at Doleib Hill. They are found at Obai and Abijop.

35. *Kwa Dwai*, was founded by Dwai, a servant of Dak. They help to build the house of Dak and are found at *Fone Nyikang*. — Diff.: Dwai was a servant of Nyikang. He was a Nuba, who came into the country and was taken by Nyikang.

[This last remark is probably right, as the Nubians are generally addressed: Nya Dwai.]

36. *Kwa Agōdō*, was founded by *Agōdō*, a servant of Nyikang. He was a foreigner that Nyikang found here. They live in Obuwa, and help to build the house of Nyikang. — Diff.: they build the house of Oshollo in Ditong.

37. *Kwa Nideari*, was founded by a Dinka who came into the Shilluk country. They live at Obai, and build the house of Dak.

38. *Kwa Nīkōgō*, was founded by *Nīkōgō*, a servant of Nyikang. Nyikang found him in this country. They build the house of Nyikang; their residence is at Didigo.

39. *Kwa Dui*, was founded by *Adui*, a Dinka, who was a servant of Abudok. They are found at Owichi. — Diff.: he was a servant of Nyikang.

40. *Kwa Okwai*, was founded by Okwai, an ancient fisherman found in this country by Nyikang. They live at Adodo and build the house of Nyikang. — Diff.: he was a Dinka, and was found by Duwat.

41. *Kwa Jalo*, was founded by Jalo, a servant of Odak. They live at Aditdeang, and build the house of Odak. — Diff.: he was a son of Duwat.

42. *Kwa Ogwat*, was founded by Ogwat, a servant of Odak. They build the house of Odak. Tonga is their home.

43. *Kwa Omal*, was founded by Omal, a servant of Odak. They build the house of Odak; their residence is at Malakal. — Diff.: They are the same as No. 2, and should not be counted as a separate division.¹

44. *Kwa Wari*, was founded by *Wari*, who crowned Nyikang. Wang was found in the Shilluk country. They live at Okun and Dur; they have a part in the crowning of the king.

45. *Kwa Okōnō* was founded by *Okōnō*, a servant of Nyikang, who was found in the country by the latter. They live at Kakugo, and help to build the house of Nyikang. — Diff.: They build the house of Dak.

46. *Kwa Duwat*, was founded by Duwat, a servant of Dak. They are the chief of the servants of Dak; they live at Filo.

47. *Kwa Kū*, was founded by Oku, a servant of Nyikang. Nyikang found him on the bank of the river in the Shilluk country. They build the house of Nyikang. Their home is Arumbwut.

48. *Kwa Yōdō*, was founded by *Oyōdō*, a servant of Nyikang, found in the Shilluk country. They help to build the house of Nyikang. Their home is in

¹ They may, however, be a subdivision of 2, as Omal means "descendant of Mal."

Fope Nyikang. — Diff: Nyikang brought Oyodo from a distance.

49. *Kwa Okōgi*, was founded by *Okōgo*, a servant of Nyikang. He was brought from the Nuba country. They help to build the house of Nyikang. Their residence is at Detwuk. — Diff.: he was found in the Shilluk country.

50. *Kwa Mūi*, was founded by *Omūi*, a Nuer servant of Nyikang. They live at Adit-deang.

51. *Kwa Obōn*, was founded by *Obōn*, a servant of Nyikang. He was found in the Shilluk country. He ate the meat cleaned off the skin of Nyikang's cattle. They live at Nyelwal. — Diff.: Obon was brought here by Nyikang.

52. *Kwa Chwai* ("soup"),¹ was founded by Chwai, a servant of Nyikang, who was found here. Their functions are the same as the preceding, except that when an ox of Nyikang is killed, they get the soup. They live at Nyelwal.

53. *Kwa Rīno*, ("meat"), was founded by *Rīno*, a servant of Nyikang, who was found in the Shilluk country. At the killing of an ox of Nyikang they get the meat.

54. *Kwa Fyēn* ("skin"), was founded by *Ofyēn*, a servant of Nyikang found in the Shilluk country. They get the skin of Nyikang's cattle. They live at Nyelwal.

55. *Kwa Wich* ("head"), was founded by *Owich*, a servant of Nyikang found in the Liri-country (Kordofan). They get the head of Nyikang's cattle. Their home is at Nyelwal. — Diff.: *Wich* was a Dinka.

56. *Kwa Shīn*, ("intestines"), was founded by *Shīn*, a servant of Nyikang. They get the intestines of Nyikang's cattle; live at Nyelwal.

57. *Kwa Nīlēno*, was founded by *Olēn*, a Nuer servant of Nyikang. They help to build the house of Nyikang. Their residence is Tonga.

58. *Kwa Nyīdōk*, was founded by *Odōk*, a servant of Dak. They help in building the house of Nyikang. Their home is Dur and Obai.

59. *Kwa Ayādō*, was founded by *Ayādō*, a servant of Dak. They make a preparation of bean leaves and give it to the king, who puts it on his body. They are found at Dur. — Diff.: he was a servant of Nyikang, they help to build the house of Nyikang at Malakal.

60. *Kwa Anūt*, was founded by *Anūt*, a servant of Nyikang found in the Shilluk country. They taught the Shilluks to make fire by friction. At the crowning of the king they make fire. They are found at Fotou.

61. *Kwa Nyērī*, are descendants of Nyikang. They are the royal class. The king is chosen from among them. Their village is Yoyin. Vide 10.

62. *Kwa Dgōn*, was founded by *Ogōn*, a Nuba, who came into the country. He was a servant of Nyikang. They help to build the house of Nyikang. Their village is near Tonga.

¹ These and some of the following as well as of the preceding names are apparently not really names of ancestors.

63. *Kwa Odgño*, was founded by *Odgñi*, a servant of Abudok. They help to build the house of Abudok. Their village is Twara. He came into the country.

64. *Kwa Wūbō*, was founded by *Wūbō*, a servant of Nyikang. He was a brave man, who was never afraid. When the cows of Nyikang got into his dura, he watched them, and killed one cow. Nyikang told him that something bad would happen to him. As a result his village was attacked by the Nuers, and a large part of his descendants were killed; so it is a small division now. Wubo was very skilful in the use of weapons. — They do not rub ashes on their faces and bodies, They help to build the house of Nyikang. They live at Ajwogo.

65. *Kwa Nīkāi*, was founded by Kir, a servant of Nyikang. He was found at a distance. At the death of the king they beat the drum. They live in Gur. — Diff. he was found in the river by Nyikang.

66. *Kwa Yō*, was founded by *Yō*, a servant of Odak. They help to build the house of Odak. Their village is Obwo. — Diff.: he was a servant of Nyikang; they help to build the house of Oshollo.

67. *Kwa Gau*, was founded by *Ogau*, a servant of Odak. He was from the Anywak country. They help to build the house of Odak. Their residence is at Tonga.

68. *Kwa Mwal*, was founded by *Mwal*, a servant of Nyikang. He crawled away from battle. They do not eat of the flesh on the knee-joint. They help to build the house of Nyikang. Their home is at Ogot. Vide 23.

69. *Kwa Kam*, was founded by *Kam*, a servant of Nyikang. He was a fish which Nyikang caught and changed into a man. They are found in *Fope* Dwai. — Diff.: he was brought in by *Dak*, and was his servant.

70. *Kwa Okaṭi*, was founded by *Okaṭi*, a son of *Dokot*. They help to build the house of *Dak*. Their home is at *Fope* Dwai. — Diff.: he was of Arabic descent. When a king is crowned, and the king starts to Tonga, they sweep the beginning of the road with a hen.

71. *Kwa Bēl*, was founded by *Bel*, a servant of Nyikang. He was an Anywak. They are at *Mainam*. They help to build the house of Nyikang. — *Bel* once fought against *Mui*.

72. *Kwa Nīyōk*, was founded by *Oyōk*, a servant of Nyikang. At the crowning they ring the bells.

73. *Kwa Nēyōk*, was founded by *Oyōk*, a servant of Nyikang. At the crowning they ring the bells. They live at *Fashoda*.

74. *Kwa Nētyen*, was founded by *Otyen*, a servant of Nyikang. He was sent on an errand by Nyikang and forgot; thus he got his name. They are found in *Fakan*; they help to build the house of Nyikang in *Fakan*.

30. The Shilluk kings.

1. <i>Níkàniò</i>	—	2. <i>Dàk</i>	—	3. <i>Shál</i>	—
4. <i>Anòniò</i>	—	5. <i>Odák</i>	—	6. <i>Duwat</i>	—
× 7. <i>Bwqch</i>	←	× 8. <i>Dòkòt</i>	←	9. <i>Abúddòk</i> (queen)	
× 10. <i>Túgò</i>	←	× 11. <i>Okwòn, Okòn</i>		× 12. <i>Nàdwòdi</i>	←
× 13. <i>Nàddkè*</i>	←	× 14. <i>Kúdt</i>		← 15. <i>Nàkwòchò ?</i>	
16. <i>Anèi?</i>	←	× 17. <i>Akwòt</i>		× 18. <i>Awèn</i>	
× 19. <i>Akóch</i>		× 20. <i>Nèdók</i>		× 21. <i>Kwaṭker</i>	
22. <i>Ajan</i>		× 23. <i>Kwòykwòn</i>		24. <i>Yòr</i>	
25. <i>Akol</i>		26. <i>Kúr</i>		× 27. <i>Padyēt.</i>	

A. E. S. has the following list (according to Father Banholzer at Lul, and Dr. Giffen at Doleib Hill).

1. <i>Nyakang</i>	2. <i>Dag</i>	3. <i>Odage</i>
× 4. <i>Kudit</i>	× 5. <i>Dokodo</i>	× 6. <i>Boj</i>
× 7. <i>Tugo</i>	× 8. <i>Nya Dwai</i>	× 9. <i>Nya Ababdo</i>
× 10. <i>Muko</i>	× 11. <i>Nya To</i>	× 12. <i>Nyakong</i> <i>Okon</i>
② × 13. <i>Okun</i>	× 14. <i>Nya Gwatse (Nkwaji)</i>	15. <i>Nyadok</i> *
× 16. <i>Akwot</i>	17. <i>Ababdo</i> <i>Akwat</i>	× 18. <i>Awin</i>
× 19. <i>Akoj</i>	× 20. <i>Nedok (Nyadok)</i>	× 21. <i>Kwad keir</i>
× 22. <i>Ajang</i>	× 23. <i>Gwin kun (Kwoe kon)</i>	× 24. <i>Yor Adodit</i>
× 25. <i>Akol</i>	× 26. <i>Kur Wad Nedok</i>	× 27. <i>Fadiet Wad kwad keir.</i>

31. The Burial of a King.

Rit̄ ka n̄i w̄an̄i, n̄i k̄it̄e w̄ot. Ka dean̄ chw̄óp, ka fyenī ȳech, ka r̄er, ka wum̄i r̄er̄, ka ȳen̄ dwai, ka gē n̄òt, ḡen̄ á t̄ákuḡī k̄al, ka gē kwon̄ fet̄i. Ka d̄el̄ enī ká ḡò t̄ad̄ī t̄it̄ tabate. Ka gē rum̄ò k̄ī t̄ad̄ò, ka rit̄ k̄al; ē kúch̄è t̄er̄ò, ka k̄it̄e w̄ot, ka ruk̄ k̄ī t̄an̄ò kwon̄. W̄òm̄an̄ aryaū ka gē k̄al, ka gē k̄it̄e w̄ot; ka m̄èk̄ò m̄it̄ò w̄ije, ka m̄èk̄ò m̄it̄ò tyel̄e; ka m̄en̄ t̄òt̄e k̄ī at̄ábò k̄ī d̄ák, ka n̄ān̄ t̄òt̄e k̄ī at̄ábò k̄ī d̄āk. Ka w̄ot m̄ul̄, d̄ē bȳ ȳò m̄en̄ yejē k̄al̄e ȳòm̄ò. Ka gē b̄ed̄ò w̄ot, makū dwat̄ aryaū. Ká ḡé t̄è, ka k̄on̄ò, ka reī gē ȳók̄ī t̄ènd̄. Ka gē k̄el̄à w̄iȳ w̄ot; rin̄ á t̄am̄, ka ḡò d̄ōnā ch̄t̄i. Ka j̄āk̄ dwaī b̄en̄ w̄ȳt̄e¹ T̄un̄ò, ka w̄ȳt̄e¹ M̄wom̄ò, j̄āḡī b̄en̄ b̄en̄. Ka gē k̄ed̄ò, m̄en̄ ē k̄at̄ò dean̄; ū w̄ap̄ē gen̄, ka d̄ok̄ enī ch̄on̄ kách̄ ákyel̄, ka gē chw̄óp.² Ka gē k̄ine: rit̄ ā w̄an̄. Ka t̄er̄ò yw̄on̄, ka dean̄ m̄èk̄ò ȳech, ka fyen̄ ē n̄en̄, en̄ at̄p̄. Ka sh̄ū rit̄ k̄it̄ī yech̄ at̄p̄, ka k̄on̄ fet̄i; á k̄ān̄, ka yw̄ok̄ yw̄ok̄. Ka t̄er̄ò b̄en̄ò b̄enē b̄enē b̄enē. Ka t̄on̄ sh̄on̄ gē ḡir̄, ka gē tw̄och, ka gē k̄it̄ē ȳī yeī, ka ok̄ot̄ k̄it̄ē ȳī yeī ḡir̄, ka t̄èk̄ k̄it̄ē ȳī yeī ḡir̄, ka p̄uk̄ī k̄it̄ē ȳī yeī, k̄ī t̄ām̄ī, k̄ī t̄it̄. Ka j̄ē k̄al, gen̄ aryaū, m̄en̄ ak̄yel̄ n̄ānē dach, m̄en̄ ak̄yel̄ n̄ānē jal, j̄ē m̄oḡē d̄och, ka gē k̄it̄ē ȳī yeī, gē t̄údj̄ò, ch̄ȳen̄ gen̄ fá à t̄òch̄ò, k̄ī tyel̄ī ḡen̄ fá à t̄òch̄ò; m̄èk̄ò yā t̄ā yeī, m̄èk̄ò yā yeī yeī. Ka yeī keaū, ka

¹ *w̄it̄e*; reaching T., and reaching M., i. e. from T. unto M.

² generally: *chw̄óp*.

wuŋi de nam, ka yei ne twóyè u fi keŋe ge yéjé. Ka yã keau keŋe yei yei mēko, ka yei a twoye, e mudó kí jè kí yeje, kí jam bēn, ka ge ŋwa nam.

When the king disappears (that is, dies),¹ his body is laid in a hut. A cow is speared, its skin removed, and cut into strips. When they have finished this, trees are brought, they are hewn with a certain ax, and then they are driven into the earth. With the strips (of skin) they unite these trees to a bier. When the bier is ready, they bring the body of the king — but without the people knowing it — lay it on the bier, and put it in the hut again. The body is adorned with a leopard-skin. Two girls are brought, and are put into the hut, where the body of the king is. One holds his head, and one holds his feet. Each of the girls is given tobacco and a pipe. Now the hut is walled (all openings are walled with mud), so that there is no way for the air to enter. They (the two girls) remain in the hut, and die there. The people wait two months; about this time the worms (who have eaten the flesh of the three bodies) have turned into bugs, and they come crawling out through the roof of the hut. Now (the people know that) the flesh (of the three corpses) is consumed and only the bones remain. Then all the chiefs of the Shilluk country are summoned, beginning from Tūngo,² and reaching to Mwomq; all, all the chiefs. And they come, each one brings a cow; when they come near Fashoda, they gather these cows at one place; and the cows are speared. Now it is said publicly, "The king has disappeared." And the people weep. One of the cows is skinned, the skin is tanned and made into a bag. The bones of the king are put into this bag; and they are buried in a secret place. But still the mourning goes on, all, all, all the people mourn. And spears are gathered, a great many; they are tied together, and put into a boat; and cattle-bells are put into the boat, and beads, and pots, and dishes, and gourds. And two people are brought, a man and a woman, fine people, they are laid into the boat, they are bound, their hands and their feet are bound; one is laid in the back part, and one in the front part (of the boat). The boat is rowed into the middle of the river, there the boat is pierced, so that water enters into it. The men who row the boat, get into another boat, and the boat which they have pierced, sinks down with the people in it, and all the goods, together with the people, perish in the river.

32. The Man who took the Law into his own Hand.

Jal mēko, na riŋ, chwola Buk Dē Jok Byn Dānimo, ka ge gōnq. Buk dōch; wat bānq chwola Okanq. A gwon kí Ayik. Ka ge gōnq kí Bure Nakwachq. Ka wat bānq pāra bōlq, ka kēl yei Ayik kí tōn, ká è ŋq. Ka Agwōro chēte yei riŋ, ka iwole mák, a kál Ayik Detan.

¹ Of a king it is not said: "he dies", but "he disappears". — It is said: the king does not die of his own accord, but when he is very old, or sick, and the people think that his death is near at hand, his chief wife strangles him with a cloth.

² = Tonga.

A certain man, a prince, whose name was Buk Dē Jōk Buin Dānyimō, carried on a law-suit. Buk was a good man; he had a slave, whose name was Oshangō. He carried on the law-suit with Ayik, in the court of king Nyakwachō. And his servant ran in front of him (or: came instead of him, viz. of his master), and was stabbed by Ayik with a spear, so that he died. (As a punishment for this misdeed) the village Ogwōrō (which was the village of Ayik) was destroyed by the king; the children (of the village, or of Ayik) were caught, and Ayik was brought (banished) to Detang.

33. A killed Crocodile is the Property of the Magistrate.

Ken mak nam, ka tēro keḍo¹, ka tēro nini gat, ka bōi mēn pen, ka rech e bēno, ka bōi māgo ki rech, ka jē tādō, ka jē chāmō. Ka wou rū, ka maye bēno, ka tēro māgo, ka nan ka kēl, ka e makō ki dān. Ka tēro reia wok, ka tyen tēk e dōnō, ka dān kēl gē wok, ka nan nēké. Ka tēro kē wok, ka jāke bēno, ka gē pēcho: nan a gwōk edi? Kine: e nēk! Kine: de e ya ken? Kine: nut. Yech! Ka yech. Ka e ko: nōlé, bā gik lāgo. Ka kiḗ pach lāgo, ka tēro bēno chē, ka nan tūl yi jāgo, nāne lāgo. Ka e chwōto jē, ka jāk dwai, ka e chām; tēro ko: ō, nan an dōch. Dukī mēko ka nan mēko kwāt, ka chām yi tēre yau.

Ka jāgo e chwōto, ka tēro bēno, ka e pēcho kine: wuna yik jāk, ya pena giḗhe mēko, enā kwātu ki yey nam kā; kine: á gin áni? Ya pena kwāl. Kine: é, kúché wón! Kine: é, faḗe nan a chām ki pay nate? Kine: é, e chāmō, twole nan tōro. Kine: é, chōlá! Ka e kyēdo, kine: ya ba chudo. Kine: é, wa kā Bachōdo. Kine: é, wa keḍo.

Ka gē keḍo, ka gē wīta Bachōdo, ká gē gōnō, kine: wuo (wue), yá dālè yi kwōp kwōfe nate; kwāl a chámè en, kwāl lāgo. Kine: é, yi chama nō, nate? Kine: wuo, kúché yán. Riḗ e ko: ere, (yéde), ket chōl ki dōk gá pyāro, ki dān! Ka e bēno, ka e chudo dōk gá pyāro, ki dān; ka gē kōl kōle riḗ, u tēre líne², ka gē rūmō.

It was at the time when the river was barred (shut up for fishing), and the people slept on the river bank, and the net was sunk down on the bottom of the river, and the fish came, and the net caught fish, and the people cooked and ate them. And when it grew morning, the fishermen came, and the people went fishing again, then a crocodile was speared, and it seized a man; the people became afraid, and ran away, but those among them who were brave, remained; they brought the man who had been bitten by the crocodile out on the river bank. Then they killed the crocodile, and went out of the river (taking the crocodile with them). The chiefs came, and asked, "What about the crocodile?" They answered, "It is killed." They asked again, "But where is it?" Answer, "It is still here." The chiefs said, "Skin it!" And it was

¹ "When the river was caught, and the people went".

² that the people might hear.

skinned. The chiefs said, "Cut it up! It is the property of the magistrate." So the meat was put into the house of the magistrate. All the people came; the crocodile was cooked by the chief, the crocodile of the magistrate. He called all the people, and invited the neighbouring chiefs too; they ate the crocodile. The people said, "Ah, this crocodile is good!" Some days later they again caught a crocodile, and it was eaten by the people.

But the district chief had heard about the matter. He called all the chiefs of his district together; they came, and he began, "You chiefs, I want to ask you something, it is the thing which you got from the river there." They asked, "What do you mean?" He replied, "I am asking for some animal you killed." They said, "We do not know!" He asked, "Why, has not a crocodile been eaten here in somebody's village?" They answered, "Yes, that is true, it has been eaten by the little children." He said, "Make amends for it!" But they refused, saying, "We will not do that." Then he said, "Well, we will go to Fashoda (to bring the matter before the king)." They said, "All right, let us go!" So they went, and arrived at Fashoda. There they told their case, saying (the district-chief speaks first), "My lord, I am in difficulty about some matter, the matter of a certain man, he has eaten a killed animal, an animal belonging to the magistrate." The king asked the accused one, "Why did you eat it, man?" He answered, "My lord, I did not know." The king said, "Why! go, and make amends! You are to give ten cows and a man." The chief brought what was asked, into the enclosure of the king, so that all people heard it, and learned to be careful.¹

34. How Fashoda became the Royal Residence.

Ka jāk riŋ Tugò, jāk a pàré, chwola Nēwājò. Ka wāŋ ka gɛ ní bēnò, gɛ bē² ga wāŋ chòt, ka gɛ ní gwòtò wiy pach kɪ chānò. Ka riŋ e kòbò kine: búh, gɛ rɛ ru wāŋ, a réi gèn gwòtò? Kine: tyere pān ɛni. A gɛr pān ɛni, a Pachòdò; a dɛge Tugò yeje, a kòbɪ Tugò kine: fān ɛni ɥ chòk á pà rōn! A bāne ní rōn tédò yeje. A rúm é jàgò, a kòbɪ kine: ka wāda ɥ rōn, a rōné.

King Tugò reigned, he reigned in his own village, which was called Nyewājò. And there were oxen, they used to come (to some place), they were oxen without horns, called chod, they used to dig the ground of that place with their heads every day. When the king saw that, he said, "My! why are the oxen always digging the ground?" He said, "They like this place." So a village was built there, it was Pachòdò. Tugò moved from his place into this new village. He said, "This village shall always remain the village of election (the village of the king)." Since that time the people elect the king in it. When the

¹ Crocodiles belong to the king ("to the authority, magistrate,") nobody is allowed to eat them without permission of the king or the district chief. Here the chiefs of the villages try to usurp the privilege of the district chief.

² From *bɛdò* "to be".

king (Tugò) had finished his reign, he said, "My son shall be elected!" And he was elected.

35. A Law-suit about Dowry.

Ker̄ ket̄ jē bē p̄dò, ka jē kēdò, ka jē pēka pen̄. Ka pān eni chôn̄, ka dān̄ y¹ pēchò, kine: yā p̄dò káchè jām! Kine: káchè jam kúchè yán!² Kine: yi n̄tí k̄p̄q? Kine: yi men̄ an? Kine: yi wóu. Keye ɣot kúchè yán! Kine: kipaño kuche yin? Kine: jal ton̄ amēn? Kine: jal ton̄ nate. Kine: kwān̄ jām! Ka jame kwān. A, nate, yi re a pēm? d̄ok paɣe dyer? Ka jē ket̄i bē gón. Ka jē kēdò, ka riɣ̄ e yd̄t, ka gón gón kine: wuo, wò ch̄t̄i ká nál àn. Kine: wu koma kwof̄ año? Wò koma kwofe d̄ok. Ató, gōn̄un! Kine: é, wuo, wó bì, cha wò pyéjé én̄ k̄i kwofe d̄ok, d̄é é kyét, cha d̄ok kújè. A chón̄à jè, a chón̄ jè, a kómà kwóp, a kwān̄ jam, ka d̄ok pēka káchè gén. Ka jē yēyo, j̄òk d̄èn; d̄e chaka ker̄ yau. É, are t̄oné gón. Kine: wa tou ya t̄n̄; d̄e d̄ok kache gén kújà, d̄e n̄tí k̄b̄t. Ker̄ én̄ ànàn, a bān̄ kyédá. Ka riɣ̄ e l̄òkò chyè, kine: ɣò, k̄n̄au, yi ba wéi jál a k̄r! yi re k̄re d̄ok t̄erò? Kwófi rach! k̄t̄, ch̄úd̄i k̄i d̄ān̄! jal, ka yú³ m̄t̄ch̄ k̄i d̄ok abich. Ka e m̄ujo k̄i d̄ān̄, ka gò k̄h̄l̄é, ka tyen̄i pān̄ eni chôn̄, kine: yá ch̄úd̄i k̄i d̄ān̄, ker̄ eni anan. D̄òch! A k̄éjé, a tyen̄i mogo, a chwoɣ̄ tyen̄ eni, a b̄n̄, a tyére d̄ān̄ t̄èrè gén. Ka ḡe yēi chyè, kine: d̄òch, wá bà wát. A ket̄ gén, a k̄d̄l̄ d̄ok, ka d̄ān̄ m̄k̄é gén.

At a certain time the people went to ask for indemnities, they went to the village (where the debtor lived), and sat down. The people of the village assembled. When the man began to ask, "I want indemnities for certain goods," the debtor replied, "I do not know anything about goods (which I owe you.)" The man asked, "Have you not been told?" He replied, "By whom?" The man said, "By your father." The debtor said again, "I do not know of anything concerning debts." The man said, "Why do you not know it?" Then it was asked, "Who is the judge?" The answer was, "That man is judge." He aid, "Count the goods (which you claim from this man)." All the goods were enumerated. The judge said tho the debtor, "Man, why do you deny? Is it not true what he said?" And the people went to bring the matter before the king. They found the king, and the matter was told. They said, "Our lord, we have come with this man." The king asked, "What a palaver do you have?" They answered, "We have a palaver about cattle." "Well," said the king, "tell me!" The accuser said, "Well, our lord, we came to ask him (the debtor) about the matter of the cattle; but he refused; he said, he did not know anything about cattle. So I assembled the people, and when the people were assembled, I talked to him, and enumerated the goods, and the cows (which I said he owed me) were found right; the people consented (to my statement), the old people. He refused again to acknowledge it." After

¹ *y* is here conditional: "when".

² "the place, i. e. the matter, of goods is not known by me".

³ < *yí yí* "you will".

that the king said (turning to the accused one), "Well, now you also tell your talk!" He said, "My father died while I was a little child; but the cows, I do not know anything about them. I was not told; that is the reason, therefore I refused to give them." Then the king gave his judgment thus, "Well, so it is, you are a man who refused (to give what is due); why did you refuse to give the people their cows? Your matter is bad. Go, and pay a girl as amends, and you (turning to the accuser), man, give him five cows!" The debtor gave the girl, he brought her to the village (of the accuser). When the people of the village had assembled, he (the accuser) said, "I have been indemnified with a girl; thus is the matter now." The people say, "All right." Then he goes to strain beer; and he calls the people. They come; he presents the girl to the people to be examined (whether it is a sufficient pay). And they consent, saying, "Very well, we are friends now."

They go away, the cows are brought, and the girl is recognised by them.

[A man has married somebody's daughter; after some time the girl, his wife, dies; now the father of the girl has to return part of the dowry which has been paid to him for his daughter. But in the meantime the father of the deceased wife has died too, and his eldest son has become his heir. The husband of the dead wife goes to this man, the brother of his dead wife, and wants his cattle back. But this man denies knowing anything about the matter, pretending his father did not tell him before his death. They therefore go before the king, who decides: the heir has to give his brother-in-law another girl instead of the deceased one; and in return the brother-in-law is to give the heir five five head of cattle, which is about half the usual price for a wife.]

V. HISTORICAL TRADITIONS.

36. Nyadwai.

Ná riŋ mēko, chwólá Nádwai, ní māyò rech. Ka rech mēko dyérè rēn, jal mēko níng ba Ogam. A kōbì Ogam kine: kipaño? Kine: ʔate ná riŋ? Kine: ó¹ rón yé men? Wijé duŋi! Kine: dóch yáu. A bédé. A ^{hi} ~~laxxy~~

Nádwai a róné, Ogam ya Mánò. A líní kine: Nádwai rónó. A kōbì kine: búh! Ko: a pēl Ogam! A kōbì Nádwai kine: dwai Ogam! A dwái, a ʔtè kì dōk, a gēri pāre, a nomì mán, ka pāre dōnò. Ka e nwołi nwoł mágr. A chwólé, a nágé kì nwole bēn yì Nádwai, a paŋi pāre péh.

A certain prince called Nyadwai, was fishing. And he wanted a certain fish, the fish of Ogam (a fish which Ogam had caught). Ogam asked, "Why (should I give my fish to the prince)?" The people replied, "Is he not a prince?" Ogam said, "By whom will he ever be elected? He has such a big head!" The people replied, "Well, all right (do as you think best)." He refused.

But Nyadwai was elected king, while Ogam was at Manyò. There he heard the talk, "Nyadwai has been elected." When he heard it, he said to himself, "Dear me!" (But Nyadwai) said (to himself), "This cursed Ogam!" Some time later Nyadwai sent word, "Bring Ogam!" Ogam was brought; the king gave him cattle, built him a village, he married a woman, and his village became large; he got many children. But one day he was called by Nyadwai, Nyadwai killed him and all his children, and he destroyed his village.

37. Golit.

Ná riŋ Golit ka e bēnò, ka pēka wiy Píjò, ko: ya dwata yey nam. Ka jani tãgò² e kyedò kine: nam yeje konò kì yá! Kine ya kyet. A mŋjé dŋr; a witi yaŋe pí, a kédé, a pēka yey nam bē mŋnò kì dōk. A mán wáde, a mágé je bēn, a kédé; a gŋi Lwándèni, a mágé gòn, a kōl dean pach bēnò, a kŋli jan Nōk a chíbì gò ka, a gērè pāre Néjòk, ní kabò kì dō tēro.

The prince Golit came, and settled at the mouth of the river Píjò; he said (to the chief there), "I want to settle (on the island) in the middle of the river." But the chief who ruled there refused, saying, "I myself like the island in the river, I refuse!" Then the prince gave him a man (slave), and on that the chief sprinkled the boats with water (that is, gave them permission to go on the island). The prince went on the island, and settled down there to steal cows. He sent his son to capture people (and their cattle), he captured all the people

¹ instead of the usual *yé*.

² "the chief of the magistrate", i. e. the ruling chief.

there, and after that went to Lwangdeng, and captured this village, he brought all the cows into his village. After that he brought Dinkas of Ngok,¹ and settled them in the place (of the village Lw.), he built them the village of Nyejōk; and those people too used to steal the cattle of the people.

38. Nyimo.

Ná riŋ Nímō, gē kī ná riŋ mēko, ka gē ní chwol, ka gē ní ryéch,² ka lođe wéí gén, ka lođe Nímō ní káp, kape yi ná rān eni. Ka Nákwach e wērd, ka ní dōgo kēte.

Ka pāre kyē, á tādīr, Otudi, pa wāt Nákwach. Ka e jāgo e dōch, dē ba war, ka dōge ní káp yi níwōn; a kōbī riŋ kīne: ʉ tīch adi? A tōte kī bān mánēn, mēn gēne rē, kīfa ka bōké; go³ ní kōn gū³ én.

The prince Nyimo was, together with another prince, invited to a meal. They had their clubs with them, and (in the course of the festival) the club of Nyimo was taken away from him by force, it was taken away by that other prince. When his father, king Nyakwach (who was also present at the festival) saw that, he was very angry,⁴ and he went home alone.

He built for his son a big village, Otudi, this was to be the village of the son of Nyakwach. And he (the son) reigned well, but he was a coward. His cattle used to be robbed by his brothers. The king said, "Ah, what is to be done?" He gave him a great number of slaves to protect him, on account of his fear. They were to help him.

39. Nyadoke.

A rōn Nādōké, a jāgé, a kōbī kīne: á, ya gēra fāra wok! A gēre pār Pābō. Weya bēdd bute Dōn! A gēra pāre Dōn. A bēt gēn kī Dōn, a jāgé, a ní nāgi lyech, a ní chāmà yi Dōn, a ní kwáchè yi Dōn. Ka Dōn ní tōte lyech, a bēda rān (rān) Dōn. Ka ní tōk kot, ka Dōn ní tōjō kī jamē, chamī kā wak, ka kot ní mōkō. A ní kontī būr, mēn chēk lyech, ka lyēne lūtō yèy būr, ka Dōn ní yān, a chōga rān dōch.

Nyadoke was elected. While he was reigning, one day he said, "Well, I will build my village in the bush!" He built the village of Pōbō. Again he said, "Let me reside beside the Nubians!" He built a village in the Nubian country. He lived together with the Nubians, being their king. He used to kill elephants, the Nubians used to ask him for the elephants' meat, he gave it to them, and they ate it. So he was the king of the Nubians. — When the Nubians are without rain, they are accustomed to put on all their adornments, and go out into the

¹ *Njok*, A Dinka-District south of the Sobat.

² "and they were called, and they were invited."

³ *go* relates to the slaves, it has therefore the

meaning of a plural.

⁴ because his son allowed his club to be taken away from him.

bush; then it begins to rain. — Nyadōke used to dig holes for catching elephants, and the elephants tumbled into the holes. Thus the Nubians were satisfied, he continued to be a good king.

40. King Dokot.

Riŕ Dókòt ká è m̄nò, m̄nò fòŕe Dòn, ka ðál yi Dòn, Dòn ni réiá mál wiy kit. Ka e ko: búh, de Dòn a ðálí yán, y tich edí? é rei (rei) wá ðach! Ka ðày réi, ka e ko: yey kit! Ka kit e yèch, ka ðogò kóné fen. A māgi Dòn, a kálí gòn, a ḡrì gò páré, gò logò b̄nè; a ch̄gè n̄ne f̄an eni gò Adòkòn.

A kálí m̄r, a n̄wan gò bwónò, ka bwónò māgé, kálí gòn, a logò b̄nè, a ḡrì p̄ach, gòn Awarejwòk. Ka Chólò kòbò k̄ine: a r̄āne n̄o, a rich m̄n? A ko k̄ine: búh! K̄ine: Chól, b̄nè kwópi ànàn? A kwan m̄r, a l̄n̄ gò n̄m, ka Chólò e wan k̄i yù m̄r k̄i b̄le páré.

Pay m̄zko chwólá On̄gò, ka Chol ni k̄tò k̄i jur, ka Chole ni chȳt̄i. Ka r̄ān e r̄ón, Chól de chȳt̄o; a r̄ón Akwot. Ka Akwot e m̄nò; ka l̄n̄ chȳt̄è, ka e b̄n̄ò, ka e ko: búh, wá ḡgò dí? A b̄n̄í bol On̄gò, a ch̄n̄í b̄n̄e Dókòt, a pyeje ḡn̄ k̄ine: m̄r e l̄n̄è k̄n̄? A k̄ob̄i jal m̄zko k̄ine: y tich edí? K̄ine: y d̄wá n̄m! K̄ine: búh, Akwot, de bá ḡn̄? yi ky wan̄e k̄eje? A k̄ob̄i k̄ine: yá bà wán! K̄ine: n̄h! A keau ȳt̄, a keau gen. A k̄l̄ ðòk, a mak ðean̄ On̄gò, a k̄l̄ ðean̄ m̄zko, a māḡi Wajwòk, a k̄l̄ ðean̄ m̄zko, a māge yi Adòkòn, a k̄l̄ ðean̄ m̄zko, a k̄ēti t̄ro gat, a l̄m̄í, a chwóp̄ ðean̄. A k̄ēti Akwot fen, a r̄ón ða pi, ká é chwón̄ò. Ka Chólò kòbò k̄ine: riŕ t̄k, ba bi k̄t̄e! Ka chan̄ wan̄o mal, chan̄ e k̄ch̄ò, ka riŕ b̄n̄o, ka m̄r k̄álí k̄i ða pi. A k̄ob̄i k̄ine: t̄n̄ l̄n̄! A k̄ēt̄ l̄n̄, a m̄n̄ Dinjòl, a n̄gè, a m̄n̄ n̄wòle, ka ðok e k̄òl k̄i m̄n̄é. A m̄n̄a Aḡr, a m̄n̄i Chai, a m̄k̄ pen̄ b̄n̄è, a k̄ob̄i Chólò k̄ine: a r̄āne n̄o, a ch̄ḡò k̄i pá l̄n̄? A ko: búh, kwópi, yina Chólò! A kwan m̄r, a l̄n̄ gò n̄m.

King Dokot went out to conquer, he went conquering into the Nubian country. But he failed to defeat the Nubians, because they used to escape upon their mountain. He said, "Why, the Nubians are too much for me! What shall I do? Well (he says to his people), make a pot ring!"¹ And a pot ring was made. Then he said, "Carry the mountain away!" So the mountain was carried away and put on the ground upside down. In this way he conquered the Nubians, he brought them (into the Shilluk country), he built them a village, and they became his subjects.² He called the name of this village Adòkòng.

He brought the silver pot³ and swung it against (the army of) the strangers; thus he conquered the strangers, he brought them to his country, and they became his subjects; he built them a village, this is the village Awarejwòk.

But the Shilluks said, "What a king is this, that he is always conquering?"⁴

¹ a ring of grass, which is laid on the head for carrying water pots. The mountain was carried away like a water pot.

² This shows how Nubian colonies came into the Shilluk country.

³ This pot is said to be an old heirloom, it

was to be filled with "holy water" (*pi jwòk*), which was used for different religions rites. The possession of this pot was supposed to give fortune and victory.

⁴ The Shilluks were tired of waging war, or they were jealous of the victories of the king.

The king replied, "Why, ye Shilluks, is that your talk now?" He took the pot and thrust it (angrily) into the river. Thus the pot ("the way to the pot") was lost to the Shilluks in the front of the village of the king.

There was another village, called Ongogo; the Shilluks (of this village) fought with some foreign tribe, and were chased. Another king was elected, but again the Shilluks were chased. Then Akwot was elected, and Akwot went out to conquer (this tribe). But his army was defeated. When he came home, he exclaimed, "Why, what shall we do?" He came towards Ongogo, and the wives of Dokot, he asked them, "Where has the silver pot been thrown into the river?" Some man replied, "Why do you ask?" He said, "It is to be brought out from the river." The man exclaimed, "Oh dear, Akwot, is that true (is that what you are going to do)? Will you not miss the place where it lies?" The king said, "I shall not miss it." The man replied, "All right." They rowed boats, they rowed them towards the place where they were. Cows were brought, one cow was caught and given to the village of Ongogo, another cow was caught and given to Wajwok, another was given to Adokong.¹ Then another cow was brought, and the people went to the river, a prayer was spoken, the cow was speared (sacrificed), and Akwot went to the bottom of the river, he dived under the water; he stayed there a long time; the Shilluks said, "The king is away, he does not come back." The sun was rising, and when it began to sink, the king came from out of the water, he had brought the silver pot from the bottom of the river. He said, "Now raise an army!" The army was to defeat Dingjol (the Dinka country near Renk). They destroyed it, its children were captured, the cattle was taken away together with the women. He conquered Ager too, he conquered Chai (near Roseires), he defeated the whole country. When the Shilluks saw that, they said, "What king is that, that he is always continuing in warfare?" He replied, "Oh dear! is that now your talk, ye Shilluks?" He took the silver pot, and thrust it into the river.²

41. Nyakwach.

Riŋ Nākwach ka e jékò, ka wate Nādwai nāgé kipa atèr; ka níwèn wate mane Nādwai nāgé; ka e chwotò kine: wuna a yik níwò, bi t̄rò! Ka t̄rò b̄nò, é katò t̄oné; ka e buogo, ka chōga kal. Ka e chwotò kine: bi t̄rò! Ka t̄rò bia yig. Ka e ko: yā (yān) gól, á k̄dì? A chātu k̄nau? Kine: wò w̄rò! yi n̄ka n̄o k̄i j̄e? Kine: eré (r̄edé) a ba nāgé ḡen? Kine: ba n̄ka k̄i at̄er; ḡole ka chyeta wa, a bāne nāgá ḡen. Kine: q̄úki m̄zko³ ú lōne gen k̄i j̄àgò, wa, wa n̄kè n̄gò! Paŋe en, a bāne nāge gen? Kine: n̄, é, d̄och! Wiy gól gen a faŋe f̄en. Kine: Nākwache, a bāni ch̄on k̄i j̄àgò. Wò t̄er an y ch̄òl yi m̄en? A dwok t̄rò.

¹ The cows were offered as sacrifices, one by the village Ongogo, and so on.

² From that time the silver pot is irreparably lost to the Shilluks.

³ "some to-morrow", that is, in future time.

A kōbī Nakwach kine: gér féni kī dōch. Ka namāṣa, wate níwò, chwól ga ná riṣ. A chwólé gē (gi) Bachōdō; a kētṣ gen (gin), a yeṣ kélé gin, a kwane kwi gin, mok ják gèn kī Bachōdō.

Ka jal mēko e keḍo kēte, ka bañe riṣ ní yàjè, ka kur ní kàlè, ka ní chòl. Ka ní chika kāng, ka ní chòl. A būṣ ko (kōr) ná riṣ, ka e ko: búh! u tich adi? ʔ dōch yau! A chika kāng kī kur, a māḱ ḍok yi riṣ, a kōl gē Bachōdō, ka pach e ḍōño é tti tti.

Ka wāḍé nal duḡñ ka e keḍo, ka ḍok yóḍé yí tār, ka ḍok kójé. Ka riṣ e fʔchò kine: ḍok gré a kōl? yik Nakwach. Kine: búh, u ná a gwok edi? ʔ, kwofe rach. Dōch au, wei keḍé gen.

A kólé gen, a pzehe wiyé kine: ḍok kōl gé kén? Kine: kōlá Bachōdō. Kine: ʔ! a chōñi wāte, a kōpi gin kine: nañ nal eni! A kētṣ jē, a chēte, ka e reño, ka nan an ní wíḱé re, gō ní kélè kèlò; ka ní pāḍo, ka gō ní kōpé kine: rñ! A bēn nal duḡñ, a kēle gōn, a nḱgé gōn. A bēna pach, a pyey gen kine: yā (yāñ) gōl, a kidi? namāyo e tije wun edi? Kine: ʔ nēk! Kine: yi mén àn? Kine: yi ná duḡñ. Kine: búh! wāḍá a tñnùn? Ka e ḍwoḍo, ka ká wot, ka e rīj; e fa chāmḡ kī gin cham, e ywoñḡ. A bēni wok, a chōñ gin, a kōbī kine: ná, bañe yin a nek wāḍa? Yi u chòk, gólḱ nāgi tón! Chwólá yín a rei ná nemāyó, dē ʔ tón! Ko: ʔ, chwólá yin ná duḡñ, a yeji dide kwop! ʔ, yi rach. A kētṣ yi ḍok, a ní kōchi gin, gin ní kōlo pān akyēlo, a gin ní kāng.

When King Nyakwach reigned, he killed the children of (his brother) Nyadwai, because he feared their enmity; and his brothers who had been born by the women of Nyadwai's village, he also killed. Then he called out, "You, who are my real brothers, you people come!" The people came carrying their spears. When Nyakwach saw that, he was afraid and remained within his enclosure. Again he called out, "Come, you people!" And the people came to him. He asked them, "My children, how is it that you are walking thus (armed)?" They replied, "We are angry, why do you kill people?" He answered, "Why should I not kill them? I killed them because of their enmity, (and do you not remember that) their family chased us away? Therefore I have killed them. If at a future time they should have come to power, surely we should have been killed. Is it not for this reason that I killed them?" The people replied, "Well, eh, all right, their family has perished." Again they said, "Nyakwach, you formerly refused to be elected as king.¹ By whom should we have been avenged (if not by you)?"

The people returned home. Nyakwach said, "Restore the town well; and my nephews, the children of my brothers, shall be called 'children of the king'." He called them (his nephews) to Fashoda.² They went, and he picked some from among them, and the rest he took to be chiefs of Fashoda.

A certain man (one of these nephews of the king) went one day and slept with

¹ This seems to point to the preceding story.

² The chief town of the Shilluk country, and residence of the king.

the wives of the king. He paid the fine for adultery. But again he did an evil thing, and had to pay a fine. At last the king got tired of this, and he said, "Why, what is that? eh, never mind!" When this man once more did mischief, the king had all the cattle of that (man's) village seized and brought to Fashoda; so the village was left without a single cow.

The eldest son of this man (of the evildoer) went and found the cattle (of his father) in a pasture.¹ He separated those belonging to his father from the rest and drove them home. When the king heard that the cattle were away, he asked, "Why have the cattle been taken away?" So said Nyakwach. (When he heard that this same man's son had taken them) he exclaimed, "Why, what shall we do with this boy? eh, his affair is very bad! Well, never mind, let him go with them."

When the boy came home with his cattle, his father asked him, "From where has the cattle been brought?" He answered, "I have brought it from Fashoda." The father said, "All right." He assembled his sons and told them, "Kill this boy!" The people went away, they chased him, he ran away. And the pursuers came close to him, they were just near enough to stab him, then the boy (stumbled and) fell down. They told him, "Run!" (They did not want to kill him). But his eldest brother stabbed him, and killed him. When they came home, the father asked them, "Children, how is it? How did you deal with your brother?" They said, "He is killed!" The father asked, "By whom?" They answered, "By his eldest brother." The father exclaimed, "Why, my son has been killed by you?" He rose up, went into his hut, and remained there. He did not eat any food, he wept. And he came out again and assembled his sons, saying to the eldest, "My son, is it not you who killed my son? Your descendants shall always be killed by the spear! I thought you would protect your brother, and you have killed him!" Again he said, "Oh, I thought, you, the eldest one, had a heart which was wise! no, you are wicked."

Then he went to the cattle, he separated them: some he brought to another village, and some he hid.

42. The False Prophets.

Wañ a bẓnì rōr, ka gẓ chōn; rāñ akyẓlō chwōla Okwā, rāñ akyel chwōla Dāk, rāñ akyel chwōla Nīkāñō. Ka gẓ bẓnō, ka Chōlì nì kwāchō, chwōla rī; kī yī rī Ku. Ka tẓrō chōñō, ka gẓ kēdō Bachōdō, ka rī e ko: b́h! u rōr tīch ed? Ka gẓ kēdō, ka bāñe rī kápé, ka rī wījē mūm, ka rī e nāñō; ka dōk kápé, ka rī chunē rẓñō, ká è wẓjò kī mwoł, ka atẓgō gđé yēdē, ka gyẓlō bođi bāde, ka otyēn kītē chine, ka tōñ kwāñ, ka toch kwāñ, ká é kédō, kēti yī gin. Ka jal a Dāk gǔjé mach,

¹ where they had been brought by the king's people.

ka paŋi pen, e ƙō; ka jal a Okwā ka kēl, ka e ƙō; ka jal a kōbī Nikaño, ka e pāro, é ɪ̀nà yìnd; ká b̀̀l góch, ka t̄ro shṑnò.

Ka wudo chōdo, ka byel e wānò, a māk Cholo yi kēch; a kēti t̄ri pōte Nuar, a neau t̄ro byele Nuar; ka Cholo ni p̄tè yi Nuar key kēch, ka Cholo ko: kwē ywach yi kēch, ka m̄kò nāre ní lwòkì. A chyek byél, a bōti t̄ro t̄jè.

At a certain time the "kings" came, they used to dance (the dances of Nyikang); one "king" called himself Okwā, one called himself Dāk, and the third called himself Nyikang. And they came (into the villages of the Shilluks); the Shilluks used to pray to them, calling them "king", — it was in the time of king Ku —, and the people danced.¹ They (the "kings") went to Fashoda. The king said, "Why, what is the matter with these kings?" And they (the would-be kings) went, and took the wives of the king by force. The king was much perplexed, he was in great confusion. They stole cattle too. Then the king became very angry, he sang a war-song early in the morning, he tied his bead-necklaces round his neck, put his arm-rings on his arm, fastened bells about his wrist, he took a spear, he took a gun, and he went, he went towards them. And the man who called himself Dāk he shot with the gun, he fell upon the ground and died. And the man "Okwā" was speared, and he died; the man who was called Nyikang fled, he turned towards the bush. Then the drum was beaten, and the people danced (for joy).

(About this time) a north wind blew, and the dura was burned, the Shilluks were seized with hunger. The people went to the Nuer country, to buy dura of the Nuers. And the Shilluks were beaten by the Nuers, in the time of this strong famine. The Shilluks say, ("In this time) some were starved, and some gave away their children for dura." — But when the next dura-harvest was brought, the people were relieved.

[In the first part of this story it is related, how some impostors pretend to be the ancient kings, who have come into this world again; the people believe in them and pray to them, and the "false prophets" take advantage of this to rob the people, till their proceedings are brought to an end by the king.]

43. The Prince who refused to be King.

Nā rān duon, chuola Alkè, ka dwai yi ɪ̀ rōn, ka e ban, ka t̄tè, a kēde, a p̄rè pōte D̄on ki niwén. Ka gē ni r̄d̄d̄ (r̄d̄d̄) k̄ ḡn chám; nan nal ƙ̄n ní k̄p̄è t̄m̄é pí. Ka ná rī m̄k̄ò ní kyed̄o k̄ne: wei b̄d̄ḡ. Ka gē did̄o ki kwofe D̄on; a b̄z̄ne pach, a ḡd̄é ki f̄are, a chāgi f̄are gon a Pwot. A p̄ka pen. A kōbī: é, yá kyèt ki jāḡo, ba dwata yán. A r̄n (r̄n) w̄d̄é, a jāḡo yàu. A ƙ̄m̄i l̄ke l̄yech, a ƙ̄m̄i

¹ Thus worshipping them.

gyelo. Ka riŋ e wérò, ka nàk kàl gé gír, ka ðok chòl ga pyār anwen, kí jè gá pyārò; riŋ kàch; a dwok chwak, a chíke chòl ké ðok, kí jè, a kòbì riŋ kine: wei bēde, tūnd yè kér.

The eldest son of a king whose name was Aleki, was brought to be elected king. But he refused, and when he was informed secretly that they were going to elect him by force, he went away and fled to the Nubian country, he with two of his brothers. And (during their flight, or in the Nubian country) they used to pound dura for food; the youngest of them was told (compelled) to bring water. (When they had gone) one prince (in the Shilluk country) said, "Let them stay there (in the Nubian country)." And they learned the Nubian language.

He came home again, and built himself a village, which he called Pwot ("beaten"). He settled there, but he still continued saying, "No, I refuse to be chief; I don't want to." So his son was elected, and he reigned. He carved bracelets out of elephant-tusks.¹ When the king (at Fashoda) heard this, he became angry, and he sent an armed body to him, a great one. And he (the prince) had to make amends with fourteen cows and ten men; for the king was very much offended. Again an ambassador of the king was sent to the prince, asking for more cattle and men as compensation. Then the king said, "Now let him alone, the reason for his being so haughty as to cut ivory-bracelets was his wealth, and we have taken that from him."

44. The Cowardly King.

Jal məkò Akúnò Bàkò, ka e bēno, chama riŋ, e chyèk, ka Cholò yēi, men an ka bēda riŋ anan; wa yēi kí en. Ka jal məkò kyedò: é, fate riŋ! A rāp ānò? A chyeki nau, yà kyèt! Ka jal eni e bēno, ka pəka tūn yò, bē lepe gòn. Ká gò lépé, ka Akúnò Bàkò bēnò, ka e buogo, ka e ren. Ka jal eni ko: yi renā ken? Ma yi kōba yin, che yina riŋ? yi chyete nò kəte? Ka tərò ko: á, wa chén ènà yi ðāne nau? Ka Akúnò-Bàkò e bēno, ka tōna fān, ka ye ytyí. Tərò kudi yau. Goy fōm! Tərò kudi yau. Ka jāgò kōbò: gōne wunò! Ka wunò gón yan tərò. Ká é rénd, ka Cholò nētò: á, fate riŋ! Ka Cholò ko: nek! Ka tōna yino, a par.

A man whose name was Akūnyo Bāko, came and wanted to become king. He was a short man. The Shilluks consented, "This man shall be king now, we are satisfied with him." But one man refused, saying, "No, he is not a king! What kind of king is he, this short man? I protest!" This man came and sat down on the side of a road, to lie in wait for the new king. While he was lying in wait for him, Akūnyo Bāko came. When he saw the man, he was afraid and ran away. The man asked, "Why do you run away? Was it not you who said,

¹ Formerly only the king was authorized to wear ivory bracelets.

he wanted to become king? What is chasing you?" When the people heard this, they said, "Ah, shall that man (this cowardly king) bring evil upon us?" And Akunyo Bako came, he turned towards the village, and he behaved like one possessed by a spirit.¹ But the people remained silent. Then he said, "Beat the holy drum!" But the people remained silent. One of the chiefs said, "Loosen a rope!"² And a rope was loosened by a child. When he saw that, he ran away. And the Shilluks laughed, "Indeed, he is not a king!" The Shilluks said, "Kill him!" He ran towards the bush fleeing.

45. Queen Abudok.

Ken Dókòt ka fen e bédò e bu ri; ka Cholo wije mùm; ri bogon. Ka tzo bzo yi Abúðòk, ka e ko: é wije won a mum yi buye ri. A kòbi kine: kwóni ri! A kwóni, a róni. A kedo, en Abudok, a dwai tzo, a májé, a wúdí, a pégi yete tpe; ka a tze duon, a pégi, ka atep e chògò, e ba pan. A kal atem tpe, a pégi, a páni; a kefi Bachodo, a wei go fen. A kòbi kine: é, Cholo u núní yi kwa ri. A bane nze kwa ri. A kòbi: é, kwa ri re u lógó mógò, ka ni gzi ki bíte pári, fári ni doyi dbyó, ka e nyio. U nen bat kzo, u nen pal. A bane nuoli a neni. — Kwon Abúðòk.

In the time of Dókòt the country was without a king. And the Shilluks did not know what to do, because there was no king. And the people came to (queen) Abudok, saying, "Alas, we are in confusion from not having a king!" She said, "Take this one (pointing to one of her younger brothers) for a king!" So he was taken, he was elected. Abudok went away. She brought seeds of the water-lily, spread them out in the sun, and ground them. She put them into a bag, the bag was very big, so that, when she put the seeds in, the bag remained unfilled. Then she brought a small bag, poured the seeds in, and it was filled. Now she went to Fashoda with the bag, and put it down there. She said, "Ah, the Shilluks will be decreased by the descendants of the king. In future time the descendants of the king will become many. She said again, "Eh, the descendants of the king will be like a sickness (to the Shilluks), if they build their village beside your (the Shilluks') village, your village will become very small, it will decrease. But they (the royal family) will become many, just as the branches of the calabash plant become many in the bush." Therefore the descendants of the king have become so many. — This is the story of Abudok.

[*Explanation given by the man who told this story:* "Abudok was a bad queen, and the Shilluks did not like her; they wanted a king. So Abudok presented to them one of her two younger brothers, whom she raised (educated), saying, "Take this one for your king." Abudok went away

¹ When the new king is elected, the spirit of Nyikang takes possession of him; this is manifested by a shaking of the body, singing, etc.

² loosen a rope to thrash him!

angrily, she collected certain seeds, dried and pounded them, and brought them to Fashoda as a symbol, to show the Shilluks how they would be surpassed in number and in power by the descendants of the royal family. " This story again shows that the royal family is not originally Shilluk, but of foreign origin. — But perhaps it was simply because she was a woman that the Shilluks did not want her to rule them. In the list of kings given by Banholzer Abudok is omitted.]

VI. WAR STORIES.

46. War.

Ka wə wəlo, ka wə nəná kɪ yǎ, ka jə dwogə, ka wə wanə yǎ, ka wə ydè jal məkə, ga lyau, lyawe len, ka e ko: wu kəla ken? Wə kəla fote bwoñ. Kine: wun a ya ken? Kine: wa yá Penidwai. Kine: fān ðnò? Wə ya pache Chén. Kine: yi Agōdo? Kine: ðwól! Kine: ðəch! A kəl wón, a chip wón pach məkə, Duwət, a kəl wón Agōdo, a ydt jāgo, a nute yi wón kɪ dyəl, a luok wón, a nəná kɪ Bukyən, a bəna duki, ka wə warə kɪ bōrə, a nute yá kɪ dyəl; a bət tēdi yau.

A kewu len, a ket tēro, a kete len kɪ Aṭāro, a nək Chólò yi bwoñ, a chyete tēro, a witi bwoñ Tūno. Ka Gokwach, jāgo é yòmò. Ka chip fen yi bwoñ, kine: dɔch yau, wa fa wāt. A duok bwoñ, a tōna kɪ bōle Nelwāk, tōna mùchò, a buti kɪ mùchò, a nḡgé, ka chyet nam, e gír.

A bənə, a pəkə Óbān, a bədi yau, ka nəkə dwat adək, a kete, a ləbé Tūno, a nḡgé gòn, a mḡgé gòn, a dwógé, a tōnə Tāro, a māge Tāro, a bənə, a tōn Kō-Bəlūt, a mḡgé jə, a giti Wū, a māgi Wū, a giti Nək, a mḡgi Nək, a dwogi Nək, a pəkɪ Winakwal.

A dḡgó fote Jon, a jādí, a dwógé, a pəkə wiy Pich, a tōnə pach, a pēka Tedigo, a yḡmé Deṭim, a gwajə kɪ dok, kɪ jə. A keḡo, a dōgi Paḡean; a ṭəbé Dinjol, ka Dinjol é yòmò. A nḡge gon, a māge nḡwle gon, a kḡḡé. A māge Mwoḡo, a dōn pōte Chol, é tḡgə yi rājò (rājò), dyel bogon, ḡean bogon, giḡne bogon, byel bogin, pyen bogon, kwot bogon, wot (ṛət) bogon, lwak bogon; pen é ðñò, é nḡḡə yi rājò.

A rōn riṭ, riṭ Akol, a kete len, len Ger, ka Lwak chēte. A bən bwoñ, Alanṭāro, a ṭəbe rit, a mḡgé gòn, a kiṭe jə Bəl, a chōge kún àn, a dōn riṭe Kū, é jāgò, a bən Lir, ka gyēne kḡlé, ka ḡean kḡlé, ka dyel kḡlé. A jāge riṭ Kū kɪ jāne dḡch; ka dok e nḡno, ka gyeno nḡno, ka dyele nḡno.

A līne kwop yi bwoñ məkə, a bəno, yiga bwoñ mātək, yé bənò, yé kḡtò kɪ Alanṭār, ka Cholò nḡtò; kine: nḡnə ðnò? yiga Túrúk, gə kɪ Ninèlḡt,¹ ye Alanṭāro nḡkə nḡgò.

Yik bwoñ məkə kḡlá wak, yiga Bākádí;² ka Bakadi bəno, ka tōna gat kɪ Tóbət; a tōn gat, ka Chol reña pach.

Ka tēro dwogə, ka kwop līn: Alanṭāro nḡgò! Ká bül gḡch, ka Cholò chḡno bül; chune mīno. A bən Turuk, a fḡka fen.

We were travelling, we slept on the road, and when the people (whom we had sent to look for the way) came back, we (found out that we) had lost our way. We found a man, a spy, a war-spy. He asked, "Where do you come from?" We answered, "We come from the country of the Shilluk people." He asked, "From which district (of the Shilluk-country) are you?" We replied, "From Penidwai." He (asked), "From which village?" We (replied), "From

¹ that is, English.

² The Abyssinians.

the village Chen. "He said, "Do you belong to Agōdo? We replied, "Yes, we do." He said, "All right." He took us and brought us to some other village, Duwat, then he brought us to Agōdo. He found out the chief, who (received us and) killed a goat for us, and then he accompanied us. We slept at Bukyeny. When the next day came, and it had become afternoon, he killed again a goat for me; the people (my companions and I) sat down.

A war signal was given. The people went, and there was a fight at Atāno, Shilluks were killed by the strangers, the Shilluks were chased throughout the country till the strangers came to Tonga. And the chief Gokwach surrendered; he was left alive by the strangers, they said, "All right, we are friends." The strangers turned back, and marched straight towards Nyelwāk. There they turned on an island (in the Nile), and while they were sleeping there, many of them were killed by the Shilluks, and many too were chased into the river, a great number.

After that they came and sat down at Obang; they remained quiet there for three months, then they went and attacked Tonga (again), some of the people they killed, and some they caught as slaves; they returned and marched towards Tāro; they captured Tāro and came marching towards Khor Filus, they caught people there; they came to Wū, they captured Wū, they arrived at Ngok and captured it; from Ngok they returned and sat down at Winyalwal.

They returned to the Dinka country, but there they had no success, and so went back, and sat down at the mouth of the river Pich. They turned to the next village, and then went (across the river) to Tedigo. The chief Detim surrendered, he paid tribute in cattle and men. From there the enemy turned back to Padeang. He cheated (the Dinka chief) Dingjol, and Dingjol surrendered. He was killed, together with his children. The enemies went away and captured Mwomq. While they remained in the Shilluk country, the country suffered very much, there were no goats left, no cattle, no fowls, no dura, no clothes, no shields, no drums, no houses, no cow houses; the land was ruined to exhaustion.

In that time a king was elected, king Akol, he fought a war, the war of Ger, and the people of Lwak (with their king Akol) were chased. Then came the strangers, the Ansars,¹ they outwitted the king and caught him. They arrived at Bəl, and remained there. The (Shilluk-) king Kū² continued reigning during this time. And the Lir-people³ came and brought fowls, and cattle, and goats. The king Kū² reigned well, so that the cows, and fowl, and goats became many.

About that time the fame of some other white people was heard of; they were coming, they were very strong white people, they came and fought the Ansars; when the Shilluks heard that, they laughed;⁴ and it was asked, "What is their name?" And they turned out to be the Turks and the English. It was said, "The Ansars will surely be killed now."

¹ the people the Dervishes.

² = Kur.

³ The Kordofan Nubas from Jebel Eliri.

⁴ for joy.

And again there came white people, from the interior, they were Abyssinians. The Abyssinians came, and marched towards the river, the Sobat; the Shilluks ran away to their villages.

And the people returned to their villages, because there was a rumour, "The Ansars have been killed." Then the drum was beaten; the Shilluks danced to the drum, they rejoiced. The Turks came and remained in the country.

47. Tribal War.

Kal akyel e b̄zno bia p̄al, ka kal akyel e b̄zno, ka len̄ k̄t̄ò. Ka d̄ān̄ e k̄l̄l, ka d̄ān̄ n̄i f̄āḍò, ka d̄ān̄ m̄z̄ko n̄i ch̄ik̄i k̄l̄l̄, b̄z̄r (b̄z̄d̄o) j̄e ḡe ḡir, ka len̄ r̄en̄o, ka j̄e n̄ēk̄ chȳz̄, d̄ān̄ ch̄òp. Len̄ d̄ēn̄, tyēn̄ a m̄an̄ bia b̄e t̄z̄r̄o d̄ān̄, ka ḡe t̄z̄r̄o pach. Bu d̄ān̄ ma k̄z̄t̄e ma n̄i b̄z̄d̄o w̄ok̄ k̄i war. J̄e n̄i bia b̄e l̄l̄b̄ò k̄i war. J̄e n̄i l̄ācha w̄ot̄ k̄i yeȳ lw̄ol.

One family comes and goes out into the bush, and another family comes, and they begin fighting. And a man is speared, and falls down; again another man is speared, (so they go on till on both sides the dead are) many. At last one army runs away: many people are killed, they are speared. Now the warriors scatter. The women come to carry the dead home. No one is left out in the bush during night-time.

(After a war) the people come to lie in wait during the night.¹ — The people are accustomed to urinate in the house, in a gourd.²

48. The War of Nyeker.

Jal m̄z̄ko chw̄olá N̄ek̄er, w̄ade Dor, t̄k̄, t̄k̄, ka e k̄z̄d̄o, ka t̄on̄a T̄on̄oro b̄e m̄ān̄o. Ka T̄on̄oro n̄āḡé, ka ḡo m̄d̄ḡé. Ka n̄oye yi Ȳod̄it, ka e l̄on̄o k̄i len̄, ka m̄ān̄a D̄inj̄ol, ka len̄ chȳz̄t̄ yi D̄inj̄ol; ka len̄ ḡh̄ché nam, ka len̄ n̄ek̄; ka bia pach, ka e yew̄o.

Some man whose name was Nyek̄er, the son of Dor, was very, very brave. He went and turned towards Tongoro (in the Dinka country) to capture. He destroyed Tongoro and seized it (its people and cattle). And he was imitated by Yodit, he too raised an army and marched against Dingjol, but his army was chased by Dingjol, he drove the army into the river, so that they died. Yodit went home and repented what he had done.

49. The War of Deng.

Jal m̄z̄ko chw̄ola D̄ēn̄, ka f̄āre é k̄t̄ò k̄i Duw̄at; fa Yw̄eld̄it. Ka len̄i tin̄, tin̄ Ȳon̄, ka len̄ e k̄z̄t̄o, ka j̄e n̄ek̄ ga pȳār̄o. Ka Oj̄ān̄o dwai, ka e t̄z̄d̄ò, ka e ko: len̄ a n̄i k̄z̄ta mw̄ol, k̄i mw̄ol ch̄et̄. Ka e m̄ōl̄o, ka e but̄o k̄i ȳò, ka j̄e k̄ā w̄ok̄, ka k̄ome

¹ This is blood revenge; if one tribe has more dead than the other, it tries to kill some people of the hostile village.

² for fear of being killed when going out.

gén pâr, ka gē nek, ka len kēta pach, ka e kztō, ka jē nek ga pyār anwōn. Ka Dēn kwachō, kwachō len, ka tyek e bznō, ka lo gō bān gōn, ka fān eni e chyñō. Ka tyek chzē, ka gō nā gē; a kēkē, a tōna wok, fōte riē Jan.

There was a certain man with the name of Deng, his village fought with Duwat; the name of the village was Yweldit. The war began, it began at the village Yonj, the army fought, and ten men were killed. Then a Dinka man (a sorcerer) was brought, he made a charm, saying, "The war must be fought in the morning, early in the morning." So Deng arose early in the morning, and laid an ambush on the way; and when the people (the enemies) came out, he attacked them and killed (many of) them. The army of the enemy went back into the village, and when they came again, they killed fourteen men of Deng's. Then Deng begged, he begged for auxiliary troops; and an auxiliary army came. With them he went after the enemy, and the village (of Duwat) stopped fighting.

VII. TRADITIONS ON NĪKĀŃO.

50. Nyikang's Parents.

Oshyāñi ye Okwa, ye nōma nam kī mayi Nīkañ, Nākae, na Ke. Ka jē nī keḡa nam. Omya Nākae fana nāñ, bēḡḡ kī ḡāñ. Ka jē nī tuḡḡ kwomē, kīne: wāñó yau! A keḡ Dāk, a kwan na nāñ, a nāḡé ḡōñ, a búl, a yábl, a kōbī Dāk kīne: á búlā yāñ! Kīne: è tīch yí edí? Kīne: a chāmá! Kīne: Nākayō, kwārd a chām yi kwāri! Kīne: a chāmē ḡēñ? Kīne: yu kḡla keñ? Kīne: ū nāmó! Kīne: é! yí lōñi yi ḡēñ kī chāmò, sha jē wóḡká nam. Ka ḡāñ mákè yí nāñ. A kōbī nāñ kīne: nam ba kēlī yin kēlī! Dē fa māḡḡ fi! Kīne: dí dēḡé! u ywóḡá yín, yí búḡá wòk yí kḡlā kḡlō. Yi fa nī nēnà wòk yi nī nḡola wòk. A ḡāñ lenó, a nī bēñ nāñ wòk, che ḡḡke kwāñḡ. Ka ḡe mákè nāñ. Ka chak māñḡ yí ḡāñḡ kī nāñ.

In ancient times Okwa (the father of Nyikang) married the (woman of the) river, the mother of Nyikang, Nyakae, the daughter of Ke. And the people used to go to the river. The brother of Nyakae was the crocodile, it lived with the men; and the people used to play on its back saying, "Our grandmother, eh!" One day Dak went, he took the children of the crocodile, he killed and roasted them. When the children were searched for, Dak said, "I have roasted them." Nyikayo (the brother of Nyakae) said, "How is that?" He replied, "I have eaten them." Then the mother of the crocodile said, "Nyakayo, my grandchildren have been eaten by your grandchildren." He replied, "Have they really been eaten by them?" He asked, "Where will you go now?" The woman replied, "I will remain in the river." Nyakayo said, "No, because you (and your children) will in your turn also be eaten by it (the crocodile), when the people (your children) come to wash." So the men now are caught by the crocodile. The crocodile said, "You (men) can never pass a river again, and you never will drink water from the river." Then Nyakayo (the man) said, "All right, if ever I find you (crocodile) lying outside the river, I shall surely stab you. You shall never sleep outside the river. you (shall only have sufficient time to) lay your eggs on the river bank." And a harpoon was made. During the time when the crocodile comes out of the river, the cows swim across the river; but (often) they are seized by the crocodile. This is the beginning of the enmity between man und the crocodile.

[Another Report on the Descent of Nyikang and on the origin of the Shilluk people, given in A. E. S. page 197:

In the beginning was Jo-uk (*jwòk*), the Great Creator, and he created

a great white cow, who came up out of the Nile and was called Deung Adok (*dean aduk*). The white cow gave birth to a man-child whom she nursed and named Kola (*Kolq*); Kola begat Umak Ra or Omaro (*Omaro*), who begat Makwa or Wad Maul (*wat mōl*), who begat Ukwa (*Okwa*). These people lived in a far-off country, nobody knows where.

Ukwa was one day sitting near the river when he saw two lovely maidens with long hair rise out of the river and play about in the shallows. He saw them many times after that, but they would have nothing to do with him and merely laughed at him. It should be mentioned that their lower extremities were like those of a crocodile.

One day Ukwa found them sitting on the banks, so he came up behind and seized them. Their screams brought their father, Ud Diljil, out of the river, to see what was the matter. Ud Diljil, whose right side was green in colour and in form like a crocodile, whilst his left side was that of a man, protested mildly, but allowed Ukwa to take away his daughters and wed them, merely giving vent to a series of incorrect prophecies regarding them.

Nik-Kieya (*Nyakae*), the elder sister, gave birth to two sons and three daughters, and Ung-wad, the younger, to one son only, named Ju, or Bworo. The eldest son of Nik-Kieya, was called Nyakang (*Nik-kang* or *Nyakam*, = *Nīkān*) and inherited the pleasing crocodilian attributes of his mother and grandfather. Meanwhile Ukwa married a third wife, whose eldest child, a son, was named Duwat.

On Ukwa's death there was a furious quarrel between Nyakang and Duwat as to who should succeed Ukwa. It ended by Nyakang, with his sisters Ad Dui, Ari Umker, and Bun Yung, his brother Umoi and his half-brother Ju, acquiring wings and flying away to the south of the Sobat. Here they found the Shilluk country inhabited by wicked Arabs, so they drove them out and founded a most successful Kingdom. According to their genealogy this would have been about 1200 A. D., or later.

Nyakang had a creative power which he used greatly to the advantage of the Kingdom. In order to people the vast territory more quickly, he proceeded to create a people from the animal life he found in the forests and rivers. From crocodiles, hippopotami, and from wild beasts and cattle, he created men and women. When these had brought forth many children, the parent stock was removed by death, so that the children might not know of their origin.

The new creation and their offspring form the Shulla race or common people, in distinction from the direct descendants of Nyakang's family.

The latter continue to bear authority and fill the priestly function to this day. All outside the royal and priestly line are accounted Shullas.

Nik-Kieya still exists. She never died and never will. The western part of the Sobat and part of the White Nile is her favourite abode. She often appears, usually in the form of a crocodile, but at times in different forms and always in the river or on its banks. No sacrifices are ever offered to her: When she wishes, she takes what is required from among men and beasts; and when it is so, the people must not complain; indeed, it is an honour when Nik-Kieya is pleased to take her sacrifice of man or beast from a family.]

The Origin of the Shullas¹.

By Dr. T. Lambie, of Doleib Hill.

Nyikang, Duwad, Ju, Okil, Otin, and Moi were the sons of Okwa. Okwa was the son of Omara from heaven. Nyikang's mother was Nyikaya, Okwa's other wife was Ungwet. Nyikang and Duwad were twins, they lived far away to the south. Okwa was lost and his village was deserted, so the people asked, "Whom shall we elect king?" Part of the people said, "We will elect Nyikang," others said, "We will elect Duwad," so it came to pass there was war and the people were divided. Nyikang came and turned aside to the country of the Dim, and there he married the mother of Dak, and Dak was born. Dak was wicked and killed some people of the Dim, and the Dim said, "Booh! all the people are being killed!" So they agreed to kill him, saying, we will kill Dak." Another man, called Obogi, kept silence there at the council when they spoke, and when the people asked him, "Did you not understand our talk?" he said, "Ah!" like a deaf and dumb person. And they struck him and said, "This fellow dit not hear." Then Obogi went to Nyikang and told him about the plot. Nyikang replied, "Ah! very well, we shall see." So the father came and brought a wooden figure and put it up. And his son Dak played on the tom (stringed instrument), and when he had finished playing, he took off his bracelet and put it on the image in his house, and the Dim people came to his house and speared the figure. And when they thought they had finished killing it, they said, "He is dead, good!" They went away, and all the people came and began to lament saying, "Dak is dead." They killed a dog, and when they had finished, Dak came, while the people were dancing his funeral dance. Dak came in and saw them. And Nyikang said, "We will separate from you, we go to look for corn." So they came and stopped here in the home of the Shullas.

¹ i. e. Shilluks.

51. The Early Wanderings of Nyikang and his People. His Fight with the Sun.

Ka b̄n̄ jē kāké duḡn̄, f̄ōḡ eni ba Kéràu, f̄ōḡ a b̄n̄i Níkàn̄; a d̄ēn̄ ḡn̄, ḡe k̄i D̄uḡt̄. A k̄ōb̄i D̄uḡt̄ k̄ine: Níkàn̄, yì k̄eṭa k̄eṇ̄? K̄ine: ya k̄eṭa k̄ún àn̄. A k̄ōb̄i: Níkàn̄! K̄ine: l̄iḡe n̄t̄j̄i. Ka Níkàn̄ e l̄iḡi n̄t̄j̄é, ka d̄ékúḡt̄, ká ḡò l̄éṇé Níkàn̄. Ka Níkàn̄ u b̄zno, a pyech̄i Níkàn̄ k̄ine: á ḡì n̄ó? A k̄ōb̄é k̄ine: k̄éṭ, é n̄i k̄ón f̄àr̄i! A b̄n̄i Níkàn̄, a p̄ka f̄ōṭe T̄ur̄ò, f̄ōṭe n̄yá Dāk.

Ka Dāk n̄i b̄zdo wiy bur̄o, é ṭōmḡ ṭōm. A k̄ōb̄i n̄eyt̄ ḡén k̄ine: f̄én é t̄rè yì Dāk. A k̄eṭ n̄eyt̄ ḡén, a tyékè t̄ōn̄. A t̄òtè Dāk k̄ine: yì d̄wòt̄à n̄ḡ ḡè yì neyḡ. A k̄eṭ Níkàn̄, a d̄wai ab̄b̄b̄, a yìeḡe b̄b̄b̄, ka t̄òt̄é ch̄yēne ḡn̄. A k̄eṭ Dāk, a f̄z̄k̄i k̄eṇ̄ eni, a ṭ̄m̄i ṭōm. A b̄n̄ neyi, ḡén, a k̄éli, en ab̄b̄b̄. Dāk k̄eṭa kal. A b̄n̄ Níkàn̄, a k̄ōb̄é k̄ine: n̄àrà é n̄ḡ ḡò yì n̄eyt̄ ḡén. Ka neyi ḡen e buḡḡo. A k̄ōb̄i k̄ine: é, r̄iy ḡ̄n̄ ch̄án àn̄wèn! A r̄ij̄i ch̄án àn̄wèn, a ywḡt̄.

D̄ȳk̄i ká t̄èḡḡ b̄n̄ò b̄zne, ḡé ḡ̄r̄, ka Dāk b̄à wòk k̄í k̄àl. Ka k̄eṭa yì m̄àḡo. Ka neyi ḡen e r̄èṇò, ka ywòk é r̄ámò.

Ka Níkàn̄ e ko: ya k̄eḡo! Ka e b̄zno, ka k̄ala yì nam, nam m̄zko, ch̄wòl̄a Faloko. Ka j̄e p̄ka nam eni. Ká ḡeàn̄ è l̄ȳȳ, ḡe Níkàn̄, k̄i fa wáté, wáté n̄i ch̄áká ch̄wòb̄b̄ yì Níkàn̄; ká é k̄eḡò, ka k̄eṭi f̄òṭe ch̄án; ka ój̄ul̄ é k̄eḡò, ka ḡeàn̄ ywòḡé, k̄èl̄é ḡo (ḡok) ch̄án. Ka e ko: yá yáḡà ḡeàn̄. Ka ḡárò, w̄at̄ ch̄án, ká è k̄òb̄ò k̄ine: j̄ál, yì yàḡà n̄ò? K̄ine: yá yáḡà ḡeàn̄. K̄ine: á ḡe m̄en̄? K̄ine: ḡe Níkàn̄. K̄ine: ḡe b̄zda k̄eṇ̄? K̄ine: k̄al̄á f̄òṭe Níkàn̄. K̄ine: é! paṭ! paṭe ḡe Níkàn̄. A dúóḡé, en ój̄ul̄; a k̄òp̄é Níkàn̄ k̄ine: Níkàn̄, ḡeàn̄ a yòtè w̄on̄; ḡe n̄al m̄zko, b̄ár (b̄ár), p̄ere Dāk, ch̄yene d̄á at̄ḡò. A k̄ōb̄i Níkàn̄ k̄ine: t̄in̄ l̄én, a yòt̄ ḡòk! A k̄eṭ Dāk, a m̄áḡé ḡárò, a t̄áyé ḡn̄ f̄én; a n̄òle ch̄yene ḡn̄, a k̄áḡ yìeḡ wòk; a ch̄yēti l̄én. A b̄n̄ ch̄án, a ch̄yete l̄en̄ Níkàn̄, a n̄ḡ ḡé ḡn̄; a b̄n̄ Níkàn̄, a kwáné n̄èṙòl̄ò, à n̄wòṇé ch̄án; ká ch̄án ḡḡḡò m̄ál. A k̄eṭ Níkàn̄, a kwáné t̄ḡ ḡò, a p̄r̄ò j̄e mal.

A b̄n̄ t̄èḡḡ, a b̄n̄ wiy nam, ka j̄e ḡwòḡo, ka ḡe b̄n̄ò, ka ḡe w̄ar̄o m̄áné n̄am. Ka nam ȳd̄i, á t̄ik. A k̄ōb̄i Níkàn̄ k̄ine: ḡo k̄ala k̄eṇ̄? A k̄ōb̄i k̄ine: á k̄èḡ! A w̄áné ȳò. A p̄ar̄o Ob̄ḡḡò m̄ál; a k̄ōb̄i k̄ine: Níkàn̄, yá w̄im̄i yì ch̄ám. Ch̄wòb̄i yán ṭa t̄ik. A k̄ōb̄i k̄ine: Níkàn̄, u d̄é k̄ún, u k̄eṭi yì t̄ik, ka yì k̄ale b̄án t̄ik. A ch̄wòb̄i ṭá t̄ik, a pyete t̄ik, a b̄zno p̄ách ḡé k̄í t̄ik.

A p̄k̄é Ach̄yete-guok, a ȳd̄i f̄én, e da bw̄on̄o, a dúòk t̄èḡḡ l̄èn, a p̄k̄i wiy F̄ȳo, a p̄on̄i Dāk, a p̄on̄i wiy P̄áló. A k̄eṭi l̄en̄ pach. A ch̄yete l̄én, a k̄eṭ t̄èḡḡ.

A ḡ̄r̄é N̄ehwal, a ḡ̄r̄i P̄éḡwòj̄ò, a ḡ̄r̄i Ad̄uél̄ó, a ḡ̄r̄i T̄éd̄iḡò P̄áló; a k̄eṭ t̄èḡḡ, a ḡ̄r̄i Wau, Och̄ōr̄o, P̄en̄ikàn̄ Ot̄ēḡo, Akonwá, M̄òṙò, Óṙyàn; myere Níkàn̄ á ṭ̄m̄. A k̄eḡo, ena Níkàn̄, a k̄ōb̄i: é, Ch̄òl̄o d̄ōn̄o.

A j̄á ḡé Dāk, a k̄eḡe, a j̄á ḡé Ódāk, a k̄eḡé, a l̄ál ȳn̄ò, a ṭ̄u. A m̄ám t̄èḡḡ, k̄ine; e ḡuòk èḡ! A duòk Níkàn̄, a k̄ōb̄i k̄ine: k̄ál ḡeàn̄. m̄en̄ ȳik ḡí tabate. A w̄im̄é, a

tōni Duwat kɛ jàgò. A rúmɛ, a lónɛ Bwóh kɛ jàgò; a tōni Dókòt kɛ jàgò; a tōni Tugò kɛ jàgò; a tōni Okwoon kɛ jàgò, a tōni Kúdu kɛ jàgò; a tōni Nakwachò kɛ jàgò.

In ancient times the people came to the country Kerau, this is the country into which Nyikang came. Here they separated, he and (his brother) Duwat. Duwat said, "Nyikang, where are you going?" He replied, "I am going to that place there." Again he said, "Nyikang, look behind!" And Nyikang turned round, and looked back, and he saw a stick for planting dura, which Duwat had thrown to him. When Nyikang came back to take it, he asked, "What is that?" Duwat replied, "Go, that is a thing with which to dig the ground of your village!" And Nyikang came, and sat down in the country of Turo. This is the country of his son Dak.

And Dak used to sit on the ashes of the village and to play the tom (a stringed instrument). But his uncles (the brothers of Nyikang) said, "The country is to be ruled by Dak alone? (being jealous of him). His uncles went to sharpen their spears. But it was told to Dak, "You are going to be killed by your uncles!" Then Nyikang went to fetch an ambach, he hewed it, and made for it hands (so that it looked like the statue of a man). Dak went and sat down in the same place again, and began playing his instrument. His uncles came and stabbed him — that is, the ambach statue; Dak went into his enclosure (unhurt). Nyikang came and said, "My son has been killed by his uncles." His uncles were afraid saying, "Let every man stay at home four days. When four days have passed, we may mourn him." The morning after four days were gone, all the people came (to mourn), there were a great many. Suddenly Dak came out from his enclosure and went to dance the mado dance. When his uncles saw this, they ran away, and the mourning was finished.

Nyikang said, "I will go!" And he came and went along a river, a certain river called Faloko. And the people settled on this river. Here the cow ran away, the cow of Nyikang, because of her calves, her calves used to be speared by Nyikang.¹ She went and came to the country of the sun. And Ojul ("the grey hawk") went to search for her; he found the cow among the cows of the sun. He said, "I am searching for a cow." Garo, the son of the sun, said, "Man, what do you search for?" He replied, "I search for a cow!" He asked, "What cow?" Ojul said, "The cow of Nyikang." Garo asked, "Where has it come from?" He answered, "From the country of Nyikang." Garo replied, "No, never! Here is no cow of Nyikang." He, Ojul, turned back and told Nyikang, "Nyikang, we have found the cow! among the cows of a certain man, he is awfully tall, just like Dak; on his hands he has silver bracelets." Nyikang said, "Raise an army, and find the cow!" Dak went and attacked Garo, he threw

¹ Whenever Nyikang came to a new place, he killed a calf.

him on the ground. He cut off his hands, pulled the bracelets off them, and chased the enemy's army; he came to the sun. But there the army of Nyikang was chased, and it was utterly destroyed. Then Nyikang himself came, he took an adze and aimed it towards the sun. He hit the sun, and it returned to the sky. Nyikang went and took the bracelet, with it he touched the dead of his army, and they returned to life.

The people came, they came to the head (source) of a river, there they arose and approached the junction of the river (in boats). They found the river full of sudd. Nyikang said, "Where does this come from? what shall we do?" Their way was barred. Then Obogo¹ arose saying, "Nyikang, I have finished eating. Spear me under the sudd!" He said again, "Nyikang, thus I shall part asunder the sudd, and if you come to any place where the sudd is, you just follow after it." So Obogo was stabbed under the sudd, and the sudd broke asunder, so they came to their place together with the sudd.

He settled (with his people) in Achyete-guok, but he found the country occupied by the white people, therefore the people returned to this side of the river. They settled at the head of the Pijo (i. e. *Sobat*), Dak passed on to Wij-palo. The army went home (it scattered because the war was finished).

He, Nyikang, built the following villages: Nyelwal, Pepwojo, Adwelo, Tedigo, Palo. The people went on and built Wau, Oshoro, Penyikang Otego, Akuruwar, Moro, Oryang, these are the villages of Nyikang. Nyikang went saying, "Ah, there are still Shilluks left!"

Then Dak ruled, he went away;² (after him his son) Odak ruled, he went away² while hunting game. The people were perplexed, and they said, "What is that?" Nyikang returned saying, "Bring a cow, that we may make a bier." When that was finished, Duwat ruled after him; when he had finished, Bwoch ruled after him, after him Dokot ruled, then Tugo, then Okwon; then Kudit, then Nyakwacho. (For the complete list see page 135).

[A somewhat different report of this warfare is given by P. W. Hofmeyer in "Anthropos", 1910, V, page 332; it runs thus:

Nyikang heard of a country in which all ornaments and even the tools were made of silver. He made up his mind to go into this country with his sons and numerous armed people. The name of this country was wang garo i. e. the country where the sun sets and sleeps, and where the sun is so near that it may be seized with the fingers.

Nyikang arrived in the miraculous country; in truth, numerous cattle-herds were grazing here, and the young people were richly adorned with silver rings and silver sticks. Nyikang and Dag entered a hut, where a young woman was working. She was exceedingly beautiful; the Shilluk

¹ Obogo means "albino"; vide also page 157.

² i. e. he died.

heroes had never seen her equal. Dag asked the woman, whether she would like to marry him and go with him into his country. The woman was frightened, she sprang up, cursing the black fellows. But Dag replied, "Though we are black, and without silver ornaments, we shall show you that our arms are stronger than those of your men and that we may well venture to ask you for marriage." Thereupon the woman showed them the direction where her husband with his servants herded the cattle. Nyikang and Dag turned thither.

It was just growing dark and the herds were coming from the bush, the men with their costly silver ornaments following. Dag at once rose, went to meet them, and soon a great fighting was going on. The man who wore the heavy silver rings was defeated, and Dag stripped the ornaments off him.

In the heat of the fight and on account of the scorching sun all the Shilluks fell down. Nyikang ordered water to be brought, with which he sprinkled his fallen warriors, and they all came to life again. Even the sun he sprinkled that it might not burn so hot, and presently it ceased burning. Finally the Shilluks were victorious and drove away the cattle and men of the enemies. These people are the Quadshal (Kwa Jal).

When they had arrived in the Shilluk country, Dag once more proposed to the woman to marry her; but he was again rejected.

Nyikang offered the prisoners in his country cattle, but they declined. He offered them Shilluk women, but again they declined. So he gave them the privilege to seize and keep a number of Shilluk girls and to collect spears, sheep, and fat in the whole Shilluk country, as often as a new king would be elected. As this was a lasting privilege, they consented to accept it.]

52. Different Doings and Adventures of Nyikang.

Níkánò ní ká (kédò) òàn gát. Ka jē mōkò ní bēno, gé mdyò kì yèi. Ka yèi ní róna fén. Ka ní lédì Nìkàn, ka Nìkàn dālì, ka e bēno, ka e ko kine: Dāk, ya dālì yì jē mōkò. Ka Dāk e kédò, ka Dāk dālì, ka Dāk e bēno, ka e ko: yá dāl yì jòk éni. Ka Nìkàn ko: é, nàrà! gē dī (rì) jē a ní wèi gèn? Kine: é, yèi ní wana fén! A dāgí Dāk, a bēn yì jòk éni, gé mdyò kì yèi. A lok Dāk e ókòk, ka pēka yey nam. Ka jòk éni e bēno, ka gē kàla bâte Dāk; ka gē māk, ka gē kiti fach.

Ka jòk éni e bēno kì fach. Ká wòt gēr yì Nìkàn, ka gē kòbò kine: Nìkàn, bènè wòtì agak? Kine: wòtè wa fa ní bēdò nàu. A kòbì Nìkàn kine: é, de wòt ní gēr edì? Kine: wòtè wa ní gēr kì dān! A kyedì Nìkàn kine: dān bogon. Kine: é, dān á gēr kì yì bènè! A kòbì Nìkàn kine: é, bogon. A kédò, chwola Ólòálò. A kòbì kine: kál dān! Ka Nìkàn é bānò. A kèt jal éni, a kàlì nàre, a chàbì lùbò, a kyeri

wot, a chyek lābo, ka tyge wot tǎgé. A kōbo kine: chunun! A māgi nāre, a gǎché gòn kǐ àtáí, a tǒwe. A kōbi Níkan kine: búh! Kine: ǎ, Oloalo, kwofí rach! ere dǎp a nǎgí? Kine: rǎdǎ? Kine: ǎ, y chǎk á gǐ fǎré ànèn: ka ní kyere wot Níkan, dǎp e ní tǎ kǐfa Ólǎlǎ. A bzi tǎro, a kōbi Níkan kine: é! Oloalo jǐi y chǎgé tǎ yi wǒn eni. Ka Oloalo kine: dǎdǎ (dǎ ere), y nyén, ba tǔmi.

A wǎkè jame kwér yi Níkan, a ní kyere wot. Ka e ko kine: wot ní kyel kǐ arǒje níǎnǎ, ní chám a wǎr, ní lǎna war, ǎ chámǎ. Ka gǒl akyǎlǎ ge kele bāne Níkan, ní chama chwai; ka gǒl akyǎlǎ chama riǎo, gǒl akyel chama bāne. A tǔmi, mǒk àn a tǔm.

Ka Níkan ní ka wi kyer, ka jǐ mǎko ní yǎt ge tǎdǎ, jal eni kǐ nemén. Ka Níkan bǎno, ka ge ní reǎa nam. Ka Níkan ní dǎlǎ, ka Dǎk dwai, kǎ é bǎnǎ; ka kwǎch. Ka Níkan e keǎo, ka nāre wǎkǐ Dǎk, chǎl key maye Dǎk. A yei Dǎk, a keǎo, ka jok eni yǎdǎ. Ka ge reǎa nam, ka Dǎk kǎla nam kǐ yei; ka ge gǎnǎ wok, ka ge riǎa nam, ka nān eni mǎgé, ka ge kǐti yi yei. Ka e bǎno, ka ómǎn lúgǎ bǎnǎ. Ka ge bǎdo kǐ pach. E níwǎlé kǐ wǎdǎ. A kwalí réi gǎn, ge kǐ nemén. A dǒn wǎde.

A ket dǒge nam. A ket Níkanǎ be chék, ka jal mǎko ní chǎtǐ rǎn kǐ nam; níne chwola ga Ochwá. A keǎo, ǎna Níkan, a kónǎ jǎch, jǎch Ochamǎor, a yieri gon, a kǐti Odop, a kǐti mǎn ópǎn, kǐti dǎk odop, a mǎgé, a bǎna wok, a dǎp. A bǎn nemén bǎnǎ. A bǎda pach; a ní chámǎ rǎch, rǎche Níkan, a ní chám mǎn adǎt. A wǎri Níkan, a kōbi Níkan kine: kyau kéje wiy Tor, jǎk kún chámǎ kǐ jǎp. A ní chámǐ jǎp. A ket nemén, a kōbi: tǎte yǎn kǐ riǎo! Ka e wǎrǎ kǐ nemén, ka ge nǎko. Ka ge nǎlǎ nam, ka gǎlǎ, ka ge mǎge nam, ka ge ketǐ nam.

Ka jok mǎko ní kǎ be mǎi, ge bia kǐ Olam, ka Níkan ní dǎlǎ, ka Dǎk e keǎo. Ka ge romǎ kǐ gin; ka ge mǎgé. Níkan ko: wǎkǐ yan, ka Dǎk é bǎnǎ, kine: bǎnǎ! Ka ge kǎlǐ Dǎk, ka ge kǎta fach, ka ge wǎkǐ dǎk dǎnǎ; ka ge wǎkǐ tǎn alǎdǎ, ge ní gútǎ deǎn. Kǎl deǎn kǐ Bachǎdo, ge ní lǎgǎ mǎ gǎn.

Ka jok mǎko bǎda, ga kwar bwǎno, ka ge ní keǎo, ka ní ná bǎn; ka ge ní wǎkǐ gyǎnǎ, tyǎne a yǎt péń, ka ní kǎl Níkan kǐ Akuruwar; ge ní maki gyǎnǎ, ge ní gach kǐ fǎn kǐ yey dǎk. Chǎtǎ, mǎk eni á tǔm.

Jok mǎko ba yǎt, ge ní ketǐ ge yi nam, yi nam Abúdǎk; ge ní chamǐ níwǎle par. Nam eni chwǎlǎ Nǎwǎk. Ka Abúdǎk e bǎno, ka e péchǎ kine: wúnǎ jǎ kún? Kine: wǎ bá yǎt. Ka Abúdǎk kudǎ. Ka ge chámǎ kǐ riǎo; ka lwǎnǎ ní pǎka wiy riǎo, ka jok eni e bǎnǎ; e nǎnǎ. A kōbi Abúdǎk kine: wu re a bǎn wún? Kine: wǎ bǎkǎ. Kine: yi nǎ? Yi lwǎnǎ. Kine: wǎ chǎkǎ níwǎnǎ! Kine: wǎ fa ní chámǎ gin kwǎme da lwǎnǎ. A kǐti gǎn pach yi Abúdǎk. A kōbi Abúdǎk kine: wi chǎk, wuna kwǎre níwǎn! A bǎdǎ, ǎna bǎn Abúdǎk, a wǎkǐ kǎl.

Nyikang used to go to the river-bank. And some people also used to come there, they were fishing in a boat, and suddenly the boat used to sink to the bottom. Nyikang saw it, but he did not know what to do (with these people),

therefore he went home, and said (to his son), "Dak, there are certain people, I do not know what to do with them." Dak went, but he too could not manage them. So Dak came home saying, "I do not know what to do with these people." But Nyikang said, "My, why did you let the people go?" He answered, "Well, the boat went down to the bottom!" Dak returned and found the people again fishing in a boat. Dak turned himself into an egret and sat down in the middle of the river. The people came and were driven to the side of Dak; so he caught them and brought them into a (his) village (settled them).

These people now lived in a village. And Nyikang was building a house. They asked, "Nyikang, are these your houses? Our houses (the houses of our father) are not thus." Nyikang replied, "Eh, how then are (your) houses built?" They replied, "Our houses are built with human beings." But Nyikang protested, saying: "I have no human beings (for that purpose)!" They replied, "Why, you have a lot of people here with you everywhere!" But Nyikang said, "No, there are none!" The man (the chief of these water-people) went; — his name was Oloalo. — (But he came again) saying: "Bring a man!" But Nyikang refused. The man went and brought his own son; then he mixed mud, he marked the place where the house was to be built, he prepared the mud and dug out the foundations of the house. He said, "Bring mud!" And it was brought. He said, "Stop now!" He seized his son and struck him with a club, until he died. When Nyikang saw this, he said, "Ah, Oloalo, you are doing a wicked thing! how can you kill that man!?" Oloalo replied, "Why?" Nyikang said, "Well, it now will remain a custom of your village, always when a house of Nyikang will be built, a man will die because of Oloalo." The people remained there. Nyikang said, "Ah, Oloalo, your people will always die in building this house!" Oloalo replied, "Never mind, they are many, they will not be used up."

Nyikang gave him certain goods belonging to himself, with which to build the house (of Nyikang). And he said, "The house shall be built with a black heifer, which shall be eaten in the night; during the night it shall be eaten." One family — they are followers of Nyikang — eat the broth, and one family eat the meat, one family eat the meat on the skin. It is finished; this report is at an end.

Nyikang used to go to the river junction (of Sobat and White Nile), there he used to find some people who were cooking, a man with his sister. When Nyikang came near, they ran away into the river. Nyikang did not know what to do, and he called Dak. But Dak refused. He begged him. Then Nyikang went, and gave his daughter to Dak, as an indemnity for the mother of Dak. Now Dak consented, he went and found the people. They ran into the river, but Dak also drove a boat into the river and he drove them out onto the bank. They attempted to escape into the river again, but he seized the girl; he put

her into his boat and came home. But her brother followed her, and they both remained in the village. (Dak married the girl), and she bore a son. After some time they stole away, the man and his sister. Her son was left in the village.

One day Nyikang went to fish with a hook. And a man (below the water) always used to break the fish-hook in the river, the name of this man was Oshwa. He, that is, Nyikang, now went to dig out the joch-plant, the joch of Ochamdor, he twisted it into a rope and tied the fish-hook to it, he fastened a piece of bread to the point of the hook, and so he caught the man in the river, he came out — it was a man! His sister came after him. They remained in the village, they used to eat calves, the calves of Nyikang, and they used to eat the corn which was cooked for making beer. At last Nyikang became angry, and said, "Row this man to the place of Witor, a place where he may eat buffaloes." (He was rowed thither, and) ate buffaloes. His sister also went there and she used to say, "Give me some meat!" He became angry with his sister, and they fought. And (while fighting) they rolled into the river, they tumbled down a steep slope, and so went into the river again.

Some people used to go fishing, to a place called Olam. Nyikang got into difficulties with them, and Dak went. He met them, and they were caught by him. Nyikang said, "Give them to me!" But Dak refused, saying, "They are my slaves." Dak took them along with him and brought them into his village. He gave them big cattle, and the spear Alodo with which to kill the cows. — When people bring cattle to Fashoda it is their (these people's) property.

There were some people, descendants of the white men; they became slaves. They used to give fowls. They were people found in the country before Nyikang was brought from Akuruwar. They used to catch hens, and to offer them to Nyikang as a tax, in the middle of Dok. — That is all, this report is finished.

Some people were fishermen, they used to go to the river, to the river of Abudok, they used to eat the calves of hippos. The name of this river was Nyewek. When Abudok came, he asked them, "From which place are you people?" They replied, "We are fishermen." Abudok was silent. And while they were eating meat, flies settled on the meat; but these people would not suffer it, they were proud. Abudok said, "Why do you refuse that meat?" They replied, "We are afraid." He asked, "Of what?" They answered, "Of the flies." He said, "You are proud, are you not?" They replied, "We do not eat anything on whose back there are flies." These people were taken home by Abudok. And Abudok said, "Ah, you will continue thus! You are the descendants of pride." They stayed there, they became adherents of Abudok, he gave them a settlement.

53. The Man who sacrificed Himself.

Ken̄ a b̄n̄ N̄ikān̄, a keṭi Atulfi ki wate bāne, a ywoda nam ɛ rigō yi tik. Ka N̄ikān̄ e jādō yō. Ka jal ma ob̄oḡō e f̄ēchō kine: N̄ikān̄, yí r̄ē chún? Yi jatí ki yō? Ye ko: àwó, yá jatí yó. Ka e ko: ken̄ ya r̄ūm̄i ki cham, yá u bí, ka ya choḡp̄ kí t̄on̄, ka rém̄a mólá nám, tik u ch̄ot̄. Ka N̄ikān̄ choḡbi jal eni, ka remē mola nam, ka tik e ch̄oḡō. Ka N̄ikān̄ yiti ki yó.¹

When Nyikang came, he went to the Khor Atulfi with his followers; he found the river was shut up by the sudd, so that Nyikang did not find a passage. And a certain man who was an albino,² asked thus, "Nyikang, why do you stop? Is it because you do not find a passage?" He replied, "Yes, I do not see a way where to pass." The man said, "When I have finished eating, I shall come, I will be killed with a spear, my blood will flow into the river, and the sudd will break away." And Nyikang speared the man, his blood flowed into the river, and the sudd broke away. Thus Nyikang found a passage.

54. Nyikang and the River-people.

A keṭa N̄ikān̄ wak, a mántí, a yōde yé, rina wok yi lyek, a kōbi kine: jok, wei káṭá (kétá) yi yei wun! jok eni ko: kipaño? Kine yau. A káté, che yei ní t̄ona pen̄, ka ḡō ní d̄d̄í yi N̄ikān̄. A b̄n̄, a máḡe gin, a k̄ale gē pach, a l̄ame gin, a logō bāne, a wei gē ton̄, ḡō ní l̄am̄ gen. A lōge tyen̄ l̄am̄, a wei gē N̄ib̄oḡō; ka ní b̄ot̄i N̄ikān̄. Choḡl ḡá k̄oar Wan̄, kwāre yei lyek.

Nyikang went into the bush capturing; he saw (at a distance on the river) a boat, he ran from the high grass to a place where the grass was burned, then he called, "People, let me get into your boat!" The people asked, "Why?" He replied, "Just let me go in." When he got into it, the boat went to the bottom (was about to sink, this being caused by the witchcraft of the people in the boat); but Nyikang pushed it up again; then he came and caught them. He brought them into a village; he taught them to pray; they became his slaves (his subjects); he gave them the spear and taught them to pray. So they became the people of prayer. He let them reside at Nyibodo; they keep the (religious) things belonging to Nyikang. They are called the descendants of Wang, the descendants of the boat of the grassless plain.

55. The Lost Cow.

Kwajul e kwayi dok, dok N̄ikān̄, ka dean̄ akyel e wán, ka e keḡō kal ḡō Dim̄o. Ka e b̄n̄o: dean̄ agon? Kine: dean̄ t̄ok! Ka N̄ikān̄ w̄ērō, ka e ko: yap dean̄! Ka

¹ Vide 51.

e keḍo kun de chañ, ka ye keḍo, ka ye keḍo, ka máki wun; a keḍo, a wiṭi fōṭe Dimo. Ka deaṅ ywodz e wiṭi fach, ka fēki tá ryek; a fyechz: yi kála kun á? Kále fōṭe Níkani bē yafe deaṅ. Ka duki mol a keṭi kale ḍok, ka de Níkani, ka go kólé é. Ka e bēn, waṅo fōṭe Chol. Ka deaṅ kólé kal ḍok. Ka fyech Níkani kine: deaṅ a kólé yín? Ka e ko: deaṅ á waṅi fach. Chwoḷ éna Kwajul, báne Níkani.

Kwajul herded cattle, the cattle of Nyikang; and one cow disappeared, she went into the cattle-yard of Dimo. When Kwajul came home, Nyikang asked, "Where is the cow?" He replied, "The cow is away." Nyikang became angry, he said, "Search for the cow!" So he went westwards ("to the place of the sun"), he walked and walked, till he had been on his way a year; he arrived in the country of Dimo. There he found the cow, she had gone into the village, and was lying within the yard. They asked him, "Where do you come from?" He replied, "I come from the country of Nyikang, to search for a cow." The next morning he went into the cattle yard, and drove the cow of Nyikang away. And he came and approached the Shilluk country. He drove the cow into the cattle pen. Nyikang asked, "Have you brought the cow?" He replied, "The cow is here in the village." Therefore he was called Kwajul, the servant of Nyikang.¹

56. The Liar.

Ojulo bēda ga māṭ, ka ní wēla keṅ, ka ní bēno, ka ní tōḍo; ka ní wēla fōre, ka ní bēn, ka ní tōḍo. A kōbi Níkani, a fyechi kine: Ojulo, yi re chók kifa tōḍo? Ko: á, māṭ, tōdi ya! bēné gin ní yóni yá. Ka Níkani e nēto, e ko: jal, yi u chók, yina twot. A chōgi anan, a túdt, a neau tōḍo ki jach; a wēki go é.

Ojulo was a friend (of Nyikang). When he went somewhere and came back, he used to tell all kinds of stories (lies) to Nyikang. Whenever he came to a country, he brought home a lot of stories. One day Nyikang asked, "Ojulo, why do you always lie so much?" Ojulo replied, "Ah, friend, let me lie! That is what makes me feel well." And Nyikang laughed, he said, "Man, you will always continue in this, you are a liar indeed!" And so he continued, he used to tell stories, he bought the story-telling with the shoulder of game, which he gave to Nyikang.²

57. Nyikang's Quarrel with Duwat.

Níkani wēn Okwá, omen Duwat, fōṭe Shóló fá Turò, yēna kách ákyel. Ká Niekān e wēro ki Duwat, Niekān wāde Dāk, Duwat wāde Dimò. Ka Dāk e nāko ki Dimò ki bān rōch Niekān, chama byel, byel Duwat; Dimò fubt rōch. Niekāno wēro ki Duwat. — Niekān e keḍo, e ko: Duwat, dēn! yá kēḍo! Ka Niekān e keḍo,

¹ Compare with this story No. 51.

² By giving the shoulder of the game he had killed, he "bought" from Nyikang the privilege to tell lies. (This is meant as a joke).

é chāto. Ka Duwat reña bān Niekān kine: Niekān, shūnt! Niekān é bān. Kine: Būt! Niekān lūti. Ka tákáti lūti kine: Niekān, kwān tákáti bē kwōn jēi! Bēn Niekān fōte Shóló, fa (fach) Niekān kī wādē Dāk kī Shal, wāte arygu. — Wa (Wat) Niekān akyel ē yigi nan nī māi kī rech.

Nyikang, his father is Okwa, and his brother is Duwat. The country of the Shilluks was (at that time) Turo; there they lived in one place. And Nyikang became angry with Duwat: Nyikang had a son whose name was Dāk, and the son of Duwat was Dimo. And Dāk quarrelled with Dimo behind (or: on account of) the calves of Nyikang; they (the calves) ate the dura, the dura of Duwat, and Dimo beat the calves. Therefore Nyikang became angry with Duwat. Nyikang went away. He said, "Duwat, stay here! I go." And Nyikang went away walking. Duwat ran after Nyikang, saying: "Nyikang, stop!" But Nyikang refused. Again he called, "Look!" And Nyikang looked behind, and Duwat threw a digging stick towards him, saying: "Take this stick to bury your people with!"¹ Nyikang came into the Shilluk country, (and it became) the home of Nyikang and his son Dāk and Shal; he had (these) two sons. — One son of Nyikang became a man who used to fish.

58. The Fish Ocholo.

Jal mzkō nīnē chwōla Ochōlo, bēda wat bān Niekān. Kēt lwōke Niekān nam, ka nī lógi rējo, ka nī dwaño kine: büh! Ka Niekān nī nān, ka e bia pach, ka e tādō kī kāk, ka wije kīti kī apēr, ka kēta nam; ka e dwaño, kine: büh, ka nī kze Niekān, ka rējo, ka gō nī bāje. Jal e bēda jwōk. Nī chika dwaño, ka gō nī bāje. Ka Niekān e pidō, ka bia pach, ka jal eni yōdi gō bēn pach, dē twāro wéré dōk.

Duki ka Niekān dogi gat. Ka jal eni e lōgi kēte, e chika dwaño, kine: büh! Ka nī kze yi Niekān, ka bach, ka e gitō bōro, ka Niekān bia pach. Ka Dāk chwōle, ka e ko: Dāgi, na dān, da rējo maduon kī yey nam kā; ya dālī dālē, ka nī kze en, nī dālō. Dāk e ko: ē, a rech ānō kī nam tēp? Ko: ē, u lēte yin yau! Rējo ma chwakē duon chāro; ka nī kze en, nī bājō bājō, dē ya dālī en, na dān.

A ket Dāk, ka ge ka (ket) nam; ka e dwañ, kine: büh! Ka e kze en, ka e bāje; ka e bia pach, ka e ko: ya dālī en! Ka Niekān ko: ē, awēn, yi nūtī dālī en! Ka bōl kāk dāde, ka e kēdo, ka e dwañ kine: büh! Ka e kze (o kze) wije pī gōn, ka kāk paŋe re. Ka jal eni dwoŋa mal, ka e ko: hē, Dāgi, kwōfi rach, yi ba wen. Ka kēta pache gōn, e lōgō bān, a gēre fāre, a chān nīnē Alēnō, a gēra tok dōk.

A certain man whose name was Ocholo (that is "Shilluk") was a slave of Nyikang. When one day he accompanied Nyikang to the river, he became a fish and he lifted his head above the water, saying, "buh!"² Nyikang did not know what to do; he went home, made a fish-spear (a harpoon), and tied a fish-line

¹ Vide page 159.

² a much used exclamation of surprise.

to its end. He went to the river again, the fish lifted his head above the water, saying, "buh!" Then Nyikang stabbed the fish, but he missed him; — this man was a *jwok*.¹ He once more lifted his head out, and Nyikang tried to stab him, but again missed him. At last Nyikang was tired, and he went home. When he came home, he found this same man gathering cow dung.

The next day Nyikang returned to the river bank; this man also returned; he lifted up his head out of the water, crying, "buh!" Nyikang stabbed him, but he missed him, so he went on till the afternoon, then Nyikang went home. He called *Dak*, saying, "Dak, son of man, there is a big fish in the river, I have failed to catch it, I tried to stab it, but I failed." *Dak* replied, "Well, what fish can there be in that small river?" Nyikang said, "Well, you just go and see it, it is a fish with a very strong voice. I stabbed it, but I always missed it. I do not know what to do with it, son of man."

Dak went, he went to the river. The fish lifted up its head, saying, "Buh!" He stabbed it, but missed it. He came home, saying, "I do not know how to stab it!" But Nyikang replied, "Oh, my cousin, you have not yet tried properly." *Dak* made his spear handle straight, and went again. The fish lifted up its head, saying, "Buh!" In this moment *Dak* threw the spear at the place where the splashing of the water was, and the spear fell on the fish (hit it). Then the man (the fish) arose, and said, "Ah, *Dak*, your talk is bad, you are a cunning one!" He (the fish-man) went home, he became a subject (of Nyikang), he (Nyikang) built him a village, and called its name *Alengo*, he built it beside the brook *Dok*.

59. Nyikang and the Sorcerers.

Nikañ ka e māno, ka e kēdo fōte mēko, ka e ko: ẓ, wa kōbi ādi? Jē bēdi gé ajwòk, ka Nikañ a ǵali, ka e ko: búh, u jē tich adi? Ko: ẓ! Ka e logo yōmo, ka Nikañ logo òdino, ka peñ nime, ka jē eni bēno, ka gē māgé. Ka gē kālē pach, ka gē gētē pā gin (gen).

Bēr ga kwa wōmān, gēr Twolān. Ka wēké deān, ǵe nam, ogégò.

When Nyikang was capturing (men), he went to a certain country, and he said, "Ah, what shall we say?" Because these people were witch-doctors, and Nyikang got into difficulties (trying to capture them). Again he said, "Why, what shall I do with these people? Ah, I have found out!" And he turned into a wind, and then he turned into a cloud-shadow, and covered the earth (so that it was dark and the wizards could not see anything); so he caught them. He brought them, and built them a village.

These are the descendants of the woman, they live at *Twolang*. Nyikang gave them a cow, a cow of the river, an *ogego*.

¹ *jwok* = "God".

60. A War against Turtles.

Riŕ m̄k̄o chwola M̄oi, omyen N̄ikan̄. Ka e j̄ékò; ka k̄eŕa b̄e māno f̄oŕe jure m̄k̄o, chwola B̄zlo. Ka ḡo mān̄, ka ḡo n̄áŕí.

Ka p̄oŕe m̄k̄o chwola Ót̄on̄, ka Ót̄on̄ mān̄. Ka e loŕo p̄uk. Ka feñe ḡòl̄é. Cha ḡāno p̄k̄á pen̄, ko ḡo n̄i k̄ájí; ka len̄ n̄ékè p̄uk. A b̄zno pach a dwai D̄ák; a k̄òb̄i D̄ák k̄ine: a gin ān̄ò? Jal eni ko: len̄ m̄k̄o, ya ḡál̄í én̄ (r̄én), de na nem̄ei ḡān̄, len̄ k̄éŕh, ḡān̄ n̄i k̄ájé k̄ájò. K̄eŕá ḡon̄, e ko: e b̄z̄t̄ ān̄ò? K̄ine: é, k̄úch̄e yán. A ko D̄ák k̄ine: é, faŕe gin lw̄eñ au? E ko: n̄ot̄ aŕ̄er̄i! A tyen̄ ḡén, a ḡáḡi b̄eŕ, a tiñ len̄. Ka D̄ák e ko: wa k̄eŕa mal! Ka k̄eŕa mal, ka t̄z̄ro k̄ope b̄z̄ne b̄z̄ne k̄ine: k̄òk̄ pen̄! Ka t̄z̄ro ch̄áŕo k̄òka pen̄. Ka kw̄òk̄è D̄ák, ka ḡo ḡàl̄è w̄ok, ka len̄ é n̄ék, duōḡo pach.

Ka ch̄ika len̄ m̄k̄o tiñò, tiñ f̄oŕe B̄zlo, ka len̄ e k̄eḡo, ka len̄ k̄z̄to war ka o m̄id̄ò b̄z̄ne b̄z̄ne; poŕ eni e loŕo m̄id̄ò. Ka n̄i ḡe me yi ḡān̄, ka ḡān̄ n̄i t̄ò. Ka D̄ák ch̄iki len̄ tiñò k̄z̄te, ka D̄ák e k̄òb̄o k̄ine: k̄òde ḡeḡò! Ka ḡeḡi k̄òt, ka len̄ f̄ȳka feñ k̄i bute f̄ān̄ eni, ka e loŕo m̄id̄o k̄z̄te, ka e b̄z̄no, ka D̄ák e ko: chwon̄ mach! Ka ḡeḡe chwon̄ mach, ka om̄ido b̄z̄no, ka n̄i ḡoch̄a mach yi D̄ák. Ka ḡáḡò m̄id̄o, ka len̄ n̄ek yi D̄ák, ka mak b̄z̄ne.

A b̄z̄n t̄z̄ro pach, a k̄òb̄i M̄oi, omya N̄ikan̄, a k̄òb̄i k̄ine: D̄áŕí kwan̄ l̄āu! A kwan̄ l̄āu yi D̄ák. Yina r̄ámé n̄z̄n̄ò; a n̄āji kw̄oŕp b̄z̄n, a j̄éké. A tiñe len̄, a mān̄i jur m̄k̄o, a māŕé ḡon̄, a loŕo b̄ān̄é.

A gera w̄ot̄ e t̄òk, a k̄òb̄i N̄ikan̄ k̄ine: D̄áŕí, w̄ot̄ a ḡer̄ yi t̄òk, de yi j̄et̄ k̄i kw̄àr̄ò. A k̄òb̄i k̄ine: ḡz̄de (de ere)? w̄oda u ḡer̄è yan yau k̄i l̄ān̄ò. A n̄i ḡere kw̄āre l̄ān̄ò.

A certain king called Moi, a brother of Nyikang, ruled the Shilluk country. He went out to conquer some people called Belo (near Chai = Roseires). He conquered the tribe, and destroyed it.

Again there was another country, a country called Oton, he went to conquer this too. But the people of Oton turned into turtles, they buried themselves in the ground. And when the people of Moi sat down, they bit them; thus the turtles were victorious. Moi went home, and called for Dak. Dak asked, "What is the matter?" Moi said, "I have been defeated, I do not know what to do with them, you son of the sister of man! It was a very hard war indeed, my men were awfully bitten in the rear." He asked, "How so?" Moi answered, "Eh, I do not know." Dak replied, "Ah, is not that a simple matter?" He said "Cut sticks!" He sharpened the sticks, he made them like fish spears. Then he raised an army. Dak said, "Let me go ahead!" He went ahead, and he told all the people in the army, "Prick the ground!" So all the people, while they were walking, pricked the ground; thus Dak had the whole ground pricked, and the turtles came out, and the enemy was defeated, and they returned home.

Again he raised an army, he raised it against the country of Belo. The army

went; it came to fighting during the night, the air was full of fireflies. It was the country of the fireflies. They fell upon the men, and the men died. When Dak fought against these people, he told his warriors, "Make grass torches!" They made grass torches; when the army came near the village and sat down there, the fireflies came; Dak said, "Light the torches!" They set fire to the torches, and when the fireflies came, Dak had the grass torches thrown at them; thus the enemy was destroyed by Dak, he caught them all.

When the people (the warriors) came home, Moi, the brother of Nyikang, said, "Dak, take the royal cloth (become our king)! You are a man of many thoughts, you know all matters!" Dak took the cloth, and he ruled.

He raised an army to wage war against a certain tribe, he destroyed them, and they became his slaves.

While Dak was absent, a house was built (by Nyikang and Moi); and when he returned, Nyikang told him, "Dak, we have been building a house (for you) during your absence, but there are not sufficient poles." Dak replied, "But what does that matter? I shall build my house with nabag poles." So it became a custom for the people to build with nabag poles.

61. Praising Nyikang.

Ka kwāyē ka e chwou, ka tūn len tyek, ka e kēdo, ka e kēto. Ka len nāgē. A bēn tēro, a māge dok, a kāl dok, a gēr pen. A wumē gēro, a chip jō kūrō, mok chip Mwomō, mok chip Tūn.

Our grandfather,¹ he roared, and he surrounded the enemies on all sides, and he went, and fought. He killed the enemies; then the (Shilluk) people came, they caught the cattle (of the enemy), they brought the cattle. They built houses in the country; when they had finished building, he appointed watchmen (men who had to watch the boundaries of the Shilluk country against their enemies), some on the northern boundary at Mwomo, and some on the southern boundary at Tonga.

¹ i. e. Nyikang.

VIII. PRAYERS AND RELIGIOUS CEREMONIES.

62. A Prayer to God.

Mālā yín, yina jwok, de go kwàchè yín kǐ war. A kòr jè kǐdí chán bèn. Ka chāttí kǐ kélé lām, chāttí ré, a nēní kǐ wot, nēná ré. Dé gò mǎlā yín kǐ gin cham a ní wèkè jē, kǐ pik a ní māt, kǐ wèl a kòrè yín. Byn an fòdè wǎjǐ, yina jwok; yina lok kwa Níkāngò; fané wín a chāttí kǐ jwok; yina lok kwá, kǐ nāri Dák. A yige ryak, ryak fa mǎjé yin? Nami à chúní éná dèàn, fǎ tǎ, remé fa kéte yi; yina jwok, de gō ní lámé mēn? fate yin, yina jwok, kǐ éna yik Níkān, kǐ nāri Dák? Dé wèl fa mógtí ché? Fané yin ɔ tini māl.

Chōttí, ká dèàn chwóp, ká wàl kwán, ka lēn re nane a re da jwok, kǐ pí wete ré. Ka yít dèàn nól, twoy tyǎlò, ka bàt yán nól, ka xál ànàndàn; fa bēl yi jè. Ká chwàl mǎttópò, ka kǒn fet, mòk jwok.

"I implore thee, thou God, I pray to thee during the night. How are all people kept by thee all days! And thou walkest in the midst of the (high) grass, I walk with thee; when I sleep in the house, I sleep with thee. To thee I pray for food, and thou givest it to the people; and water to drink; and the soul is kept (alive) by thee. There is no one above thee, thou God. Thou becamest the grandfather of Nyikango; it is thou (Nyikango) who walkest with God; thou becamest the grandfather (of man), and thy son Dak. If a famine comes, is it not given by thee? So as this cow stands here, is it not thus: if she dies, does her blood not go to thee? Thou God, to whom shall we pray, is it not to thee? Thou God, and thou who becamest Nyikango, and thy son Dak! But the soul (of man), is it not thine own? It is thou who liftest up (the sick)."

That is all; and the cow is speared; and the contents of her stomach are taken out, and are thrown on the body of the man who is sick ("is with God"); and water is poured on his body. And one ear of the cow is cut off. (it is cut into strips, these are tied together and the whole) is tied round the leg (of the sick one). And the right foreleg (of the cow) is cut off, and it is cooked at once; the people are not allowed to taste of it. They make a little broth out of it; that is poured on the ground: it is the thing (property) of God.¹

63. A Prayer for Rain and the Ceremonies connected with it.

Tyēn a mán ní bēnò, ka gē bēn bēn bēn, kéta bē góp kǐ kúttjó, ka gē bēnò, ka rít e wār, ka gē mwonò, ka gé gwèdò kǐ bur kwāro, kǐ bur lōjò, kǐ bur tar, kǐ chilò. Ka rúm gē gwét, ka gē chēnò, ka byel e gút, ka dèàn kǎl, ka dèàn chwóp,

¹ This is said to be the only prayer to jwok. It is prayed on any occasion when a trial, as sickness, famine, war, falls on the people. The prayer is said by "old people", by the chief, or some other respected person of the village. The Shilluks were taught it by Nyikang.

ka ʒom kâl wɔk, ka Chólò (Chollò) b̄nò bene b̄ne, ká t̄rò ch̄nò, ka w̄ni k̄i w̄ar, ka t̄rò ch̄nò, ka r̄iʒ a kwach:

Ya kwache k̄i máʒòrò, má k̄ala ʒoga. Pen e r̄en j̄ur, Len-d̄arò che de w̄lò. Yá k̄éʒó ȳi máȳé b̄anda na N̄idwai, Akolo, nan N̄ikānò.

The women come, all of them go to scratch the ground for mud, then they come and besmear the temple of the "king", they prepare the mud, and make stripes on the temple with red ashes, and with black ashes, and with white ashes, and with soot. When they have finished this drawing, then they dance. After this dura is pounded, a cow is brought, the cow is speared; they bring out the little drum of Nyikango, and all the Shilluks come, and the people dance, and when the night comes, they continue dancing, and (while dancing) they pray to the "king":¹

"I beg for some little things (food), to put into my mouth. The earth has been spoiled by the people; Lenydaro² is travelling (on the earth). I go to our grandfather, the chief of the daughter of Nyidwai, to Akolo, the children of Nyikango."

64. A Religious Ceremony.

The people went, the tom (the small drum belonging to Nyikang) was beaten, they danced to the tom; and the people were beaten by the king;³ it was a very strong drum. When it was finished, the people put the drum on the ground; then they told stories about Nyikang. After that, the people went into the house of the women (or the slaves) (of the king). The spear of Nyikang was brought out, and the people bowed their heads. A sheep was brought, it was killed; the spear of Nyikang was washed with water; the people ran to the river bank. They beat the tom vigorously, then the people came back to dance. After that they scattered. The next day they beat the tom again, the people came again to dance, and after four days they dispersed.

65. How the Cattle is brought across the River.

When the chief of a village wants to talk about the cattle, he assembles the people, and addresses them, "Ye people, the grass is finished now, what shall we do concerning the cattle?" The people reply, "Ah, that is your business!" He says, "Well, bring the wizard!" The sorcerer comes, and a goat, a spear, and a hoe are given to him. And he says, "Milk the cows!" And the cows are milked, early in the morning. Then he says, "Loosen the cattle!" They take the ambach boats, and the cows come (are tied) behind the ambach boats. The sorcerer ties grass together, and he ties it a second time on the side of the river

¹ the "king" is Nyikang or any other ancient king, to whom the temple is dedicated.

² "the army of Daro", perhaps a mythical allusion.

³ that is, they turned into a state of trance, being possessed by the spirit of the deceased king.

bank. Then the milk is poured into the river, and a club is stuck into the ground in the river. The sorcerer goes into the river, and says, "Bring the cattle!" Now the ambach boats are thrown into the river, and the sorcerer lies down in the middle of the river. The cattle swim (behind the boats). The sorcerer sings a song of the crocodile; the crocodiles belong to his family (to the family, the clan of the sorcerer).

When they have arrived on the other side, an enclosure is erected, and the cows are tied to their pegs. Then another sorcerer is called, and he performs his witchery on account of thieves (to keep off thieves). The cattle are seized, a cow-house is built, and that is all, the people settle in this place, a place with grass.

66. Preparation for War.

Lén kén é chǎgí, ajwōgo ní de dwáí, ká òòk gón, ka e bẓno, ka dyék gwách, ka tòn gwách, ka yai bẓno, ká àkèt kèt. Ka tòn mèn péh, ka tòn akýèl mèn péh; ka akét twóchè ré. Ka yai e bẓno, ka kela tǎ àkét; akete ya màl, e twojò bwól tòn. Nàndò màk yí akét, ka ní chip wáí, ka nāne a ní mak ní chip wáí. Ka jè chǎtò kí dǎch. Ka tìn, ka yai kǒfí: fǎke fén. Ka onwòk kwán, ka táyè fén, ka yejé kák, ka wíjé nól, ka wáí kǎl wòk, ka ní lén kele jè. Ka wích onwòk ka kwán yí ajwǎgó, ka ní lén fón eni kí ním yáí. U¹ yík wiche onwòk y nẓno kundo fón eni, ka yé kine: fón eni de chyètò, kwof ajwōgo. U yík wiche onwòk y nẓno kun adi lén, ye kine: len rach! Ka ajwōgo e tǎdò kǎt, ka yech kǎl, ka kót, ka mǎko chiki kót, ka ajwōgo kedò, ka onwon mǎko kǎl, ka nǎk, ka wíjé chiki (cheki) wétò, ká lǎt yí ajwon eni, ka e ko: dǎch! Dwáí tẓro bẓno! Ka tẓro bẓno. Ka wáí kwáné, ka go tǎné ré tẓrò. Ka e kedò. Ka wích onywok ka y kwóní fén. Ka pí tǎn, ká gò tǎné ré tẓro.

When a hostile army comes near, the sorcerer is sent for, and cows are loosened (are given to him), and when he comes, goats and spears are collected (and given him). Then the people come; a rope is made, and a spear is stuck into the ground; the rope is fastened to its top; now the people come, and pass below the rope. The rope is above, it is tied to the point of the spear. The man who is touched by the rope (in passing below it), is placed separately. (All these do not go into the war, because they would be killed). Thus the people walk (below the rope) a long time, till all have passed. Presently the sorcerer says to the people, "Sit down!" A he-goat is brought, and is thrown on the ground. It is cut up, and its head is cut off; the contents of its stomach are taken out, and are thrown among the people; the head of the he-goat is taken by the sorcerer, and thrown towards the hostile country, in the face of the assembled people. If the head of the he-goat points in the direction of the country of the

¹ if.

enemy, it is said: "The country (of the enemy) will be defeated;" that is the talk of the sorcerer. But if the head of the he-goat points towards their own army, they say, "It is a bad war!" In this case the sorcerer makes his witchery once more, grass is brought, and is tied on a rope, and after that it is tied again; then the sorcerer goes to bring another he-goat, it is killed, and its head is again thrown, and when the sorcerer sees (that it is in the right direction now), he says, "All right! Let all the people come!" The people come, the contents of the stomach are taken, and are thrown on the bodies of the people. Then the sorcerer goes. The head of the he-goat is buried in the ground; and water is put on the fire, and sprinkled on the people.

Now the army goes to fight. And people are killed, the army is defeated. The people come and bury their dead. Then they remain (in arms). Another sorcerer is sent for; cattle are given to him. And he works (his witchery), he is a most powerful sorcerer. When he has finished his doings, the army goes to fight again. Now they defeat the enemies and kill many people; after that they come and return home; they are satisfied. The people go to the king, a royal ambassador is called (and sent to the chief of the enemies), the people make amends for the men they have killed, they pay twenty cows; they go to loosen them, then they return home, and sit down.¹

¹ After a war (among different Shilluk tribes) each army makes amends to the hostile tribe for the people that have been killed; these amends consist in a number of cattle.

IX. STORIES ABOUT SORCERERS.

67. The Cruel King.

Ka riŕ m̄k̄o N̄wo-Bābo, ka e jāgo, k̄ch, e n̄go j̄e, nan a dach̄o ká gò n̄ḡé. Ka e ko: ḡr wot! Ka r̄ot (wot) ḡr. Ka r̄ot d̄oge m̄il, ka riŕ e keŕa wot k̄i nan a dach̄o m̄j̄ur. Ka r̄ān̄ ḡni ko: tuk d̄o wot! Ka Ch̄l̄l̄ b̄anī. Ka n̄i wur̄o: Ch̄l̄l̄ a b̄anī! Ka e t̄o.

Ka riŕ m̄k̄o r̄ón, chwola N̄at̄o, k̄ch. Ka jāk dwai; ka e f̄zch̄o k̄ine: ere (r̄édk̄) ówò á n̄ḡi? J̄āgo ko: é, k̄ichè w̄n! Ka jāk n̄ḡé.

A certain king called Ngwo-Babo, reigned; he was very, very cruel; he killed people, even women he killed. One day he said, "Build a house!" And a house was built. When the door of the house was plastered (when it was finished), he went into it together with a young girl. (Then the door was walled up).¹ The king said, "Open the door!" But the Shilluks refused. The king began to sing, but the Shilluks refused; so he died.

And another king was elected, whose name was Nyato, he was very cruel. He caused all the chiefs to come, and asked them, "Why did you kill my cousin?" They replied, "Ah, we do not know." He killed all the chiefs.

68. King Nyadwai trying the Sorcerers.

R̄on̄ N̄adwai, e jagi; a kwóni f̄en, a k̄ifi ȳen f̄en, a k̄ali n̄br, a t̄áŕ. A chónī djwòk, ajwogo b̄z̄ne, a pyechi gin, k̄ine: wate jāk, yá d̄alé yi gin̄ wū (r̄ū) f̄en. Ka ajwogo m̄k̄o n̄i b̄z̄no, ka n̄i l̄īno, ko: gwátá pach. N̄adwai ko: p̄k̄k̄ p̄n̄! Ka men̄ n̄i b̄z̄no, ka n̄i l̄īno, ka n̄i ko: gwátá pach. A b̄z̄n jal Ajwogo, a b̄z̄n jal Ad̄ok̄on̄i, ka riŕ ko: à! A b̄z̄n jal N̄īn̄r̄ò, a k̄obī k̄ine: é, k̄âl pi! Ka pi k̄âl; ka e t̄ogo, t̄ogi chin̄ḡ k̄i pi, ka byel kwáné, ká è n̄am̄. N̄adwai ko: n̄ḡé djwòk! Ka ḡe n̄k̄.

Then Nyadwai was elected, and he reigned. One day he had a hole dug into the ground, he ordered wood to be put into it, and to set it on fire (and to cover the whole with earth). Then he ordered beans to be brought and to be cooked. He assembled all the witch doctors, and asked them, "You children of chiefs, I do not know what this humming in the earth is!" (meaning the noise caused by the boiling of the beans). One of the witch doctors came, he listened and then said, "That is something bewitching (or cursing) the village." Nyadwai replied, "Sit down there!" Another came listening; he too said, "It is something bewitching the village." Then came the man (the doctor) of Ajwogo, after him

¹ In this way the Shilluk kings are buried. The king wanted to try his people, whether they were faithful to him.

the man of Adokong,¹ and the king said, "Ah!" Then came the man of Ningaro, he said: "Well, bring water!" And water was brought. He washed himself, he washed his hands (as a preparation for eating food); then he took the beans out and ate them. Nyadwai said, "Kill all the other witch-doctors!² And they were killed.

In the time of the reigning of king Yo, some Dinka man whose name was Lengyang, came into the Shilluk country, and lived there. He was a sorcerer. Towards the end of his reigning Yo ordered the sorcerer to be brought, and he killed him (on account of his sorcery). On that a war arose with the Dinkas, and they fought at Tonga; Tonga was destroyed. Then the king said, "The whole army shall go!" And the Dinkas ran away.

69. The Vision of the Sorcerer.

There was a certain man whose name was Wet Kwa Oket, he was also called Agweratyep, a very strong man; he was a sorcerer. One day he had a vision, and he said, "The white people come!" And the white people came, the country was destroyed by them. And he died, and was mourned; but before he died, he said, "Ah, the chieftainship shall be taken over by Ajalong after my death. But the man who kills me by his witchcraft, he too shall die after me." And he was mourned, and his steer fell under the dom palm.³ And the man who had bewitched him, was struck by lightning, and died; for he had been cursed by the sorcerer. And all the people believed in him, saying, "Agweratyep is a strong man indeed!" The medicine men were afraid, and so the village lived in a peaceful condition.²

70. Agok.

Jwok chwola Agok, māni tōn jal yaɣ. Jal mēko bēda ajwogo, ka dean ywobe, ka dean ye tanyi fēt. Ka jē rena kal, ka jē ko: ē, Agok, dean a tzu. Kine: e neke yi nō? Kine: kujā. Chōn jē! Ka jē chōn; ka e ko: natē, faɣe yin a ywop dean? Kine: yan! Kine: kīpaŋ? Kine: yā pāni yin! Kine: hē, yi ha pyēlo, wat tyau, nini lōch! yi re chōk yī yōbō kī dō tēro? Yā faŋe yin au, mā kēch. Kine, ē, de wā tum! Ket, chōl! A chōl kī dōk dāpēk.

Ka jal eni e kēdō, ka bē gōte yi pwoḍo. Ka jal eni tūk yi Agok, kine: natē, ket jal yaɣ chnē! Kā è bēdo, chwola gon a lāk. Ka mwol ka e kēdō, ka gin eni ywode yi fwoḍo. Gō gdl fēt, ka bia pach. Ka e kōbo kine: giche mēko e gdl yi fwoḍo yi jal yaɣ. E ko: dāpōnō pyējī yān? Yi cha kōpō kōpō kine: ket, jal yaɣ a yip pwoḍo! Kine: ket! Kine: yi re bān? Kine: chwola ga lāke yau! Kine: ā, chōn tēro! A chōn tēro, a pēché kine: jal yāt, yin nēka nō jē? A tyek

¹ They did not know the cause either, except the last, who found out the cause of the humming.

² The "medicine men" are the "bad sorcerers", who try to kill people by their witchery. They are called here "jo yep" "men of medicine", as opposed to the *ajwogo*, who is supposed to work for good.

³ vide Introduction.

There was a jwok¹ who was called Agok; he was manifested by a certain wizard. A certain man was a wizard. He bewitched cows, so that the cows fell down. And the people ran to the house (of Agok) saying, "Ah, Agok, a cow has died." He asked, "By whom has it been killed?" The man said, "I do not know." Agok ordered, "Assemble the people." And the people assembled. Agok asked (the wizard), "Man, is it not you who bewitch the cattle?" The wizard answered, "Yes, it is I." Agok asked, "Why?" The wizard replied, "Because I want to try you (whether you are able to find out who did it)." Agok said, Ha, you are a cursed one! You cursed black-eyed one! Why are you always bewitching the cattle of the people?" He answered, "Only to try you whether you really are strong." Agok said, "Well, we have met. Now go and make amends!" He made amends with three cows.

Then the man went away and planted (a charm) in a field. The proprietor of the field was (while sleeping) wakened by Agok² with the words, "Man, go, there is a wizard in your field." But the man did not go, he thought he was dreaming. The next morning, when he went to the field, he found the charm which the wizard had put into the earth. He came home saying, "Something has been planted into my field by a wizard." Agok said to him, "Why do you ask me about this matter? I have told you already saying, 'Go, the wizard has planted a charm into your field. Therefore go!' Why did you refuse?" He replied, "I thought I was only dreaming." Agok gave order, "Assemble the people!" When all the people were assembled, Agok asked, "You wizard, why have you (tried to) kill people? you are going to kill the whole village" („you surround the village with killing"). He answered, "It is not I." But Agok replied, "You cursed one, I will surely kill you!" And he killed him. When the witch doctors saw that, they all repented, and they were much afraid. Then the people scattered.

And Agok was called king by the people. The people listened to his words (were obedient to him). They used to say, "If any man becomes sick, he goes to Agok, that he may be helped." He gives him (that is, the one who wants help gives to Agok) cattle, two cows, one cow is speared (sacrificed), and one he keeps alive, it becomes the cow of jwok.

¹ "god".

² It is not meant that Agok went to wake him, but he wakened him in a vision.

X. CREATION.

71. The Creation of Men.

Dean fanɛ wàné,¹ a nwólà kèndò. Wiyɛ fanɛ jwɔk. Wá nwɔle jwɔk gen áryáú, mén à lɔjò, mār yí máyɛ, mén à tàr, o chét. Kéti bɛn jwɔk, e nɔtí mén à tàr, mén a lɔjɔ, ní kán. A kòbì jwɔk kɛne: éré kání? Kɛne: bóqún!² A kòbì jwɔk kɛne: é! wólé yin ká káne yau! Yan mārà mén à tàr, tyɛn à lɔjò, ɥ jákè mén à tàr. A kálì wɔk, gna mén à lɔjò. A kòbì jwɔk: éré (rédè) kálì? Kɛne: é, cháká ká kále yáú. A wékè wanɔ bwónó, a wékè twoch bwónó, a wékè gójí, a wékè jam bɛn, a mārɛ yí jwɔk. A ják tyɛn a lɔjɔ yí obwoón anan.

The cow is our grandmother, she bore a gourd. Our father is God. We were two of us born by God, (a black one and a white one). The black one was beloved by his mother; but the white one was hated. When God came, she showed him the white one, but the black one she hid. God asked, "Why do you hide him?" She said, "For nothing." Then God said, "Well, do but hide him, I like the white one." The black people shall be ruled by the white people. On that she brought the black one out too. God asked, "Why do you bring him out?" She said: "Oh, I just brought him out (without any special reason)."

To the white one were given the book, and the gun, and the sword, and all kinds of goods, he is loved by God. So now the black people are governed by the white.³

71 a. On Totemism.

Wudɔ kɛ àgàk kɛ Dɛn kák kɛ yey kèndò, gɛn a chwòk. Ka Dɛn bíá pach, ka wudɔ kɛta fál, ka agak e fàrò, ka a nwólè wɔn yí Dɛn. A bɛn Akwɔe kɛ rei Dúwòt, a bɛne fòje Chól, a yɛn jè ríí. Ka nɛn wɔn, ka mɔkq kɛti Fetikān Odurɔjɔ, a dɛnà kɛ Fetidwai, fanɛ dɛnè wɔn. Kwá fa Jonān, wɔt Nábíl, ka bɛne fòje Chól, ena a nwɔm Atɔn, e ní ríí, gna Adefālɔ anan.

Wudɔ kɛ àgàk wɔt wɔn, fa chám yí wɔn kɛfa dwālɔ.

The ostrich and the crow and Dɛn⁴ were split⁵ out of the gourd, all three are three-twin children. Dɛn went into a certain village, the ostrich went into the bush, and the crow flew up. We were born by Dɛn. Akwɔe (the son of Dɛn) came in the time of Dúwòt (a brother of Níkānɔ), he came into the Shilluk country to the people of the king (that is to Fashoda). And when we became many, some went to Fetikān Odurɔjɔ, but some remained at Fetidwai.

Thus we separated from each other. Our grandfather was *Johañ*, a son of *Nabil*, he came into the Shilluk country; it is he who married *Atōñ*. He was king. That is the beginning of (the village of) *Adefālq*. — The ostrich and the crow are of our family. They are not eaten by us on account of the *dwālq*-sickness.

¹ *wāñq* "our grandmother". Here, as is sometimes the case, the pronoun of the third person sing. has the meaning of the first person pl.

² There is not, *vis.* a reason.

³ With the exception of the first sentence this report is recent, because it relates to *white and black men*.

⁴ These three are the "parents" not of the whole Shilluk people, but only of the tribe *Foñikani*, which lives at the mouth of the Sobat. Each tribe has its own "parents", which generally are animals.

⁵ This means: the cow (see page 156) brought forth a gourd, the gourd split, and out of it went forth the ostrich, etc.

XI. ANIMAL STORIES.

72. Hare and Hyena.

Afóájò é' wèlò kẹ́ jwók, è bédò kẹ́ tá yát, jwók é nènò, ká afóájò
 Hare he travels with jwók,¹ he stays in under tree, jwók he sleeps, and hare
 é bédò mál. *Ká jẹ́ bènò, gé gtr; afoajò ko: ǵwòǵt mál, len²*
 he stays upright. And people come, they many; hare says: rise up, war
 á bì. *Jwók è kò kíné: bédò yau. Ká len é bènò, kámá mak*
 has come. Jwók he says thus: stay just. And war it comes, begins to seize
afoajò kẹ́ jwók. Jwók è ko: afoajò, mak tyáld,³ ká tyáldè mák, ká
 hare and jwók. Jwók says: hare, seize feet my, and feet his seized, and
jwók é wánò. Ká len é kédò, ká jwók è ko: afoajò, kẹ́! Ka afoajò
 jwók he disappears. And war it goes, and jwók says: hare, go! And hare
kédò, afoajò kẹ́⁴ yí ówòǵ, kò: ówòǵ! kine: é? kine: wá fá wǵlì?⁴
 goes, hare went to hyena, says: hyena! thus: eh? thus: we not shall travel?
 é kò: àwó! *Ká gé kédò. Ká gé kẹ́⁵ tá yát, ká len é bènò,*
 he says: yes! And they go. And they went below tree, and war it comes,
afoajò é nènò, ówòǵ bédò mál, ówòǵ e ko: afoajò, len é bì! e ko:
 hare he sleeps, hyena stays up, hyena he says: hare, war he came! he says:
bédò yáú! Ká len é wàpò, afoajò ko: mak tyáld! ka afoajò
 stay just! And war he approaches, hare says: seize my feet, and hare
ní gǵchá wije fén; fén tǵk, ka afoajò rén, ká
 continually struck his head ground; ground was hard, and hare ran, and
ówòǵ mák, ka ówòǵ pòót, ka pòót kẹ́ dǵch. Ká
 hyena was caught, and hyena was beaten, and was beaten thoroughly. And
wá, ka wékè ǵeán kẹ́ wát. Ka afoajò bènò, kine:⁶ ówòǵ!⁷ kine:
 got free, and was given cow and bull. And hare comes, thus: hare! thus:
é? kine: jwók é kò neya; kine: é? kine: wékí yán wát. É kò:
 eh? thus: jwók he says thus; thus: eh? thus: give me ox. He says:
kífònd? kine: yá pòót tyáú. Ka wáǵe wékí; ká gé kédò. Ká gé
 why? thus: I was beaten too. And ox gave; and they go. And they
kánó lwòl, men nyéǵ ǵeán; ka afoajò kàldá lwòlè, afoajò e
 bring calabashes, which milk cow; and hare brought cal. his, hare he
ko: yánà nyéǵò. Ka lwòlè kǵlè, ká gù tóyè, ka lwòlè kǵlè,
 says: I it, milks. And cal. his brings he, and it pierces he, and cal. brings he,
ka lwòlè ówòǵ chíp mál, ka lwòlè afoajò yéna fén, ká ní
 and cal. of hyena was put above, and cal. of hare was below, and continu-
nyéǵò, ká chák ní kẹ́ǵá fén, yech lwòlè afoajò, ka lwòlè ówòǵ
 ally milked and milk cont. went below, middle of cal. of hare, cal. of hyena

Remarks referring to XI. vide on page 198.

ní fàndò yí óbói. Óbói chàmí⁸ yí oṣwoṣ, afoajo ní mātà chak. Afoajo
filled with foam. Foam was eaten by hyena, hare drank milk. Hare
chwé. Ka afoajo e ko: nêk wà narōjo! ka narōjo nêk, ka oṣwoṣ
became fat. Hare he said: kill we calf, calf was killed, hyena
e ko: amèn u dótí?
he said: who will milk?

Afoajo e ko: yán! kine: dōch! Afoajo ko: u bèn óbói, ka ñean
Hare he says: I! thus: alright! Hare says: if comes foam, then cow
a nêr; óbói bógòn, ñean nūti; ka chak ní dótí yí
has let down the milk; foam not, cow not yet; and milk was sucked by
afoajo bèn, afoajo chung mēdò. Chak bogòn, mèn ní mātí yí oṣwoṣ,
hare all, hare his liver sweet. Milk not which was drunk by hyena,
oṣwoṣ gwālo. Jwòk e bēnò, kò: yí rē gwàl yín?⁹ Oṣwoṣ ko:
hyena was thin. Jwòk he comes, says: you why thin you? Hyena says:
chak ní māté yí afoajo bèn. Jwòk e ko: kwan wínó ànàn, māk afoajo!
milk is drunk by hyena all. Jwòk says: take rope now, seize hare!
wunò kál ká māk afoajo, afoajo cha gōn, ká gōn,
rope was brought and seized hare, hare wanted release, and was released,
ka oṣwoṣ e bèn, ka óbói chàm é wani, ka afoajo tēl,
and hyena he came and foam wanted to disappear, and hare was tugged,
ka afoajo é pādò, kine: b́h!¹⁰ yá rē nāgé yán kifa chak?
and hare fell, thus: b́h! I why kills he me because of milk?
oṣwoṣ ní kudò. Dúkí¹¹ ko: yá ká bē kwáí. Ká e kádò.
hyena was silent. To-morrow said: I go for herding. And he goes.

Ka tūnfi ñean chwáchí¹² èn kí lùbò. Ka é rínò yie,
Horns of cow is formed by him with mud. And he ran to him,
ko: oṣwoṣ! kine: kél tán àmàl, ñean a chán. Ka oṣwoṣ e
says: hyena! thus: spear waterbuck in front, cow is behind. And hyena he
bèn, ka ñean kél ká é kò: b́h! Yá kò: kél tán
came, and cow speared, and (hare) says: b́h! I said: spear waterbuck
a chán, wu chwak ànò kí ñean, a nāgí, yu¹³ cham gíq? Ka ye ko:
behind, you do what with cow, killed you, you eat what? And he said:
ké dóté mäch! Kine: mach àgòn? Ká è kò: a chiné. Ka oṣwoṣ e
go fetch fire! Thus: fire where? And he says: it is yonder. And hyena he
kédò, ka mach ywòdé é bógòn, ka e dúdòk, ka rínò ywòdé gò
goes, and fire found he it was not, and he returned, and meat finds he it
kál yí afoajo; ka afoajo e ko: yí rē dúdòk? oṣwoṣ e ko:
was carried by hare; and hare he says: you why return? Hyena he says:
mach bógòn; kine: ñean á kál yí jwòk; ka wích kwón fén; ká
fire is not; thus: cow was carried by jwòk; and head was buried ground; and
è ko: kál mèn mē wòk! Afoajo mē a kwón yí èn, ka oṣwoṣ mē yík
he says: pull which his out! Hare his was dug by him, and hyena his was

*matk, ka afoaje me kpl wok, ka owoon me á dǎli, ka owoon kǎdǎ*¹⁴
 hard, and hare his pulled out, and hyena his was difficult, and hyena went
gólè, ka afoaje kǎdǎ gólè, ka owoon wora wǎdè, kine: ket, dwaí
 home his, hare went home his, hyena sent son his, thus: go, bring
mach gpl afoaje. Ka na ngl fɛn e bɛno, eko: yá kwǎtjǎ mach, ka afoaje
 fire home of hare. And the little child comes, says: I beg fire, hare
ko: bi dwani; ka afoaje eko: yí kú lí mǎl, jífɛtɛ á dɛm
 says: come, get; and hare says: you not look upward, pepper will fall
wani, ka na ngl fɛn lídǎ mal, ka keti yi wtyé; e ko:
 your eye, and little child looked upwards, and went to his father; he says:
ring gír kǐ wot afoaje. Ka owoon é kópà loɔ ka wǎdɛ e kɛpa loɔ.
 meat much in house of hare. And hyena he took club and his son took club.
Ka gɛ bɛno, ka afoaje kɛdɔ tá pyɛnɔ, ka kɔfa wǎdɛ ko: pɔótì
 And they come, and hare goes under skin, and told his son, said: beat
yán! Ka é ywǎn, e ko: faɔ kǐ yan kɛtá; wak owoon. Ka owoon é
 me! And he cried, he said: not with me alone me; also hyena. And hyena he
rɛn, rɛnǎ pǎl, ka owoon ye bwógɔ, afoaje chung mɛdɔ.
 ran, ran bush, and hyena he fears, hare his liver sweet.

The hare travelled with jwok. They rested under a tree; jwok was sleeping, and the hare remained awake. Then many people came and the hare said, "Arise! a war (an army) has come." "But", said jwok, "never mind." And the war came and was going to seize the hare and jwok. Then jwok said: "Hare, seize my feet!" He seized his feet, and suddenly jwok and the hare disappeared. The war passed by, and jwok said, "Hare, go!" The hare went; he went to a hyena and said to her, "Hyena!" "Eh!" said the hyena. "Shall we not travel together?" asked the hare. "Surely," replied the hyena. And they went. They went under a tree, and a war came; the hare was asleep, but the hyena was awake. "Hare", the hyena said, "war has come". "Never mind", replied the hare. When the war came, the hare said to the hyena, "Seize my feet!" The hare beat his head on the ground (wanting to disappear as jwok had done), but the ground was hard. The hare, seeing this, ran away, but the hyena was caught and was beaten pitifully. At last he got free; and they gave him a cow and a bull. Then the hare came, saying, "Hyena!" "Eh!" he replied. Said the hare, "Jwok has said thus". . . . "Eh!" replied the hyena. The hare went on, "You must give me the bull." "Why?" said the hyena. "Because", replied the hare, "I also was beaten." He gave him the bull, and they went their way. Then they brought calabashes, such as are used for milking cows. The hare brought his calabash and said, "I will milk." And he brought another calabash (the hyena's), and pierced it, and he placed the hyena's calabash above, so that his own was below. When he milked, the milk ran down into his own calabash, and the

calabash of the hyena became full of foam. The foam was eaten by the hyena, and the hare drank the milk. So the hare became fat. One day he said to the hyena, "Let us kill the calf!" And the calf was butchered. Then the hyena said, "Who shall suck now?" "I," answered the hare. "All right," said the hyena. "When the foam comes," replied the hare, "the cow has let down the milk; as long as there is no foam, it has not." (When the natives want to milk a cow, they let the calf suck the udder first, as without this the cow will not let down her milk. The hare wants to take the place of the calf, so that he may suck all the milk, leaving to the hyena only the small quantity of foam which comes out when the milk is finished.) So the hare sucked all the milk and was much pleased. But there was no milk left for the hyena, and he became thin. One day, jwok came and said, "Why are you so thin?" "The hare always drinks all the milk," said the hyena. Jwok said, "Take a rope and bind the hare." A rope was brought, and he bound the hare. The hare struggled to release himself, and he succeeded (but the loose rope was still round his neck. He ran to the cow and began sucking again). Then the hyena came, and when the foam was disappearing, he pulled the hare away by force, so that the hare fell on his back. "Oho," he said, "on account of a little milk he is going to kill me?" The hyena remained silent. The next morning, the hare said, "I am going to herd the cow." So he went. He formed cow-horns of mud (and placed them in the grass, so that they looked like the horns of a living cow). Then he ran to the hyena and said (pointing to the real cow), "Hyena, spear the waterbuck there in front! the cow is behind!" The hyena came and speared the cow; then said the hare, "Oho! (what have you done)! Did I not tell you to spear the waterbuck behind? What have you done with the cow? You have killed it! What will you eat now?" Then he said, "Go and fetch fire (that we may cook the meat)." "Where is fire?" asked the hyena. "Over there," answered the hare. The hyena went, but he saw there was no fire, so he returned. He saw that meanwhile all the meat had been carried away by the hare. "Why do you come back?" said the hare. "Because there is no fire," answered the hyena. Said the hare: "The meat has been carried away by jwok; but the head he has buried in the ground (as our portion)." And he said: "Let each pull out his part!" The hare pulled his part out, but the hyena's part was hard (would not come out). The hare got his part, but the hyena did not succeed in pulling his out. So he went home; the hare, too, went home. After some time, the hyena sent his son to the hare saying, "Go and bring fire from the home of the hare." The little child came and said, "Please give me fire!" The hare said, "Come and get it. But do not look up, lest pepper fall into your eye" (this was to prevent the child from seeing the meat of the cow which he had stolen and

brought home). The child looked upward and saw the meat. Then he went home to his father and said, "There is plenty of meat in the house of the hare." When the hyena heard that, he took a club and said to his child, "Take also a club!" When they came, the hare went under his sleeping-skin and said to his son, "Beat me!" And he cried, "It was not I alone, the hyena too!"¹⁸ When the hyena heard that, he ran away into the bush. The hyena was much afraid; the hare was very pleased.

73. The Monkey and the Lion.

Aywóm yà fāl; ká nù é bēnò kì yiz bē māt kì pi, ka fāḍo yey bur. Ka lai bēno bē māt kì pi; ká nù yót kì péti kì yéy bur, ka lai é rēn. Ka aywóm bēno, ká nù lītē ɛn, ka ɛ rēn. Ka nu ko: káléd wók! aywóm ko: yí dúḡn! e ko: ɛ, ya ɥ (yɔ ɥ) kál wók i¹⁶ yín. E ko: kál yíbbí, ɥ¹⁷ mákè yán tin, ká yí p̄ar māl, ka ya p̄ar māl bānī, ká wá bíḡ wók. E ko dó (dɛ yi ɥ) chāmí yan! E ko: ɛ, yí fū chāmè yán, yín wotō¹⁸ di chān, yi fa chāmè yán. Ka aywóm yizɛz kizé péti, ká mák yí nù; ka aywóm p̄ara māl, ka gɛ bia wók. Ká nù e ko: yá dā kéch. E ko: búte¹⁹ chān dɛḡk, ya n̄tí chām. E ko: yí kámá chāmí yán, gik aywóm. E ko: n̄ɛ; kine: wá kítḡ yi ógwók, ógwók jānò duḡn. Ka aywóm e ko: ógwók gí!²⁰ Ye kudō,²¹ é chwotō: ógwók gí! Kine: ha! Kine: bi! Kine: áñò? Kine: bi! wa da kwóp! Kine: á gín áñò? Aywóm ko: nù kálá wók, ka a kálé wók, dɛ chɛ (= chaka) chāmè yán, dɛ b̄ɛd ádì ànàn? Ógwók e ko: ɛ, fá dúḡn? Kwách wa jwók ànàn ɥ chām. Ka ógwók ching t̄inè māl, kì aywóm kì nu, ká ógwók é lāmò, kwaché jwók, n̄nà māl. Ka ógwók e ko: yina jwók, l̄iní kì kwófá, fa yín a chwách nù é duḡn kifa ɥ chām wɔn? Ká nù chyen ákyèl t̄ina māl, chyen ákyèl m̄t̄t̄ aywóm; ka ógwók è ko: faḡ kì k̄ináu, kwopa fa l̄in yi jwók, t̄in chini māl b̄ɛn, ká nù ching t̄inè mal. Ka neká b̄ut aywóm, ka ógwók e lāmò, kine: D̄ɛ fyech yín ye rēn k̄id̄t̄; wá j̄at̄. Aywóm kine: yán yá rēn kine, ka rēna māl wiy yaḡ. Ógwók è kò: àwó, k̄ináu. Ógwók rēna wot. Ká nù è d̄ɛnò k̄t̄t̄. Nu ko: ka dɛ n̄j̄á nau! ógwók d̄ɛ mákè yán kine. Ka aywóm mákè yán kine; ka ógwók chāmè yán kì tyel amalò, ka áywóm chāmè yán kì chān. — A t̄im̄.

The monkey was in the bush. And a lion came to him to drink water; and he fell into the well. Then some animal came to drink water; when it found the lion in the well, it ran away. The monkey came and saw the lion and ran away. The lion said, "Come to me." The monkey came, and the lion said to him, "Pull me out!" The monkey said, "You are heavy." He answered, "No, I want to be pulled out by you!" He said again, "Stretch down your tail, that I may seize it at once. Then you jump up, and I will jump after you; so we shall get out." The monkey said, "But then you will eat me!" He answered, "No, I will not eat you, you will live (stay) forever; you will not be eaten by me." So the monkey put his tail down, and it was seized by the lion. The monkey jumped up, and

the lion too jumped up, and they got out. Now the lion said, "I am hungry; I remained three days without eating anything." The monkey replied, "You are going to eat me!" Talk of the monkey. The lion replied, "Yes." "Let us go to the fox, the fox is a great judge, replied the monkey." (They went, and when they had arrived) the monkey called, "Fox!" He was silent. He called again, "Fox!" He answered, "Ha?" He said, "Come!" The fox said, "What is the matter?" He answered, "We have something (to propound)." The fox asked, "What? The monkey answered, "This lion I pulled out, and when he was pulled out, he wanted to eat me; but how is that now?" The fox said, "Is he not great?"²² (Then he said,) "Let us pray to God, (and after that) he may eat (you)." And the fox raised his hands up (praying). And the monkey and the lion and the fox, they all prayed; he (the fox) begged God, he looked upwards and said, "O God, hear my words! is it not thou who madest the lion to be big, that he might eat us?" And the lion lifted one paw up, and with one paw he seized the monkey."²³ Then the fox said, "Not so! or my prayer will not be heard by God; lift both your paws up!" The lion lifted both his paws up. And he moved towards the side of the lion. The fox prayed, saying, "We ask thee, how shall he run? (we pray thee, teach the monkey how to run) we do not know it." Then the monkey said, "As for me, I run thus." And he ran away along the top of a tree. The fox said, "Very well, just so!" and he ran home. So the lion as left alone. He said, "If I had but known about that, I would have caught the fox thus, and the monkey I would have caught thus, and the fox I would have eaten first, and after that I would have eaten the monkey." It is finished.

74. The Dog and the Fox.

The dog went into the bush; there he met the fox. And the dog said, "Friend, what are you doing in the bush? Go home (into the village)!" He said, "What shall we do in the village?" The dog said, "My master is accustomed to give one calf (whenever I come to him)." And he went with him. The dog went into the home, the fox remained outside the enclosure. The dog took some food, and he was beaten (by the people) with a club. He cried and ran into the bush. The fox asked him, "Why do you cry?" He answered, "O, I am (only) being educated (that's why I was beaten)." But the fox refused (to live with him), he ran away and ran into the bush, and he remained in the bush.

75. The Hare and the Hyena.

The hare went into the bush to make an ambach-boat. one for spearing fish. He sat down in it, pulled the fish out and roasted them. The hyena came and

said, "To-day I have found you"²⁴ ("you have been found by me"). The hare said, "Sit down, taste the food, my (elder) brother!" And he gave him fins of the fish. He asked him, "From where have you brought them?" The hare answered, "I have brought them from the river;" then he said to the hyena, "Put one of your members into this hole (then you will get fish)." The hyena went and put one of his members into the hole, and he was bitten, and he cried. He lay down (being sick from his wound). When he had recovered, he went into the bush and found the hare. He said to him, "I have found you (at last)!" The hare said, "Keep still, keep still!" He climbed a Nabag-tree, and threw Nabag-fruit down; the hyena remained under the Nabag-tree and ate the fruit; the hare went away and left the hyena eating.²⁵

76. The Lion and the Fox.

Nù bènò, ye da nyén, bié yi bédò, e ko: bédò, ɬaɬ tòná agàk! ká ógwòk é bènò, ye da nyén, bié yi bédò, e ko: tòná agàk ɬaɬ gèn! Ká bédò kò: nù tòné nùtí yá,²⁶ ká ógwòk è kò: nù fàtè²⁷ wát bàná? Kìne: wát bàní kídí? E ko: kudi au, u bèn nù tèn kòpí kine: ógwòk è kò: yí fà wát bàng? Ká nù bènò, kine: bédò!²⁸ Kìne: ɛɛ tóna chògí, fa ɬáɬe yín?²⁹ Kìne: ógwòk fan en a kál tòné, yi ɬaɬ m̀tí. Ya kine: nù kí wér? (ógwòk) kine: é, fá wér, fa wát bàná? Ká nù kò: m̀k̀ d̀n? Kìne: nè. Nù kò: yá dwai én, u yik kwofí (e)ne fa fyɛt, yí chámé chámò,³⁰ kófó bédò. Ká bédò kò kine: d̀ɛch, kɛɛ dwai. Ka nù kɛɛ, ka ogwòge yót, é búú kí yó, e ko: chɛ (= chaka) da jwòk; d̀ɛ é chùú. Ká nù ko: yí r̀e chùú (chúrí)? nínz dá lén; yé kò: edí? E ko: áwèn? Kìne: áwà; kine kí m̀n? Kìne wú kú (= wú kí wú) bédò. Kìne: d̀wot! yú kwánè yán. Ká d̀wotá mál, ká nù kò: yɛɛ kwómá. Ká è ko: p̀m má fát,³¹ e gwòk è d̀? Kìne: kɛɛ kwómá! Ká è kò: áchichwél má fát, é gwòk èd̀? E ko: kɛɛ d̀ógá! Ka e kɛɛ d̀ógé, ká è ko: dɛ dɛl má fát, é gwòk èd̀? E ko: kwán! Ka kwán yi ógwòk, ká yéɛ́ mál, kwóm nù. Ká gé bènò kí nù, ká gé kɛɛ; pach é chànò, ká nù góché yi ógwòk kí d̀l, ká nù é r̀énò, ka pwóté yi ógwòk, ká gɛ r̀ínò, r̀ínò yi bédò, ká bédò d̀wotá mál, ká ógwòk è ko: bédò,³² tɛɛ (tɛɛ) yán! fàtè wát bàná? bédò ko: áwó, wát bàní! yi kama d̀r. Ká gé kɛɛ, gé r̀ínò kun a de wot ógwòk, ká wot ogwòk é wàɛ. Ka ogwòk fárá fén, ka r̀éná wot, ká mákè³³ nù kí yiebé, ka wiy yiebé é ch̀d̀, ká nù kò: kɛɛ, yí r̀úm kí ɬòɬ kí néfí. Ká é bédò. Ká nù kɛɛ fá r̀é. Ká é kànò kí l̀ai, ká l̀ai ɬál, ká t̀r̀ò dwái é bènò. Ká t̀r̀ò bènò kí ogwòk, ogwòk g̀r bènò kí ogwòk eni, en á pwót nù, nùt tyáu. Ká gé kɛɛ yi pwótá, ká óch̀yó ywót é g̀r, ka ógwòk a fwót nù, e ko ne, t̀j̀ kí óch̀yó kí yiebé,³⁴ ka m̀nò yiebé ní twóch ke ri óch̀yó, ká ogwòk eni, m̀ twóché én é l̀ànò, ká e ko: r̀g̀ie t̀r̀ò fá (= fach) nù. Ká gé r̀énò, ka yiebé³⁵ bédò, ká ógwòkè m̀ne yiebé ní ch̀d̀, ka yiebé gèn é ɬ̀m̀ kí ch̀tò. Ká gé wàɛ, ká nù ywót kí t̀r̀ò bènò,

ká nù é pèchò kine: wú bì bèná? Kine é; ka ogwōk nájè én, e ko: yí bì tyàù? E ko: é. E ko: wá y yèl wa mén? Ká é kò: yá chàm dǎl? Kine: faṣe yín a pwoṭi yán? Kine: é! dwoṣn? Kine: ótyèpò; kine: é! yí chaka tǎdò! Nù kò: yiebi nṣi nṣìlè yan? Kine: ògòn én? Kine: ànánó! Kine: dè faṣe yan kèta! Kine: dá wú kí mén? Ogwōk e ko: faṣe wá bèná? Kine: àrà, bì lèṣ! Ka nù bènò, ká gè lèṣ, mén ylebè chḥḍḍ, ká mén ylebè chḥḍḍ, ka gè bèn yiepe gen chḥḍḍ, ká nù wije mum, ye ko: boṣu. Ká gè wéyè. Ká rínò wékè tḗrò, ká chàm yi tḗrò. Chḥṣi, ká tḗrò é dání, ká nù dōnò kí fāre.

A lion came with some iron to the smith and said, "Smith, make me these spears!" The fox too came, bringing iron to the smith, and said to him, "These spears, make them." The smith said, "The spear of the lion is still with me (unfinished)." The fox said, "Is he not my slave?" He said, "How your slave?" He replied, "You just keep quiet; as soon as the lion comes, tell him, 'The fox has said, you are his slave.'" And the lion came and said, "Smith, why have you not yet finished my spear?" He answered, "The fox brought his spear (and said), 'Make it (= mine) first'. I said: 'Will the lion not be angry?' He said: 'No, he will not be angry; for is he not my slave?'" The lion replied, "Is that true?" The smith (said), "Yes." The lion (replied), "I shall bring him, and if your talk turns out to be a lie, I shall surely eat you;" this he said to the smith, and the smith replied, "All right, go, and bring him." So the lion went; he found the fox lying on the road; he pretended to be sick, he groaned. The lion said, "Why are you thus groaning?" — He, the lion, became angry ("his eye had war"). — He said to the fox, "How did you speak (to the smith)?" The fox asked, "When?" He answered, "Yesterday." The fox asked, "To whom?" The lion said, "To the smith. Get up, we will go!" He said, "I am sick." The lion replied, "Get up! I will help you." So he rose, and the lion said, "Climb upon my back!" The fox said, "There is somebody's saddle (there is a saddle, I do not know to whom it belongs), what shall I do with it?" He answered, "Put it on my back!" Then the fox said, "Here is somebody's chain (bridle), what shall I do with it?" The lion said, "Put it into my mouth." Again the fox said, "Here is somebody's whip, what shall I do with it?" The lion answered, "Take it!" So the fox took it, and he climbed on the lion's back. He came with the lion; they went along. When they approached the village, the fox beat the lion with the whip, and the lion ran. Again he whipped the lion, and they ran galloping to the house of the smith. The smith looked up ("arose"), and the fox cried, "Smith, is he not my slave?" The smith answered, "Surely, your slave is he, you have told the truth." They went on and ran to the place where the house of the fox was. When the house of the fox came near, he jumped down and ran into the house. But the lion caught him by his

tail, and the end of the tail broke off. The lion said, "Go, I have given you a sufficient mark."³⁶ He, the fox, sat down.

The lion went into his village, he brought game and cooked the game, and he brought (invited) all the people (that is, the animals).³⁷ The people came, and the foxes, many foxes came, and the fox who had beaten the lion was also present. (On the way to the lion's village) they came into a field and found plenty of melons, and the fox who had beaten the lion, said (to his companions), they should tie melons to their tails. So each one tied melons to his tail. And this particular fox tied the melons very loosely to his tail. Then he said, "People, run to the village of the lion!" And they ran. (While thus running) the melon slipped off his tail, but the tails of the other's broke off, all of them. When they approached, they found all the people with the lion. The lion asked, "Have you all come?" They replied, "Yes." And the lion recognized the fox and asked him, "You too have come?" He replied, "Yes." The lion, "By whom shall we be reconciled (how can we, being enemies, eat at the same table)?" The fox asked, "What is the matter ("what have I become")?" The lion said, "Is it not you who beat me?" The fox said, "What? you do lie!" The lion said, "Did I not cut off your tail?" The fox replied, "Where is it?" The lion said, "Here it is" (showing the cut-off tail of the fox). The fox replied, "But that is not I alone (i. e. the case with me only). The lion, "Who beside you ("you and who")?" The fox, "Is it not all of us? why, come and look!" The lion came and looked at them, this one's tail was cut off, and that one's tail was cut off, all their tails were cut off. The lion did not know what to say ("his head was giddy"), and he said, "You have escaped!" He let them go, and the people were given meat, and the people ate. That is all. — The people scattered, and the lion was left in his village.

77. The Starling and the Centipede.

Ówàńò bédá (bérá) rí; ye da dean, dē ywóp. Ka winq bēnq bēne bēne, ka ówàńò ko: yinq tēro, dea ywóp, dē kwóp nán á ywóbé! Ká tārù mùmò; é kò: búh! ere (ede) tēro á mùmí? Ka tēro ko: ywóp kúchì wón. Ka ólyáù é kò: yá-kí-yán (yán?)—tēn níná³⁸ nát, ywóp de kwóp yì yán! Ka rí e ko: tófu olyau kí nín; ká mēn ní bāńò. Ótílè Kò e ko: yi kwan níná, ú gé lídò ywóp, ú rúmé, ká gé wèké yán. Ka olyau ninq kwàné, ká lídò kún, ka chígì líkà³⁹ kún, ká lídò mál, ká lídò yi tēro, ka lídò yi túlò, e ko: túlò! Kíne: é? Kíne: éré de rí a ywóbí? E ko: áwón? ya fa ywóp! Kíne yi re (ra) faí kí ywóp? Kíne: náyó kúchì yín? énd ywóp. Kíne: ná ámēn? Kíne: náyó bē; éna ní nēné rējò. E ko: fafe en a chílè yín? Chōtí, ka tēro fūrú kwòmè, ká pwót yì tārù, ká é kēí é rínò. Ka yoma wiy

yaɣ. *A nɛ chɔ́gɛ e búdú wiy yaɣ. Ká olyau é dúdùgò. Ká ótòl Kòt é ko: wèki yan níná! E ko: é, gɛ gwògɛ nò? Ka owānò ko: wèki nín olyau u gò nɛ tñé ywòp. Chòtɛ, ótòl Kòt é kɛ́dò nín bógin. Ka ríɣ e ko: yú (yi u) chòtɛ kɛ́ dɔ́ch; é bógin u chámè yín. Chòtɛ, a nɛ t́áuwé e kɛ́tɛ, e bogin chamé, a gyɛt yi ríɣ.*

The heron was king. He had a cow which was bewitched. And all the birds came, and the heron said to them, "Ye people, my cow is bewitched, tell me who has bewitched it." And the people were perplexed. He asked, "Dear me! why are the people so perplexed?" They said, "We do not know the wizard." Then the starling said, "O my goodness, if only I had my eyes, I would name the wizard." The king said, "Give the starling eyes!" But each one refused. At last the centipede *Kòt* said, "Take my eyes, when the wizard has been found and the matter is finished, then give them back to me." The starling took the eyes, he looked in this direction and again looked in that direction; he looked upwards and looked at the people; and he looked at the owl saying, "Owl!" The owl replied, "Eh?" He said, "Why do you bewitch the cow of the king?" He said, "When? I am not a wizard." The starling replied, "Why should you not be a wizard? Do you not know your uncle? He is a wizard." The owl asked, "Who is my uncle?" He said, "The fish-spear is that uncle; it is he who sees the fish (in the water).⁴⁰ Does he not resemble you?" — That is all, and all the people (= the birds) jumped on his (the owl's) back, and he was beaten by the people; and he went away running. He fled to a tree. There he is accustomed to stay, on the top of trees.

When the starling returned, centipede *Kòt* said, "Give me my eyes!" But he said, "No, what for?" And the heron said, "Give (= leave) the eyes to the starling, that he may always make manifest the wizards." — That is all, centipede *Kòt* went away without eyes. And the king said to him, "Walk in peace! There is nobody who will eat you." That is all; he (the centipede) is accustomed to die of himself (not killed by other people, or through violence), nobody eats him. He is blessed by the king.

78. The Hare and Tapero.

Afoajò a kɛ́ta mal bɛ́ ywótó bál; gò kɛ́ nán Tápèrò. Ka afoajò búl chón, ká búl chón kɛ́ mal. Ka Tápèrò e dɔ́nò wòk, e pá dwáí yi nán a dāchò. Ka afoajò dwáí yi nán a dāchò; ka gɛ́ chónò búl, ka Tápèrò dɔ́nò wòk, é fa dwáí yi nán a dāchò; ka afoajò dwáí à é́n; ka búl dɔ́n, ka afoajò é́ chwòtò kɛ́n: nán Tápèrò, wa fa kɛ́? Tápèrò è kùdò, chunɛ́ rach kɛ́fa dwáí afoajò. Ka Tápèrò bia fén, afoajò á dɔ́nò màl. Ka afoajò é́ lɔ́nò bɛ́n, ka tyele mak kɛ́ akét, e ko: yá kɛ́tá fén, yá dɔ́gò fòtò wón. E ko: u yik yá ú wíɛ́ fén u ják akét, ya wíɛ́ fòtò wón. Akét chò́ nùwòjé kɛ́ jàgò; é́ nùtí kɛ́ wíɛ́ fén, ka afoajò dɛ́mò, ka e kɛ́tò.

The hare went up (into the air) to find a drum; he and his uncle Tapero. And the hare danced to the drum, he danced up in the air. But Tapero remained outside (the ring of the dancers), he was not selected (for dancing) by a girl.⁴¹ But the hare was selected by the girls, and he danced with them. Again Tapero remained outside, he was not selected by a girl, but the hare was again selected, and danced. At last the dancers scattered. Then the hare called, "Uncle Tapero, shall we not go?" Tapero remained silent, he was angry because the hare had been selected. Tapero went down, but the hare remained above. Some time after the hare also came; he fastened his foot with a rope, and said (to Tapero?), "I am going down, I will return to our country." Again he said, "As soon as I come down to the ground and (I) pull the rope, I shall arrive in my country (at once)." But he pulled the rope too early, before he had reached the ground. So the hare fell down and was dashed to pieces.⁴²

79. Who is King?

Afoajo nḡmḡ dachḡ, gḡ kḡ óṽwḡn; dachḡ mārḡ óṽwḡn, dḡ afoajo chḡṽ yḡ dachḡ. Ká gḡ wḡḷḷ, ka gḡ ko kḡne: nḡnḡ wḡt dyḡk; ka gḡ nenḡ, ka dyḡn⁴³ nḡk yḡ afoajo, ka óṽwḡn e nenḡ, ká wáì ka gḡ wḡḷḷ⁴⁴ óṽwḡn; ka wḡu è wḡḷ, ka afoajo kḡṽ, ka óṽwḡn dḡnḡ, e nenḡ. Ka nál ṽṽr bḡnḡ, ka e ko: yá nḡn! Ka óṽwḡn ḡwḡṽ mah, ka lḡṽ re, ka wáì lḡṽ re, ka e ko: afoajo á kḡlḷ kḡn? Ka ḡrḡ bḡnḡ, ká è kò: dyḡk á chám gḡ mḡn?⁴⁵ Kḡne: dyḡk ba cham yḡ óṽwḡn? Ka dḡl è kḡl, ka óṽwḡn pwḡt, ká nḡmḡ tḡnḡ.

Ka óṽwḡn e kḡḷḷ, ka afoajo yḡtḡ yḡ ḡn (ḡḡn), é búḷḷ rech, ka e ko: wḡnḷ teau,⁴⁶ yḡ yḡtḡ yán! Ka e ko kḡne: ḡḡn nḡ bḡlḡ gḡḡ mḡtḡ, ka ókḡk wḡkḡ óṽwḡn, ka e ko: ówá, chḡ mḡḷḷ! Kḡne: gḡ mayi gḡ kḡdḡ? Kḡne: gḡ nḡ pḡdḷ (fāra) nam. Ka e ko: kḡṽ pā (pār) nām! Ka afoajo pḡrḷ nam; ka nḷa pyḡn deḡe wá nḡtḡ. Ka óṽwḡn e lonḡ pāre nam, ka nḡkḡ okḡk bḡne, ka e ywḡnḡ. Ka e kḡḷḷ, óṽwḡn, weyḡ ḡḡ ywḡnḡ.

Ka afoajo kḡḷḷ é kḡḷḷ,⁴⁷ ka ywḡda lyḡch, ḡḡ kḡḷḷ kḡḷḷ kḡ tyḡḷ, ká è kò: ówá kḡḷḷ kḡḷḷ. Ka tyḡḷ lyḡch nḡḡmḡ wḡk, ka lyḡch e kḡḷḷ, ka è ṽṽ; ka afoajo kḡṽa yḡy lyḡch. Ka lyḡch, afoajo meḡe yḡḷḷ, ka ḡḷḷḷḷ kḡ kḡn kḡlḷ,⁴⁸ ká è kò: yḡ rḡ ba kwḡṽ? U ya kḡlḷ bañ kḡṽ! Ka lyḡch e kwḡḷḷ; ka bia wḡk.

Ka lyḡch ya rḡṽ, ka ḡḡḡ nḡ nḡne (nḡwḡne) kwḡṽ, ka átḡt e ko: ḡḡḡ ḡḡ (ḡḡk) lyḡch a nḡwḡne kwḡṽ kḡ chānḡ? Kḡne: pḡṽḡ ḡḡ rḡṽ? Ka atḡt e kḡḷḷ, ká è tḡnḡ kḡ àtḡrḡu, ka kḷ (= kḡḷḷ) chān; ka lyḡch kḷ yḡḷ, ka y kḡlḷ kḡ ḡḡ ḡn, ka lyḡch pḷḷḷ, ká kál e kḡḷḷ.

Ka ówḡnḡ ko: yá jḡkḷ, ya bānḡ rḡṽ! Ka rḡn (ḡḡn), ka tḡrḷ nḡ ká (= kḡṽ) nām bḡ mḡi, ká lḡṽ nḡ mena pḡn, ka nam nḡ bḡdḷ tār, ka dḡḡ nḡ mḡi kḡ rech. Ka loṽ kwál yḡ ḡḡwál, ka ḡn wḡkḡ kḡṽ; ka kḡlḷ yḡ kḡṽ. Ka okwóm ka pyḡch⁴⁹ yḡ ówḡnḡ, kḡne: loṽ e kwál yḡ mḡn? Kḡne: kḡchḡ yán. Ka bḡnḡ pyḡch, kḡne: loṽ a kwál yḡ

mén? Kíne: lo? a kwál yi ògwál. Ka okwóm pyech yi owāno kine: de kòbì y chame⁵⁰ kúchà yin? Cham⁵⁰ nùtí lǎde yin? Ka góch yi owāno.

Ka tañ kòbò ogwal: wá rárò! Ka tañ ko: ogwál, tyéll chékò, tyéllà bàrò. Ka ogwal e ko: wá rárò. Ka ge rónò, mén ya kèrì, mén ya kèrì. Ogwal gír kǐ yey péñ bènè, ka tañ e ko: yoma ògwál. Ká ògwál è kò: yomá tañ. Ka tañq pídò, ka e pàdò, ka e t̄ò yi nùwèch.

Ka ólèt ka é jékò rón (rón) rít, ka rón, ka chip wij ábòbò. Ka ñeñ n̄k, ka olèt e ko: buli rínò! Ka rínò bál, ká è kò: kǎl rínò! Ka rínò chwónò, ka chéká chwòtò; ka rínò e chwónò, ka p̄arà mál, ka lāu lón wij ábòbò, ka rínò gwárè. A chògè, a chékà gwar.

A kwán lau yi atwák. A róné, a kúchí lāu yi jāgo, à p̄dǎ. A kòp t̄erò kine: wá róné méná? Kíne: rón náu! A lañ nau w̄ar é n̄t̄ò kǐfa kwópé róné. Ka ñeñ kwòdò. Ka l̄t̄è muql, ñeñ e kwòdò, ka t̄erò ko: byh! édì náu? A b̄è (= b̄èdò) ñeñ náu? nau ko kine: yá lánò w̄ar yá n̄t̄ò, ká t̄erò ko: b̄h! w̄èi kǐ y rón!⁵¹ a wei, a k̄t̄ t̄erò.

A yá jāgo, ka jāgo ya mátók. Ka t̄erò b̄eno, ge kòbò kine: wá rón méná? Rón ñgàk!⁵² Ka agak rón, ka e jékò kǐ jànè d̄och. N̄i t̄ou l̄t̄i kǐ p̄al. Ka t̄erò n̄i chyko, kine: wá chwòl a méná? Kíne: chwòl jāgò! A chwòl jāgo, a l̄ne én agak, ka t̄erò kòbò kine: jāgò, l̄i ananò! Kwón l̄t̄i! a k̄dò b̄t̄é l̄t̄i, a kwán wán gòn; ka e ñúòdò, ka t̄erò chàm. A ch̄ḡi kǐ jànè d̄och; a kòp t̄erò kine: ñgàk ban en jànè d̄och!

A ḡy (= ḡoch) b̄ul, ká t̄erò ch̄nò, ka b̄ul pwót; ka T̄āp̄erò kǐ túlò ge b̄eno, ka dwái yi d̄achò.

The hare married a woman, he together with the hyena. The woman liked the hyena, but the hare was hated by her. And they travelled; and (the people to whom they came on their journey) said to them, "Sleep in the sheep house!"⁵³ So they slept, and sheep were killed by the hare, while the hyena slept, and he smeared the contents of the stomach on the hyena's mouth. When the day broke, the hare went away, he left the hyena sleeping. (In the morning) a boy came and asked, "May I come in?" Then the hyena arose, he looked at himself and saw the contents of the sheep's stomach on his body, he said, "Where is the hare?" The brother-in-law⁵⁴ came and asked the boy, "Who has eaten the sheep?" He answered, "Have the sheep not been eaten by the hyena?" Then a whip was brought, and the hyena was beaten, and his wife relinquished him (he was divorced from his wife).

And the hyena went away. and he found the hare roasting fish; he said to him, "You cursed hare, I have found you!" The hare said, "Every one is accustomed to eat his food first (before doing anything else)."⁵⁵ He gave the hyena an okok (a certain fish with sharp pricks); the hyena said, "Father, it

seems to be good!" He asked again, "How do they catch it?" He answered, "They are accustomed to jump into the river (and thus catch it). The hyena said, "Go, jump into the river!" So the hare jumped into the river, but he bound a small skin around his waist (so that the thorns of the fish could not wound him). The hyena sprang after him into the river, but he was much bruised by the okok, and he screamed. And he (the hare) went away, he left the hyena screaming.

The hare went away to his place; he found an elephant who was taking a thorn out of his foot. The hare said, "My father is taking out a thorn." (He said to the elephant, "I will help you to take the thorn out", and) he cut the whole foot of the elephant off. Then the elephant went away almost dying from pain; the hare went into the belly of the elephant. The elephant shut the hare up in his belly, and he had difficulty in getting out. He said to the elephant, "Why do you not dung, that I may go out after your dunging?" The elephant dunged, and so the hare got out.

And the elephant was king. His cattle always scattered their dung on the road; and the ichneumon said, "Why do the cattle of the elephant always scatter their dung?" The people answered, "Are they not the cattle of the king?" And the ichneumon went and hewed a stick, and he went from behind to the elephant and stuck him in his trunk (stuck the stick into the trunk of the elephant); the elephant fell down (and died), and his house was destroyed.

Then the heron said, "I want to be king, I shall be king!" And he was elected, and the people went to the river to fish. They put a club into the river, which made the water clear, so the people used to catch fish. But the club was stolen by the frog; he gave it to the rain.⁵⁶ And the ibis was asked by the heron, "By whom has the club been stolen?" He said, "I do not know." Then the pelican was asked, "By whom has the club been stolen?" He answered, "The club has been stolen by the frog." Then the ibis was asked by the heron, "How could you say you did not know? Had you not seen it?" And he was beaten by the heron.

And to the waterbuck the frog said, "Let us run a race!" The waterbuck said, "Frog, your legs are short, but my legs are long." But the frog said, "(Never mind,) let us run!" And they ran. The one stood here, and the other stood there. But there were many frogs everywhere in the ground. And the waterbuck said, "I have beaten (surpassed) the frog!" But (always) a frog cried, "I have beaten the waterbuck." At last the waterbuck was tired, and he fell down and died on account of his running.

Then the hawk wanted to be king, and he was elected. He placed himself on an ambach-tree, and a cow was killed (on the occasion of the election of a

new king), and the hawk said: "Roast meat!" And meat was roasted. Then he said: "Bring meat!" And the meat came not quickly; so he called again for meat, and yet it did not come. He flew up and left the (royal) clothes on the ambach, he snatched the meat; (from that time) he has always remained in the habit of snatching meat.

The royal clothes were taken by the atwak, but he did not know how to behave in royal clothes, therefore he was driven away. Then the people said, "Whom shall we elect?" It was said, "Let us elect the cat!" (When the cat heard that) she spent a whole night in laughing, because of the plan of electing her. And her jaws swelled from laughing. When the next morning the people saw that her jaw was swollen, they said, "Why! what is the matter with the cat? Why is your jaw thus?" She answered, "I spent a night in laughing." The people replied, "Leave her alone, she is not to be elected." The people went away.

They looked for a king; there was no one who might become king. So the people came saying, "Whom shall we elect? Let us elect the crow!" And the crow was elected. He reigned very well. The game died in the bush. And the people were at a loss, they said, "Whom shall we call?" It was said, "Call the king." The king was called; he came, he, the crow. And the people said, "King, here is a game, taste the game!" He went to the game and took (picked) its eye out. Then he arose, and the people ate. He continued to reign well. And the people said, "The crow, he is a good king."

A drum was beaten. The people danced. And the drum was beaten again, and Tapero and the owl came, and he was selected by a woman for dancing.⁵⁷

80. The Hare.

Afoajo a wēli fōte rit, ka ywóddá ngr; ngr gir, ka fēka fēn bē chám. Ká é rúm, ka gē chōn kánti; ka atēp fañ yi gēn. Ka amálò dwáí, ka atēp kwat, ka gē chip wich amal, ká gò gēché, kine: chátí! Ka amalò (amalò) é bàtò, ká gò chígí gēchò.

A kēti áfòajò kēti, a dwáí kyēn, a yēj atēp, a kēti kwòm kyēn, à bān chátí. A gēché gòn; chámò kédé a chígá fūdd; a ko: búh! Afoajo kine: búh! atēp ú gwók èdè? A dēn kí kyēn, a kējo afoajo, a dwai dēan, a yēj atēp wije. A kēti atēp fēn yi dēan, a kōbò afoajo: yí rē kēni atēp fēn? Ko: yí rē nāgí jè? yá bēdd! A kēti, a dēn afoajo, a nān afoajo, atēp ú tich èdè? A chígí dūgò bē dwátò nù; a ywóddé gē; a kōbò: yina niu! wá fà māt? Kó á, yínè mādá! Afoajo kine: yá dāl yí gēchò mākò. Ye ko: á gín átiò? Ngr a yóté yán fōtè rit, gē gir, a chámá, ká yá yànò, ká gē chāna. A kōp niu, yí cháká fōtò, wàlà a kwólè yín? Kò: á kwólè yán. Kò: yách! yá fà kē! Kò: māt, bí kēdd, kōn yán! Kine: yá tēn, yí díún. A kēti niu, a yóddé gín éni é pēk, a kyédé. A kējo afoajo tyau.

A dwai ótẁòṛ, ko: yin ótẁòṛ, tẁrò à dwáí yán bẁnè, dé gé bán, de bi, koñ yan! yu tẁtè kí nòr, mọk ú chámè yín. A keti ótẁòṛ, à yéji kwom ótẁòṛ; a kálé gén pach, a wáñdò gól gén, a tẁn gè fét. Ká kwómé oṛwoṛ e fẁgò. Ká afoajo kámà kine: kwom oṛwoṛ ú gwòk èdì? Ka yit̄ yat̄ ká ge tók yì gén, a kiti kwòm kèn lèt̄.

Ká é tuyi yàn duón. Afoajo lít̄à yat̄, e b̄ar kí kwòm ótẁòṛ; a nwólí; ka nwólè ní lít̄ afoajo; e ko: búh! ẁ b̄ále kí ànd̄ (kánò)? A kwání túk à b̄ále gòn kí tui eni. Ket̄ tun enā fát̄é dí nām, a lógí mùchò.

Ye kedò b̄z̄ fēt̄ kí jām, ká nwólè ochōye ká gé fēt̄. A b̄n̄í owólè mẁko, a kóbí kine: tẁt̄i yan kí gín chám! A kyét̄ afoajo kine: néwá, yá chèrà b̄n̄ò ànàn. Afoajo chámà lét̄i nájé. A ywòdè ochōye, é n̄t̄ò, a duot̄ afoajo, ká fàlò kwáné, ẁ kágó gòn; ka fàl kedò yéjé ochōye; ka afoajo e n̄n̄ò: fàlò é kedò kèn ānò? Ka wiye nòlì, ká kedò yéje ochōye, ká ywoode djè gé ḡr, gé n̄n̄ò. Ka é fedò. A b̄n̄ wòk, a ywoode wiye é tyèlò kí yúk, a chwólí gòn, kine: yine wich bí! Ka wich é bán. A chígí gòn chwólé kíé, ká é bán. Ká gò ḡché kí át̄á; a b̄n̄é wich, a d̄jé kèjé.

The hare travelled into the town of the king, and he found beans, plenty of beans. And he sat down to eat. When he had finished, he piled them (the rest) up in one place. He filled a bag with them. Then he brought a camel, took the bag and put it on the camel. He beat the camel saying, "Walk on!" But the camel refused. He beat it again saying, "Walk on!" The camel fell down and said, "The bag is too heavy." The camel went away.

The hare too went away; he fetched a horse, lifted the bag and put it on the horse's back. The horse refused to walk; he (the hare) struck it, it tried to go, but it began to fall down saying, "Why!" The hare said, "Why! what shall I do with the bag?" He left the horse. The hare went and fetched a cow; he put the bag on it. But the bag was thrown down by the cow. The hare asked, "Why do you throw down the bag?" The cow replied, "Why do you kill people (by laying such a heavy load on them)? I refuse." He went away. The hare was left; he was perplexed, thinking, "What is to be done with the bag?" He once more turned back to fetch the lion. When he found him, he said to him, "You lion! Are we not friends?" He said, "Yes, you are my friend." Then the hare said, "I am in difficulty with a certain matter." The lion asked, "What is it?" He answered, "I found beans in the town of the king, plenty of beans. I ate some of them, and when I was full, I put the rest into a bag." The lion asked, "Were they given to you, or did you steal them?" He answered, "They were stolen by me." Then the lion said, "Never! I shall not go!" The hare said, "Friend, come, let us go that you may help me!" He said again, "I am small, you are big." So the lion went. He found the bag ("thing") very heavy; he refused and went away. The hare too went.

He fetched a cock; he told him, "You cock! all (kinds of) people were

fetches by me, but they have refused. But now come and help me, and I shall give you part of the beans to eat." The cock went, (the hare) put the bag on the cock, and it carried it home. When they came near the house, it threw it down. The cock's back was bruised (from carrying the bag). The hare said, "What is to be done with the back of the cock?" He crushed leaves of a tree and placed them on the sore place of the cock's back.

And there sprang up a large tree (on the sore place of the cock's back, some seeds having got into the wound by putting the leaves on it). The hare saw the tree was very high on the back of the cock. The tree bore fruit; when the fruit was seen by the hare, he said, "Dear me! by what (how) are they to be thrown down?" He took a stone and threw at them. The stone fell into the middle of a river and became an island.

The hare went to plant some vegetables (on the island), and he planted melon seeds. Then there came a traveller, he said, "Give me something to eat (the traveller saw the melons, which in the meantime had ripened)!" But the hare refused saying, "Cousin, I have come in this very moment (so I am not prepared to give you food)." The hare looked back; he saw there were many melons. The hare arose, he took a knife and split a melon. The knife went into the middle of the melon, the hare was perplexed, he said to himself, "Where has the knife gone?" Suddenly it (the knife) cut his (the hare's) head off. He (the hare) went into the melon and found there many people, who were alive. When he was tired, he came out; he found his head carrying firewood. He called it, "You head, come!" But the head refused. He called it again, but it refused. Then he struck it with the flat hand. The head came and returned to its place.⁵⁸

[The Nubians have the same story; here, as in Shilluk, it forms part of a series of tales; only the part which coincides with the story in Skilluk is given here (translated from Leo Reinisch, *Die Nuba-Sprache, Erster Teil*, p. 232 ss). . . . The young man heaped up the eggs, squashed them, made a wind, and winnowed them, so that the wind blew away the egg-shells, and only the chickens were left. One of the chickens had a wound on its foot. They sent for the doctor, who said, "Take two ardeb of date-seeds, roast them and bind them on the wound, then it will heal. They did so. Now a date-tree grew out of the chicken's foot, it became large and bore fruit. When the fruit were ripe, a boy came and threw a stone at the tree; four fruit fell down. Thereupon the tree became angry, in its anger it fell down and formed an island. The owner of the island sowed sesamum on it; but afterwards he sowed melon-seeds. While they were still sowing, the melon-seeds germinated and grew large. Then a

Turkish soldier came and asked the owner, "Give me one of the melons." The man replied, "They are not yet ripe." The soldier said, "If you don't give me one, I shall cut off your head." Then the man went, cut a melon and gave it to the soldier. This one took his knife and stabbed it into the melon; but the knife escaped into the belly of the melon. Then he drew his sword and stabbed into the melon, but the sword too escaped into the belly of the melon. The Turk became angry, pursued the owner of the melon, cut his head off and threw it away. The trunk of the man crept into the belly of the melon. But the head searched its trunk in vain. At last it went away into a barber's shop. Here he had his hair shaved. In the meantime the man (the trunk) crept out of the melon and went away. When he came to the barber's shop, he found his head, took it, placed it on his neck and went his way.]

81. The Camel and the Donkey.

Jal mākō e ya da amalō, gé kɛ adzrō, gē nī chōk gé tyētō kī jam. De bogin nī chāmē gēn, dē gé gwāḷḷō gwāḷḷō. Ka amalō ko: būh! Kīne: adzrō! Ka adzrō yēi kīne: é! Kīne: wá chà tū! Kīne: àwó, wá chà tū. Amalō ko: kēn u fārī wá, yu (yiy) yēi? Ka adzrō ko: àwó! yá yēi. Ka e ko: fār wō!

Ka gē kēḷō, gé chātō; ka gē wīta kēch malqalq; ká mùchō lītō gēn, é yá dī nam, dī lām gīr; ka gē ko: wa kēḷō dī? Ka adzrō ko: kújō! Ka amalō ko: wa u kwānī! Ka adzrō ko: wa kē māt? ⁵⁰ Kīne: é! Kīne: wa fa mut, gik amalō. E ko: jwok dupn! wa u wīti wōk. Ka gē kēta nam, ka adzrō kēta bānē, ka gē kwānō.

Ka gē wīti wōk, ka gē kēta wōk; dē chūne gēn mēdo; muchō bū ḡḡ, ká gé chāmō, ka gē nī butō. Dukī ka gē nī chāmō, ka nī yūḡḡ wōu, ka gē nī búti; kīnau chēt kī chānō. Ka adzrō chwēyo, ka amalō chwēyo; dē nīzte gēn fa tādēr; ka gē nī māta gat kī pi; ka gē nī bznō.

Ka adzrō kōbō kīne: māt! Kīne: é! e kō: yī cha de gūgū kī kēch madqeh; e ko: wīja mūm; e ko: kēn de būnī yīn, e ko: wá de tūu, gik adzrō. Amalō ko: yī faḡe dēk? e ko: kwōp nījē yīn? e ko: fa kúchī yīn? gik amalō. Ka gē bzdō chān àkyēḷḷō; adzrō ko: māt! — kēn chwōḷē amalō. Amalō ko: é! E ko: ya da nwoḷ mótōrō ⁵⁰ kī wīja, dē bzt ēdī? Amalō ko: būh! nwoḷ mótōrō ⁵⁰ ga mō nō? ⁵¹ Ká è kùḡḡ. Ka gē nēnō, ká chíká kwóf kīne: māt! Kīne: é! E ko: mōk enī e nwoḷnō kī wīja. Kīne wīji chaka wīlō! Kúchī yīn, kēn mak wa, ka wá nī pwót kē lōt? Dē yī chwō, dē da mó kōmī. Ka e ko: ará, yá kūt. Ka e kudō. Dukī ka e ko: ya ḡḡḷē chām yī gik enī, wījā nwoḷnō. Amalō ko: būh! Ko: yīk chwōkī u līnē yāu yī tyēn kēḷē nam. E ko: á, wei ywōnā, gik adzrō; kī nwoḷ mótōrō ² yau! Ka amalō ko: é, ywōnī! ya fēt kī yī, tū u bi kīfa wá bēnē, faḡe kīfa yá kētā.

Ka adzro rɛniɔ, ká è kwodɔ, ká é ywòndò kɛ ywɔk mágr, ka ní kwodɔ; ká jè ma chàkɛ kɛ yey yɛi, kɛne: adzro ywɔnɛ kɛn? Ka gɛ bia wɔk, kɛne: mucho yejɛ da jè.⁶² Ka gɛ yábo kɛ kɛle lúm, jè bogɔn. Ka adzro yót, ka amalɔ yót, ka gɛ mak, ka ní fwoft kɛ lɔt, ka amalɔ ko: yá ko kɔp, yá ko: wa ɥ yót; dɛ ànàndò, yɛ kòbo ádì? Adzro kudɔ. Ka gɛ kál (kél), ká gɛ mákè kɛ wúndò yɛi, yɛi fyéché gɛn. Ka amalɔ ka wune chòdɔ, ka e rɛniɔ; ka tɛro riniɔ bānɛ, ka jè yɛmè ɛn. Ka adzro dōniɔ, gɛ kɛ bwoft, ka ní gɛché lɔt; yɛi fɛk, ka e tɔ.

Dyni⁶³ chɛnè ká àmálɔ bia gat bɛ maɛ, ka adzro yóbdɛ, é tɔ ke yey pi; dɛ kúddò. Ka e ko: dwofti mál! gik amalɔ. Ko: dwofti, ywóni! Ótyèndò yá kò: yɛ ká ywòndò! yɛ kò: dā gin nwòndò wiji; dɛ dwoft! Adzro tɔ. Ka amalɔ kɛtɛ bɛ maɛ kɛ pi, ka amalɔ dōga kɛl tɛm.

Somebody had a camel and also a donkey; they used to carry goods every day, but they got nothing to eat, so they were very thin. One day the camel said, "Dear me!" Again he said, "Donkey!" The donkey replied, "Eh?" The camel said, "We are going to die!" "So it is," replied the donkey, "we are going to die." The camel said, "Suppose we run away, would you consent?" The donkey replied, "Yes, I would consent." Then he said, "Let us flee!"

And they went travelling. They arrived in a very distant place; there they saw an island in the middle of a river. There was much grass. And they said, "How shall we get there?" The donkey confessed, "I do not know." But the camel said, "We will swim." The donkey asked, "Shall we not be drowned?" "No", said the camel, "we shall not be drowned;" talk of the camel.⁶⁴ He said again, "God is great! We shall arrive safely." They went into the river, the donkey went behind the camel. And they swam.

When they came to the bank, they got out of the water. They were very glad; there were no men on the island. They ate and then lay down; the next day they grazed again (the whole day), and when the night came, they lay down. Thus they did every day. The donkey and the camel became fat; their bellies became thick. They used to drink water in the river; and from there returned to grazing.

One day the donkey said to the camel, "Friend!" He replied, "Eh?" The donkey said, "You have indeed succeeded in bringing us into a good position; I am quite surprised; if it had not been for you, we should be dead now!" Such was the talk of the donkey. The camel replied, "Are you not a stupid fellow? Do you know anything? Are you not an ignorant one?" So said the camel. One day later the donkey continued, "Friend!" — So he used to call the camel. The camel replied, "Eh?" The donkey said, "I have some thoughts ("little seeds") in my head; how may it be with them?" "Dear me," replied, the camel, "what may be your thoughts!" Then the donkey was silent; and they

went to sleep. But the next morning he began again, "Friend!" The camel said, "Eh?" The donkey said, "These things (thoughts) are still working in my head." "You begin to forget!" warned the camel; "do you not remember, when we were caught (every morning) and were always beaten with a club? But now you have become fat, you want to talk!" The donkey replied: "Well, I will be silent." And he remained silent. On the next morning he continued, "I cannot eat on account of this thing; my head is always wandering." The camel said, "Why, if you talk so loudly, the people who are travelling on the river will hear us." At last the donkey begged, "Let me bray just once; that is what is troubling me." Thus the talk of the donkey. The camel said, "Well, do bray! I am worn out by you. Death will come to all of us, not to me alone." And the donkey ran, snorting and braying exceedingly loud, and he snorted again. Some people who were travelling in a boat, heard him; they said, "Where does that donkey cry?" They went ashore saying, "There must be people on the island." They searched in the grass, but there were no people. At last they found the donkey and the camel. They seized them and beat them with clubs. The camel said, "Did I not tell you, saying: we shall be found? but now, what do you say?" The donkey was silent. They both were driven away and were bound with boat-ropes, in order to pull the boat. The rope of the camel broke, and he ran away. The people pursued him, but he outran them. So the donkey was left with the strangers. He was beaten with clubs; the boat was heavy, he died. Some days later the camel came to the river bank to drink; he found the donkey dead in the water; he was bloated. And he said, "Get up!" talk of the camel. He said again, "Get up and bray! formerly I told you, do not cry! But you said, something is ("working") in my head. Now get up!" But the donkey was dead. So the camel went to drink and then returned into the forest.⁶³

¹ The animals, when acting like men, have in the English translations always been treated as persons.

^{1a} In most of the texts the word "jwqk" is rendered by "God", where, however, it is used in rather a disrespectful sense, "jwqk" is kept in the translation.

² *leñ* is "war", and "the army, host of war".

³ *tyal*, more frequently *tyel* "foot".

⁴ the future form of the verb, but without the future particle *ǰ*.

⁵ Very frequently the present tense is followed by the imperfect of the same verb, the first introducing the action rather as a state, the second showing the action as going on, as being in progress. "They go, when they were going below a tree. . .

⁶ "he says" or "said" is: "e ko *k̄ne*"; but in fluent speech *ko* "to say" is often omitted and only "*k̄ne*" "thus" is said.

⁷ vocative! see Grammar.

⁸ *chdm̄i* was to be expected.

- ⁹ The "yin" lays stress on the subject: why are you so thin (while the hare is fat)?
- ¹⁰ *büh*, an expression used most frequently, cannot be well translated into English; it may mean any degree and shade of surprise, very often, as here, angry surprise.
- ¹¹ *Duki* is not only "to-morrow", but simply "the next day".
- ¹² Instead of "chwäch yi én".
- ¹³ from *yi y*.
- ¹⁴ *kat*, more frequently *kgt*, the stem for "go".
- ¹⁵ The hare wanted the hyena to believe that he, the hare, was being punished for his misdoings, and that the hyena, by coming near, might get a thrashing as well.
- ¹⁶ instead of *yi*.
- ¹⁷ in order that.
- ¹⁸ more frequently: *wiŋo* to arrive.
- ¹⁹ "beside" = since.
- ²⁰ vocative!
- ²¹ commonly: *kudq*; here the *q* is long, as if to express the lengthened waiting for an answer — but all remained silent.
- ²² Is he, being great, not entitled to eat you?
- ²³ To prevent the monkey from secretly running away.
- ²⁴ Alluding to some old affair, for which he intended to take revenge now.
- ²⁵ Twice the hare escapes the threatened revenge of the hyena, and even injures him severely anew, taking advantage of the greediness of the latter.
- The same story is told in Marno, *Reisen im Gebiet des Blauen und Weißen Nil*, under „Geschichten aus dem Sudan.“
- ²⁶ the lion, his spear is still with me.
- ²⁷ *fa* and *faŋ* are most frequently used in this way, to emphasize a sentence: is it not so? that is: it surely is so.
- ²⁸ vocative! the last vowel with high tone.
- ²⁹ "why remains my spear not cooked (forged) by you?"
- ³⁰ see Grammar.
- ³¹ "a saddle which is not": a saddle of somebody who is not present, somebody's saddle, I do not know whose.
- ³² vocative!
- ³³ instead of: *maks yi nu*.
- ³⁴ one would expect: *yiŋe wun*.
- ³⁵ one would expect: *yiŋe gen*.
- ³⁶ "You are finished with your mark". "Whenever I meet you again, I shall recognize you and take revenge." This story of the lion and the fox is also told in Marno, l. c. The Hottentots have it likewise.
- ³⁷ He expected the fox to come too, and so to find an opportunity for finishing him.
- ³⁸ *yá-ki* . . . an expression of assertion, the literal meaning is not clear; "I with my children?"
- ³⁹ from *üŋo!*
- ⁴⁰ The fish-spear is a wizard, because "he sees the fish in the water"; he is thrown into the water at hap-hazard, and yet hits the fish.
- ⁴¹ In dancing the girl selects her companion, not the man.
- ⁴² The story seems to have some mythological relation.
- ⁴³ from *dyek!*
- ⁴⁴ "and them (the contents) smeared he".
- ⁴⁵ goats are eaten they (by) whom?
- ⁴⁶ a curse; its literal meaning not clear.
- ⁴⁷ "the hare went, he (to) his place".
- ⁴⁸ "he was in difficulty with a place of his going out."
- ⁴⁹ and the ibis, and (he) was asked.
- ⁵⁰ In many cases like this the meaning of *cham* can hardly be rendered.
- ⁵¹ abstain from electing her! *y* is used here because the effect of election lies in the future.
- ⁵² the people ask: "whom shall we elect?" (one among them exclaims), "elect the crow!"
- ⁵³ generally the *lwak*, the "cow house", is the place where strangers pass the night.

⁵⁴ Who that is, or why this designation is chosen, is not clear.

⁵⁵ "First let us eat, and then hold our palaver!"

⁵⁶ The frog is the friend of the rain.

⁵⁷ A number of stories are strung together under this head, most of them reflecting the political and dynastic life of the Shilluks with its intrigues and vicissitudes; some are told not without a certain grotesque humour.

⁵⁸ The mention of horse and camel in the beginning perhaps points to a foreign (Arab) origin of the story, or at least of the first part of it; though, of course, both horses and camels are not unknown to the Shilluks, as many of them have lived in contact with Arabs for a long time, in the north as well as in the west.

⁵⁹ The use of *ky* here is rather strange.

⁶⁰ more frequently: *maʃ*.

⁶¹ *maq aʃiq*.

⁶² "the island, its interior has people".

⁶³ from of *ʃyky*.

⁶⁴ This formula is often added after a verbal quotation.

⁶⁵ This story is evidently of Arabic origin.

XII. ADVENTURES BETWEEN MEN AND ANIMALS.

82. The Country of the Dogs.

Jē a keḡḡ bē dwar gá pyāṛṛ, ka wiṣa kùn à lāu, ka áryāu é wān. Ká gé mákà chān áryāu¹ wiṣe gēn á múm. Ká gé keḡḡ pach mǎko, ka gē ywoda mān kēté gēn.² Ka chwoṛu e bēṛṛo pāl kī ḡḡk, gēnà gwók, ka gé ní keḡḡ yeṣe kālī, ka jal mǎko e péchò kīne: chwoṛu ḡḡḡ gēn? Gé kùḡḡ. Ka chíkà fēcho kīne: chwoṛu ḡḡḡ gēn? Ka gwok mǎko ka chwiṣé é rēnò, ka pǎrá kwòmá. Ká gò nǎḡḡ, ka nial ákyèl e dōnò. Ká mákà dwoat (dwoḡ) abich é bēḡḡ, a pyéch yi gwok: yi kǎlá kún? Ka e ko: yá kǎlá fōṣe Chól; yá chàkà wānò. Ka wékè ḡḡk gēn dḡḡk, ka kēl yi gwok kīṣe kwòmá, ká gwók é rēnò, ka wiṣa bátè fōṣe Chól, ka gwok e ko: fōṣe Chól á wāṛ, à chínd; u³ kēḡḡ pach, ká yí wāch: yá yénià fōṣe gwok, mān fá jè, chwoṛu fa gwók; yí kǎ kút, u kút, yi ḡḡ (ḡḡu). Ka nial ént è kudo, e fa kḡḡḡ; ká é bḡḡḡ kī wāṛ, ka é ḡḡḡ, gwok e bēṛṛo, kīne: nial, yi re fa wāch? Keḡḡ kú wāch⁴ ḡḡkī, yi ḡḡ! Ka nial ḡḡkī mǎl (mwoḡl) ka e wāḡḡ, kīne: ka wānà ótyèṛ, ya yénià fōṣe gwók kǎ māḡḡ bēṛḡ, mān fa je, dḡ chwoṛu fa gwok, ka māḡḡ nēkī yi gwok, kefa jwāṛṛ kǎ kwóp.

Some people went hunting; they were ten. And they arrived at a very distant place. Two of them lost their way, they walked for two days, then they became quite perplexed. They came to a certain village, where they found women only. After some time the men too came from the bush with the cattle, and they were dogs (the husbands of the women were dogs). They went into the enclosure (the homestead surrounded by an enclosure). And one of the men asked, "Where are the men (of your villages)?" They remained silent. He asked again, "Where are the men?" One of the dogs became angry³ ("his heart turned bad"). He jumped on the back of the man and killed him. So only one man ("boy") was left. After five months ("he seized five months") he was asked by the dog, "Where did you come from?" He answered, "I came from the Shilluk country; I had lost my way." Then the dog gave him three cows, he was taken by the dog and put on his (the dog's) back, and the dog ran away with him. When they got near the Shilluk country, the dog said, "The Shilluk country is coming near; it is over there. Now when you reach home, tell (your people), 'I was in the country of the dogs, there the women are (real) people, but the men (males) are dogs.' Do not be silent! If you remain silent, you will die!" But the man ("boy") was silent, he did not tell (his story). And during the night he became afraid, he dreamed, the dog came and said, "Boy, why do you not

speak? If you do not speak to-morrow, you will die." And the next morning he spoke saying, "I was lost some time ago, and I lived with my friend in the country of the dogs; there the women are (real) people, but the men are dogs, and my friend was killed on account of his being hasty in speaking (on account of his indiscreet questioning, "Where are the men?" whereby he made the dog angry)."

83. Akwoch.

Jal m̀̀k̀̀ wate fa abid̀̀k̀̀. Ka nal ak̀̀ỳ̀l d̀̀och. Ká f̀̀r̀̀e l̀̀ǹ̀e ỳ̀i ǹ̀u, ká ǹ̀u m̀̀ag̀̀o k̀̀í b̀̀f̀̀i, ká ǹ̀u m̀̀ag̀̀o k̀̀í lwan, ká g̀̀e k̀̀ite ỳ̀ej ád̀̀al̀̀, ka b̀̀ei k̀̀ite ỳ̀ej ád̀̀al̀̀. Ka e b̀̀z̀̀ǹ̀o, ká é k̀̀o: yá ǹ̀eàẁ̀! Kine: ỳ̀i ǹ̀eàẁ̀ ǹ̀? Kine: é, ǹ̀íne f̀̀a ǹ̀í kẁ̀op. Ka ǹ̀í wéi k̀̀eđé; ka bię ỳ̀i jál éni, kine: yá ǹ̀eàẁ̀! Kine: ỳ̀i ǹ̀eàẁ̀ ǹ̀? Kine: ǹ̀íne f̀̀a ǹ̀í kẁ̀op. Ká è k̀̀o: l̀̀eđe éni! Ka ẁ̀eke, ka d̀̀ok ád̀̀al̀̀ ỳ̀iđe, ka b̀̀ei rina ẁ̀ok, kine: ẁ̀ođo; ka d̀̀ok ád̀̀al ak̀̀ỳ̀lq̀̀ ká g̀̀o ỳ̀iđe, ká lwan rina ẁ̀ok, kine: ẁ̀ođo. Ká è k̀̀o: búh! b̀̀er gá lwan, g̀̀e k̀̀í b̀̀f̀̀i, e ko: yá f̀̀a káma neau; — jal éni fa ríř —. Ká ǹ̀u k̀̀o: búh, f̀̀a dwok key gen? Ka jal éni ko: g̀̀e ywóda g̀̀en k̀̀í k̀̀en? Ká ǹ̀u k̀̀o: fa ch̀̀dl? E ko: ch̀̀dl k̀̀í óǹ̀? Nu ko: fa ch̀̀dl k̀̀í đ̀̀ar? Ka wat bán dwoi, ka ch̀̀dl, ka ǹ̀u¹ báǹ̀, ka na bán dwoi, ka ch̀̀dl, ka ǹ̀u² báǹ̀. Ká jam b̀̀zn dwoi, ká g̀̀e báǹ̀, ka wat jal éni ch̀̀dl, ká ǹ̀u báǹ̀. Ka ríř e ko: ỳ̀i dwoáta ǹ̀? ká è k̀̀o: yá dwoáta Akwoch, — wat jal éni; ka jál éni é ywònd. Ká ǹ̀u chunę m̀̀zdo k̀̀í f̀̀a nál éni, ká g̀̀o ẁ̀ek̀̀i, ká g̀̀e k̀̀eđo k̀̀í g̀̀on. Nu wáde bógon, ka Akwoch yigi wáde, ka nu chunę m̀̀zdo.

Ka nu ǹ̀í keta pál, ka lgi ǹ̀í mák̀̀e éni, ka g̀̀o ǹ̀í ká l̀̀e pach. Ka m̀̀e nal éni ka ǹ̀i tál, ká g̀̀o ǹ̀í ẁ̀ek̀̀e, ka nal éni ǹ̀í chám. Ka nal éni yiga machwé, nu, chunę m̀̀eđo. Ka g̀̀e ǹ̀í ẁ̀ełl̀̀o k̀̀í nal éni, ǹ̀í k̀̀eđo fa (= pach) wáte nu. Ká ǹ̀iđe ỳ̀i ǹ̀u b̀̀ene b̀̀ene b̀̀ene, de chune g̀̀en m̀̀eđo.

Ka chán àn chwòl̀̀a d̀̀oró; ye ko: m̀̀ayó! Kine: é! Kine ẁ̀eki yá d̀̀oró! Kine: é gwoge ǹ̀? Kine: u noda lot. Ka ẁ̀ek̀̀e, ka yař maduon nòtè éni. Ka nòtè éni, ka e b̀̀z̀̀ǹ̀o; ka đ̀̀ar éni ko: ỳ̀i keta keni? Kine: ya keta b̀̀e nòt. Nu ko: lóte rúm? Kine: ǹ̀ití. Ka đ̀̀uki è d̀̀d̀g̀̀o b̀̀e nòt k̀̀í b̀̀ul. Ká g̀̀o tyen, ka e rúm, ká kále éni, de ǹ̀u chunę m̀̀zdo. Ká è ko: má, kòmi pyen! Ka pyen kál, ká g̀̀o kwòj́ b̀̀ul, ka b̀̀ul é rúm, ka Akwoch e kòbq kine: má! Kine: ket chwól tyen wún! Nu k̀̀eđo, ka kope tyen g̀̀en, ka e ko: b̀̀ul a kwách ỳ̀i wáda, de bi t̄r̄o đ̀̀uki! Ká è d̀̀d̀g̀̀o, ka b̀̀ul k̀̀iti ỳ̀i chan; bur maduon á kwón ỳ̀i nal éni, ka yař k̀̀iti ỳ̀eje. Ka mach (may) k̀̀iti yey yař, ka g̀̀o l̄́n̄́e yey bur, ka yep é r̀̀op̀̀o k̀̀i yey bur. Ká b̀̀ur rík ỳ̀i nál éni. De mach lyelq k̀̀i péni. Ká b̀̀ul ḡ́ch, ká ǹ̀u è b̀̀z̀̀ǹ̀o b̀̀ene b̀̀ene, ka ǹ̀í (yá) kine: nól, ỳ̀i fa dón? Kine: k̀̀í fánó a d̄́n̄́a? yá f̀̀a ǹ̀l k̀̀í wáná. Kine: chwór, ỳ̀i fa dón? Kine: yá chwór k̀̀í ỳ̀i f̀̀a? Kine: de min, ỳ̀i fa dón? à de men yàn, ya men k̀̀i n̄́n̄́a? T̄r̄o b̀̀enq b̀̀ene, by nan a dón k̀̀i pach.

Ka t̄r̄o bię b̀̀e b̀̀ul, ka nal éni yeta wiy yař, yař maduon. Ka b̀̀ul fwòtè éni, ká

tàrò bié bẹ chón, ka ñu e chōnò. Ká ní dēmá yèy búr, ka gẹ ñum kí faṣe yey bur. Ka ñān eni dōnò. Ká kélè chán dēmá yèy búr. Ka ñḡt è dḡnò. Ka ñal eni bia wók kí wiy yaṣ, ka ñḡt ní chor yey bur. Ka ñu tḡ bḡne. Ka e keḡo, bān ñu mákè yí ñal eni kí dḡ (dḡk) ñu; ká dḡn a bu tḡn ká ní nḡk, ká dḡn a tḡnḡ nut, ní kélè én. Ka wát bañ mēn a yiebḡ nut, ka ní nḡkè én, ka wát bañ yiebḡ bogon, ní wéi én. Ká gẹ ñum, ka gḡ dḡnò ñu ákyèl. Ka e reñò, reñò wák. Ka gẹ keḡo kí jamé ke dḡgḡ, ka keṣi fḡṣe gén, ká è gèrò kí fàrè kí wāi.

Wen e ko: e t̄ jal ken? a dake gtr kí bānḡ gtr! Kuche wiyḡ, dḡ én, wiyḡ nādje.^o Ká gẹ bḡdḡ, ka pen e yigi kech, ka wen byel bogon kí ye, ka ñal eni byel nūtḡ ye, ka nēmēn ní bḡn, ká è kò: ní fḡṣe ow ak, ka gḡ ní fḡṣe kí byel. Ka keṣe yí wen, e ko: wó fḡṣe byél. Wen e ko: yí mēn? Kine: yí jal e kune chíne. Ka dḡkí wone keḡo, keḡo yí ñal eni, ka gḡ fḡṣe byél, ka ñal eni ko: wiyḡ wín nūt? Kine é, nūt; kine ka kḡf ùn kine: jal e wḡlò yí chwòlé, ka wone bḡnḡ, ka wiyḡ gen kḡfḡ gén, ka wiyḡ gén ye bḡnḡ, ka bia yí wānḡ chānḡ. Ka ñal eni ko: yí rè bḡdḡ wānḡ chānḡ? Kine: wānḡ chān yika kḡl wāddá yí ñu. Kine: de wādi ken ywòdḡ, ú nḡjè yín? Kine: nḡ! Kine: wādi nḡne mēn? Ka jal eni ko: nḡnḡ Akwoch. Ká è ko: Akwoch nḡjè yín? ñal eni ko: faṣe yan Akwoch? Ka mákè yí wiyḡ, ka wiyḡ ywoñḡ, ká è kḡnḡ kí ñuwaṣ, ka wiyḡ byel, ka fḡṣe kí lānḡ kwach. Ka fḡṣe dḡk, ka wiyḡ dḡga fāre. E ko: bié keḡe kach ákyèl. E ko: é, ya u bḡdḡ ken. Ká gẹ bḡdḡ, ñal eni ya fāre, ká gẹ ní wḡlò kí reyí gen.

A certain man had three sons. One child was pretty, and his fame reached the lion. So the lion caught flies, and he caught mosquitoes too, he put them into a gourd and came saying, "I am selling!" The people asked, "What do you sell?" He answered, "Its name is not to be told." So they let him go. He came to this man (the man the story treats of) and said, "I am selling." He asked, "What do you sell?" The lion replied, "Its name is not to be told." And he said, "Look at it!" He gave him the gourd, and he opened it; the mosquitoes flew out with a loud buzzing; he opened the other gourd too, and the flies flew out with a loud buzzing. The man said, "Why, they are but flies and mosquitoes! I do not want to buy them." — This man was a king. The lion said, "Why, will you not (put them back in) their place?" The man replied, "Where should I find them?" The lion said, "Then will you not make compensation?" The man asked, "What shall I give for compensation?" The lion answered, "A man." So a slave was brought (and was offered) as compensation. But the lion refused him. Then a slave woman was brought and offered as compensation, but the lion refused her too. He brought all his goods, but they all were refused. (At last) a son of the man was brought, but the lion refused him. The man said, "What then do you want?" He replied, "I want Akwoch;" — he was the son of this man (Akwoch is the name of the pretty

boy whose fame had reached the lion). And this man wept. But the lion was glad because of this boy. He gave him the boy, and he went away with him. The lion had no child, and Akwoch became his child. The lion was very glad.

The lion used to go into the bush, to hunt game; and he used to bring it home. The portion of the boy he used to cook, and then give it to him. The boy used to eat it, and he became fat; the lion was much pleased. And they (the other people i. e. the other lions) used to walk with the boy and used to go into the village of the son of the lion (i. e. the village where the lion and his "son" lived). So all the lions knew him, and they all were much pleased.

One day the boy asked for an ax; he said, "Mother!"¹⁰ She said, "Eh?" The boy said, "Give me an ax!" She asked, "What for?" He said, "I will cut a club." She gave it to him; and he cut a large tree. When he had cut it, he came. (The next day) this woman asked him, "Where are you going?" He replied, "I am going to cut." The lion asked, "Is the club finished?" He answered, "Not yet." The next day he went again to cut a drum. He carved it; and when it was finished, he brought it; but the lion was much pleased. And he (the boy) said, "Mother, bring me a skin (to fasten on the drum)." And a skin was brought, and he stretched it on the drum. When the drum was finished, he said, "Mother!" he said again: "Go and call your people" (i. e. the people of all the villages around, belonging to the lion's family). The lion went, and he told all his people, "A drum has been made by my son, now all people shall come to-morrow." Then he returned.

The drum was placed in the sun (to dry). Then a big hole was dug by the boy, and he put a tree into it; he put a fire into the (hollow) tree and threw the tree into the hole. The tree caught fire in the hole. The hole was covered by the boy, but the fire was burning in the ground. Then the drum was beaten, and all the lions came; and the people said, "Cripple, will you not stay at home?" The cripple replied, "Why should I stay at home? My eyes are not crippled!" Then they said to the blind one, "Will you not stay at home?" He replied, "Are my ears blind?" They asked the deaf one, "Will you not stay at home?" He replied, "Though I am deaf, My eyes are not deaf."¹¹ So all people came, there was no one left at home. The people came for the drum. Then this boy climbed upon a tree, a big tree, and he beat the drum. The people (= the lions) came to dance, and the lions danced. And (while dancing and not heeding the hole) they fell into the hole; they all fell into the hole. And this man (viz. the lion who was the boy's father, or his wife) was left; and he too was fetched and fell into the hole. Then the cripples¹² were left, and the boy came down from the tree and pushed them into the hole. So all the lions died (were burned in the hole).

Then the boy caught the slaves of the lion and his cattle. The cattle without horns he killed, and the cattle which had horns, he took with him. And the slaves which had tails, he killed, but the slaves, which had no tails, he let go.¹³ When he had finished them all, there was one lion left; that one ran into the bush. Then he went away with all his goods and his cattle, and he went into his native village, there he built his home in a place by itself.

The father (= his father, who at the same time is the father of the children whom he addresses) said, "To whom does this man belong? he has so many cattle, and so many slaves!" His father did not know him, but he (the stranger) knew his father. They remained some time, then it came to pass that a famine came, and the father had no more dura with him, but this boy (the stranger) still had dura. And his brothers (who did not know him) used to come to him, and he used to say (to his servants), "Give these boys dura." And dura was given to them. Then they returned to their father, saying, "We were given dura." He asked, "By whom?" They said, "By the man who is over there." On some other day these boys went again to this man, and they received dura. And the man asked, "Is your father still alive?" They said, "Yes, he is alive." Then he said, "Tell him, 'the stranger ('traveller') calls you'." The boys came, and told their father; and their father came, he came with a sorrowful face. The man (stranger) asked him, "Why is your face so sorrowful?" He said, "My eye is so sorrowful because my son has been carried away by a lion." The man replied, "If you met your son now, would you know him?" He said, "Yes." The man asked, "What is the name of your son?" He answered, "His name is Akwoch." Then he asked, "Would you know Akwoch now?" He said, "Yes, I would know him." The man replied, "No, you would not know him." Then he said again, "Am I not Akwoch?" And his father seized (embraced) him, and his father wept. And he brought a razor and shaved his head, and he gave him a leopard skin;¹⁴ and he gave him cows. Then his father returned to his village. And he said, "Come, let us go (= live) in one place." But he replied, "No, I will stay here. And they remained, the boy in his village, and the father in his village, and they used to visit each other.¹⁵

84. The Girl and the Dog.

Nane ǵáchò fá buǵch, ka kǵta fǵl, e ywóda gwok; ká é kò kǵne: yina juǵk! e ko: ǵòǵi yán ke nára! u nuǵmi gwok. Ka ǵòǵe náǵe yǵ juǵk, ka náǵe é dǵnò. Ka náǵe kǵtá fǵl, ka gwok ywodǵ, gwok bǵda náǵón. Ká gwók è ko: kǵtǵ yǵ máyi, gwok e ko, ye ǵǵǵ u wǵkè yán ko-wǵn? Ka nǵn ǵǵǵ e bǵnò, ko: máyó! Ka mǵn yǵyǵ. Ko: yá ywóta gwok fǵl, dǵ gwók è ko ne: kǵtǵ máyi, kǵptǵ kǵne: gwok e ko:

dān u wékè yán ko-wén? *Ká máyé ywòń, ka kōpa wtyé; ka wiye e ko: kẹl muy (muj) gwok! Ka nān ẓẹn kẹl muy gwok.*

Ka gwok e yót, é búdd. Ka nān ẓẹn wéke. Ka gẹ dúoḡo, ka gwok é kẹḡḡ kị nān ẓẹn, ka gẹ kẹḡḡ kị gwok, ka gẹ kẹḡa fén; gwok bḡḡḡ jwok, ka kẹḡa wot gwok, yaḡ gír bḡnḡ, ka gwok e ko: ní chām kị re yan, ka yi ní kẹḡe gól! Ka gól ye ko: kẹḡi yeje! E ko: bān àgàk. Ka gwóń éntí é kẹḡḡ, ka nān éni e dōnḡ. Ka nān éni kẹḡa gól gwok, gól duḡn, wḡn éni wot jwok.

Ka nān éni reña mal, ka e pāro, ka peni e pyḡḡḡ. Ka nān éntí bia wok, kẹḡi é rínḡ. Ka gwok e liḡo, gwok e bḡnḡ é rínḡ; nān éni reña wot kị nam, wot ma yeña nām, wot maduḡn. Ka gwok e bḡnḡ, ka é bḡḡḡ kị tyele wot. Ka tyḡn wḡn éni gen abtryàu, ga yḡḡḡ chwḡu, ḡāchḡ bogon kị kele gen. Gen ní chama lai, ní kẹḡi bḡ dwar.

Dān éni á fáné wot, ka jḡk éni (ḡni) e bḡnḡ, ká gẹ kò: amén a ẓāl gin cham? Ka gẹ nānḡ, ka gẹ kẹḡa bḡ yáf kị wot, ka nān éntí ywót, chunḡ gen mḡḡḡ, e ko: yi yig namḡi wḡn. Ka gẹ bḡḡḡ, ka nān éni ko: yá chḡḡḡ yi gwok. Ka gẹ kò: ḡḡḡn éń? Kíne: ya péń ẓa wot, ka gẹ kḡá péń, ka gwok kḡḡḡ gen, ka gwok gḡch kị toch. Ka gwok e ẓḡu, ka wete fāl.

Ka maka wun ga ábí ryàu, ka nān éni ko: yá dḡwátá kẹḡḡ bḡ liḡe chā gwok. Dān éni ko: bḡḡ, yí kḡ kẹḡ; nān éni ko: yá kẹḡḡ! Ka gẹ kẹḡḡ, ka nān éntí é yābo, ká nékè chḡḡḡ kị tyele, ka nān éni ẓḡ. Ka nān é ywòń, ka nān éni kwán yì gen kḡḡe nam; nān éni kẹl yi nam. Ka wḡḡḡ fḡḡḡ gen, ka ywote jḡ (= jḡg) chyek. Ka nān éni kāl wok, ka riḡ kópè, ka riḡ é kàndḡ ḡāchḡ maduḡn, ka nān éni lwok kị pi, ka chḡḡḡ yót yi ḡān éntí, ka kāl wok, ka nān éni ḡwoḡa mal, é chàrḡ; ka riḡ kópè: ḡān a chér! Ka riḡ é bḡnḡ, ka pyech yi riḡ, e ko: yi kālá kén? Kíne ya kála wot ma yénà nām. Ka e ko: yi dḡwái yi áńḡ? E ko: yá wékè gwok yi wiya, ḡḡ gwok é chḡḡḡ yán, ya kẹḡa wot kị nam. Ka rān éni ká é ywòń: nānḡ! Ka mḡn e bḡnḡ, ká é ywòń, ka ḡok kāl, ḡok gḡḡḡ; ka kẹḡe wot. Chḡḡḡ, á ẓum.

A woman was without child. She went into the bush and found a dog. She said, "O *jwok!* give me a ("my") child! (If you give me one) it shall marry the dog." And a child was given to her by *jwok*, and the her child grew up. And the child went into the bush; it found the dog; — this dog was a white one. The dog said, "Go to your mother and tell her, the dog says, 'When will the woman be given to me?'" The little girl came saying, "Mother!" The mother answered. The girl said, "I found the dog in the bush, and he said thus, 'Go to your mother and say to her thus, the dog says: when will the woman be given to me?'" Her mother wept; she told the (girl's) father; the father said, "Bring her to the dog." They found the dog lying. The girl was given to him.

And they (the dog and the girl) rose up, the dog went with the girl, they

went into the ground; — the dog was jwqk; they went into the house of the dog; there were many trees there everywhere. And the dog said, "You shall always eat with me; and you shall go into this enclosure." The people of the enclosure said to the girl, "Go to the center." The dog said to the girl, "These are slaves." Then the dog went away, the girl was left. So the girl had gone into the enclosure of the dog, a big enclosure; this house was the house of jwqk.

One day the girl ran up, she jumped up, and the ground split. The girl came out; she went away running. The dog saw her, he came running; the girl ran into a house in the river, this house was (in?) the river; it was a big house. And the dog came; he remained at the foot of the house (below the threshold). The people of this house were seven; they were males, there was no woman among them. They lived on meat, they used to go hunting.

The girl hid herself in the house; and the people came (home and found their food cooked), they said, "Who has cooked the food?" They were astonished. They went searching the house; the girl was found, they were very glad. They said, "You have become our sister." So they remained. The girl told them, "I am chased by a dog." They said, "Where is he?" She said, "He is in the ground below the house." They looked into the ground and found the dog. They shot him with a gun. The dog died, and they threw him into the bush.

And seven years passed, then the girl said: "I want to go and see the bones of the dog." The boys (i. e. the men in whose house she lived) said, "Stay, do not go!" The girl said, "I will go!" And they (all) went; the girl searched, and she was hurt at her foot by a bone; the girl died. The boys wept. Then the girl was taken by them and put into the river; she was carried away by the river and came to her native country. There fishermen found her; they pulled her out of the water and told the king (what had happened). The king brought an old woman, she washed the girl with water; and the bone was found (in the body of the dead girl) by the woman. She pulled it (the bone) out, and then the girl rose up, she sneezed (became alive again). The king was told, "The girl has sneezed." The king came, he asked the girl, "Where do you come from?" The girl said, "I come from the house which is in the river." The king asked, "What brought you there?" She answered, "I was given away to a dog by my father; but the dog chased me, so I went into the house in the river." And the king wept, She was his daughter! Her mother too came, and she wept. Then cows were brought, they were sacrificed. They went home. — That is all, it is finished.

85. Anyimo and the Lion.

Nan niné Anyimò e dōch, kī ómèn Akwot, kī wiyé; maye gen bogon. Dò (dòk) gén gtr, dyege gen gtr. Ká nù e linò, ká nù e yigí dān, ka nu bēnò, ka bia yí nāl eni, ka ryéch, ka kīfí wot. Ka Anyimò kōfí ómèn kīne: ẏtí kī fík luōgò chíné! Ka nan eni lífè yí nù, ká nù chúní mēdò. Ka nu nácho kīne: yá kēdò! Ka ẏtí kī byél, ka nāl eni ko: Anyimò, wòk mādà! Kīne: y wífí ká chíné, ka yí dúòk! Ka ge kēdò. Ka omia Anyimò e dānò bē twar kī wēr. Ka nāl eni (nù) kēdò, ge chāfí kī Anyimò. Ka nāl eni ko: Anyimò, a kēt ānò en? Kīne: kēt ní kwai kī rōch. Ka ge kēfí, ge chāfò. Ka fim maduon yót, ka nu ko: a kēt ānò en? Kīne: kēt ní kwai kī dōk. Ka ge kēdò ge chāfò, kēdò kēt malqulau, kīne: a kēt ānò en? Anyimò ko: kēt eni kúchè yán. Kīne: byh! ena fānò a fyēt yan?

Ka ge wífí (wofí) būte tugò, tugò mábār; ka nu rēnò, e rēia kele lām, ka Anyimò ko ne: tunò¹⁶ kwai dān, butí kī fén, ya yēta wiji! Ka tugò butò, ka kēta wiy tugò. Ka e ko: tun kwai dān, kīne: dwofí mál. Ka tugò dwofá mal. Ka nu bēnò, e rīnò, ka Anyimò yótè yí én, e tók. Ka nu nānò, ka e ko: Anyimò e kēta kēt? Ka yōmò nwochè én; ka lídá mál, ká gò lífí mal; e ko: pòe! yí fa ẏu tìn? e ko: yí nāgà nūgò! nan eni ko: de ere (dēré)? Ká nu gūddò kī fén; ka tugò ka ní bēnì a kama fūddò. Ka Anyimò ko kīne: tun kwai dān, yí ku fāt! Dōk kejí! Ka tugò ní dōgi kejé, ka nu ní gūddò kēte.

Ka dōk lífè yí nan eni, ka e ko: níwà kī nimia, yana Anyimò, a chāmì yí nù én. Ka yan eni é línò, a kēta pach. Ká gé kò: nan mēkò é chwòtò, kīne: yana chāmì nù én. Ka ge ko: à, wú chágà tódò. Ka nan dōnò wúr, ka ge bēnò, ge kwai kī dōk, ka ge lēfè yí nān eni; kīne: nēwà kī nímiá, yana chām yí nù én! Ka ge bia pach, ka Akwot kófe kīne: nān mēkò e kōbì kīne: yana Anyimò, á chām yí nù en, de per kī Anyimò. Ka len tìn, ka tēro bēnò. Anyimò kama ẏtí yí rōdó. Ka len lífè én, ká è ko: níwà kī nimia, yana chām yí nù en! Ka tēro bēnò gé rānò; ka yót nù é yá fén, é gūddò; len fa nēnè én, ka kēl, ka nu rīnò wòk; ka ní kēl, ka nu eni fūddò, ká è ẏtí. Ka nān eni ko: tun kwai dān, buti, ya bia wók! Ka é butò, ka bia wòk. Ka wiyé é kánò dōk, dōk ánwèn, mòk chwóp kī ẏa tugò; ká chák kál kī gin cham kī pi, ka dōk chwóp kī ẏa tugò. Ka Anyimò ẏtí yí pi, ka e è mādò; ka ẏtí yí mōgò, ká è chāmò. Wēn chuné mēdò kī ómèn. Ka kál pach; ka twóm ka dōk kól pyar-ánwèn, wiyé chuné mēdò.

There was a girl, her name was Anyimò; she was pretty; she lived with her brother Akwot, and her father; her mother was no longer alive. They had many cows and many sheep. The lion heard of her, and the lion turned himself into a man; he came to this boy (Akwot). He was received as their guest. When he came into the house, Anyimò was asked by her brother, "Give me water to wash his hands." So the lion saw the girl; she pleased him very much. After

some time he took leave, saying, "I am going." They gave him dura, and the boy told his sister, "Accompany my friend a little way, when you have come to that place there, then return." So they went. The brother of *Atimq* remained at home, he was sweeping the cow-dung. The boy (viz. the lion) went away with *Atimq*. While they were walking, the lion asked, "*Atimq*, what place is this?" She answered, "It is a place for herding the calves of the people of *Akwot*." They went on and came into a great forest. Again the lion asked, "What place is this?" She answered, "A place for herding cattle." They went on walking and came to a very distant place. The lion asked, "What place is this?" She said, "I do not know this place; dear me, why are you always asking me?" They came to a deleib-palm, a very tall one. The lion ran away, he ran into the grass. Then *Atimq* said, "Thou palm of the grandfather of men, lie down, that I may climb upon thee." The palm lay down, she climbed on it, and then said, "Palm of the grandfather of men, rise up!" The deleib-palm rose up. When the lion came running, he found that *Atimq* was no more there. He was perplexed and said, "Where has *Atimq* gone?" But her smell came into his nose, he looked up and saw her up in the tree. He said, "Póe! you will surely die in a moment!" Again he said, "I will kill you at once!" The girl asked, "Well, how?" The lion scratched the ground (round the deleib-palm), and the palm was beginning to fall down. Then the girl cried, "Palm of the grandfather of men, do not fall! return to thy place!" And the palm returned to its place. The lion began scratching again.

And the girl saw cows, and she cried, "My brother and my father, I am *Atimq*, the lion is going to eat me!" The men heard it, they went home saying, "There is a girl crying, 'A lion is going to eat me.'" But the people said, "Nonsense, you are telling stories." Then the old men were sent for, they came herding their cattle (they drove their cattle near the place where the cry sounded); they were seen by the girl, and she cried again, "My father and my brother, I am going to be eaten by the lion!" They went home and told *Akwot*, "There is a girl crying, 'I am *Atimq*, the lion is going to eat me.' Her voice was like that of *Atimq*." So an armed body was gathered, and they went. *Atimq* was almost dying with thirst. When she saw the people, she cried, "My father and my brother, the lion is going to eat me!" The people came running; they found the lion scratching the ground; he did not see the people; he was stabbed; he ran away, but he was stabbed again, fell down and died. The girl said, "Palm of the grandfather of men, lie down, that I may get out." The tree lay down, and she came out. And her father brought four cows, they all were to be speared under the deleib-palm (as a sacrifice). And milk, food and water were brought, and the cows were speared under the deleib-

palm. They gave *Animo* water to drink, they gave her milk too to drink; then they gave her food to eat. Her father and brother were very glad. She was brought home. She was married for forty cows,¹⁷ so her father was much pleased.

86. An Adventure in the Forest.

E jal en ye kezé yey fim, bē gwen kī lān, ka aṣṣp aryau ká gi pānē, ka lwol ka gō pān. Ka lyech e bēno, ka dwoṣi yey tēp, ká gò kòntí chwāke, ka dwoṣi rié tēn akýēlō, ka gō kòntí chwāke; ka nwople nīn aryau ka gē dōnō kī ʒa lwol, ka lwol dwo gō fét, ka nwol nīn eni é ywòndò kī yey lwol, kīne: kór, kór, kór, kór. Ka jal é líṭṭ, ka lyech léṭé én, ka e búḡḡ, ka e reñó, ka ní pāra kwom yaṣ, ka ní fyét yi kwòṣ; kúché én, á bwòk kī mēn duḡn, ka ní kélè kéle kwòṣ, ka lāng ní fyét yi kwòṣ.

Ka wara pach maduḡn, ka ḡachō maduḡn, máyù, ká gò yòḋé (ywòḋé); ka e ko: wānò, tōṣi ya fi! Kīne: yi bia kēn? Kīne: é, yá kú fyech, tōṣi yan kī fi móté! Ka tōṣe fi móté. Ka líḡí yi gwok, gwok mānḡḡ; ka e ko: mā! Kīne: wat bēn á nwól? Ka gwok líḡí yé, ka gwok é nārò; ka e ko: bṡh! Kīne: fārà? Kīne: u ḡché yán, yik yin fa káchè yán! Ka ḡāḡ duḡn e ko: búh! wòḋá, yi bia kēn? Kīne: kút, mā, yá chyéti¹⁸ lyéch, lyech maduḡn; fúké pēr kī mānē àḡàk. Ka ḡachō ko: bó! yi bia kēn a bēḋí yi pēr kī wuo! Ka e ko: wuo nājè yán; faṣ kī ena, atēng da yé? Ka e ko: é, kēt!

Ka e kéḡḡ. Ka gē rúḡmò par; ka par e réñò, ka e réñò, ka fēṣi yi kwòṣ, chwòle en ena nam; ka é kwòndò kī yey kúḡḡ. Ka tēro bēno, ka mák; ka kál pàch, ka fyewé e fúḡḡ kī yey wārò, ká è tō.

A certain man went into a forest to gather Nabag-fruits. He filled two bags and one gourd. (While he was gathering the fruit) an elephant came, he lifted up one bag and put it into his mouth, then he lifted up the other bag and put it also into his mouth; at last the contents of the gourd as well. But two seeds were left in the gourd; they kept rattling, *kór kór kór kór*. When the man heard this, he looked up and saw the elephant. He was frightened and ran away, he jumped upon a tree. The thorns of the tree pricked him, but he did not heed it on account of his great fear. He got right into the thorns, his cloth was torn by the thorns. Suddenly he came near a great house. There he met a big old woman; he addressed her, "My mother, give me water!" She asked, "Where do you come from?" He replied, "No, do not ask me, give me water first!" So she gave him water first. Then he was seen by a dog, a dog with young ones. (He saw the young dogs, but not the old one, the mother). He asked the woman, "Are they all your children?" Then he saw the old dog, he was growling. He exclaimed, "Oh dear! shall I run away?" The dog replied, "If you beat me, I shall bite you." After that the big woman asked, "Why, my son, where

do you come from?" He answered, "Be silent, I am chased by an elephant, a big elephant. This pot is quite as large as his testicles."¹⁹ The woman replied, "Well, you do come just from the same place where my father has come from." The man said, "I know your father; is he not the one who has a neck on his necklace?"¹⁹ The woman said, "Now, go on!"

He went away and met with a hippopotamus. The hippo was running (towards him), so he too ran, he came to a place with white sand, thinking it was a river. He tried to swim in the sand. Then people came, they seized him and brought him home. But in the night his heart beat so violently (from excitement), that he died.

87. The Boy and the Hyena.

Náí mēko gē kī ówén gé wèlò; ka wou é yúdd. Ka náí àkyèlò e ko: bwh! e ko: mach u ydìè kèi? Ka ówén e ko: kújá! Ka náí eni ko: ya fa yéfi (yáfi) mách? Kíne: u yánnò? gi²⁰ náí àkyèlò. Kíne: yi fa dòn kī bũte jam? Kíne: báh! u chámè yán yi ówòŋ! Kíne: é, yi fa chámè yi ówòŋ. Kíne: yá bēdò. Ka náí eni ko: dē yi re fa kēŋ bē yaf kī mach? Ká è kò: u chámè yán yi ówòŋ. Ka kwof eni wéi. Ka e ko: dē wá búti! E ko: é, u chámè yán yi ówòŋ; ka náí eni ko: grē, buti kī fén; ya buta kī kwòmá. Ka e ko: dē u tãyi fén yi ówòŋ, kī ya chámè én! Ka e ko: grē, bi, buti mál kī kwòmá, u kwán yán yi ówòŋ, ka yi wéi yi én. Ka náí eni ko: á! yi gwók èdì? Yè kùdd. Kíne: dē yi fá kēŋ mál? Kíne: wiy yát? Kíne: àwó. Ka yēŋa mal. Ka náí eni à tãk, ká èbúdó kī feni.

Ka ówòŋ e bēnò bēne bēne bēne; ka ówòŋ e chátò kī ŋa yaŋ. Náí à tãk e nēnd, ka ní nówách yi ówòŋ, é nēnd. Náí à mál nēna fén chét, dē bōkò bōkò; ká é dēnd mál yi wārò, dēnd kwom ówòŋ, ka ówòŋ mákè én kī yitè, ká è kò: bóí! yá kó kōp kíne: yu (yiu) mákè yán! Ka ówòŋ é ywònd; ka ówòŋ ní kwòdò, ka ní dyabò. Ka ówòŋ e rēnò bēnd, ka kēŋa kēch malaulau, ka ówòŋ e tō kī yey warò; náí eni bēdò kī kwòmá, ka ní ko: bóí, yá kó kōp kíne: yiu mákè yán! É kōbì kēŋ.

Dukì mwol ka owen dwoŋa mal, ka lídà mál, náí eni tók! Ka e ywònd, kíne: ówò chám yi ówòŋ! Ka e dúddò, ká é chátò yey ówòŋ, ówòŋ chate ŋr, ka e kēŋa kēŋ malaulau, ka náí eni ydìè én, e kōbì kēŋ. Dē bēdò kwom ówòŋ, dē mēŋi yitè ówòŋ, ówòŋ tō kī yey wārò. Ka ówén è kò kíne: dwoŋ! Kíne: é wéi yán! Yá kó kōp, ya ko: yi u mágà! Kíne: wu kōbì kī amēn? gik owen. Kwop ówén fa línd én, ka mákè yi ówén kī chyènd; chyènd tēk kī rei yitè ówòŋ, ka yitè ówòŋ nól kī yi ówén. Ka tín mál. Ka e dwoŋ, ka gē bēnò kī owen, kíne: náí, wēti yitè ówòŋ! Kwof owen fa línd én; ka ní ko: bóí, ya kó kōbì: yi u mágà. Ka gē wāŋa pach, ka tēŋ bēnd bēnd, ka tēŋ nēŋi bēnd, ka lwéŋe gōt kī rei yitè ówòŋ; ka yitè ówòŋ wēti.

A boy went travelling with his uncle. When the sun went down, the one said, "Why, where shall we find fire (for the night)?" The nephew said, "I do not know." The first said, "Shall I not go to look for fire?" "What shall I do in the meantime?" was the reply of the other one. His uncle said, "You stay here with our goods." "No," said the nephew, "I would be eaten by the hyena." He replied, "No, you will not be eaten by the hyena." But he said, "I refuse to stay here." Then his uncle asked, "Why will you not go to fetch fire?" But he replied again, "No, I would be eaten by the hyena." So they left this matter. His uncle asked, "Shall we not lie down now?" He replied, "No, I would be eaten by the hyena." His uncle said, "Well, you lie down below, and I will lie upon you." He replied, "But suppose you are rolled down in the night from upon me by the hyena? Then I shall be eaten by her." His uncle said, "Well, then you lie upon me, so I shall be taken by the hyena, and you will be spared by her." The boy said, "Ah! what are you going to do?" Then he was silent. Again his uncle asked, "Will you not go up?" He said, "On a tree?" The uncle replied, "Yes, on a tree." So he climbed on a tree, and the brave boy (the uncle) lay down on the ground.

In the night came all the hyenas; they walked below that tree. The brave boy slept. A hyena came and sniffled at him, but he was asleep (and so she left him undisturbed). But the boy on the tree was awake, he was looking down staringly, he was awfully afraid, and at once he fell down, and fell on the back of the hyena. He caught the hyena by her ears and said, "Ha! did I not say I would catch you?" The hyena cried, and she dinged, she dinged very much. She ran away with the boy to a very distant place. There the hyena died during that night.²¹ The boy was still on her back, and he still continued saying, "Did I not say I would catch you?" He said these words continually.

The next morning his uncle arose. He looked up, the boy was not there! He began to cry, saying, "My nephew has been eaten by the hyena." He arose and followed the way of the hyena. The dung of the hyena was on the whole way. He went to a very distant place. There he found the boy, he was still talking (the same words). He was still on the back of the hyena, holding fast her ears. But the hyena had died in the night. His uncle said, "Rise up!" But he said, "No, leave me alone! I did say, 'I would catch you (the hyena).'" He asked, "To whom did you say so?" He did not listen to the words of his uncle. Then his uncle caught his hands; the hands were tight around the ears of the hyena, so that the uncle had to cut off the ears of the hyena. Then he lifted him up, he arose, and they came. The uncle said, "Boy, throw away the ears of the hyena!" But he did not listen to his uncle's talk, he only kept repeating, "Well, I did say I would catch you." When they came near their home, all

the people came; they all laughed. They loosened his fingers from about the ears of the hyena and threw the ears away.

88. Nyajak.

Day²² mēko yeje da ḡāṅ, ka e twolo, ka bül ḡēch kī pach málhwi, dē tēro ywoto bul; fān eni fā fān nu. Ka ḡāṅ a chēt twol; tēro ko: é, yi re kōbi? yi ḡē! E ko: é, ya kēḡ. Dāṅ eni bēda juok. Ka e kēḡ kī tēro. Ka kot é mōkō, ka gē nēno gól nu. Nu bēda ḡāṅ; ka kī war owone é nēno, ḡāṅ a chēt twol e nēno, nāje én, gna nu. Ka nu chama yeja wot, ka nan eni ko: yin amén á? Ka nu ko: Nájak! Ka ḡāṅ ḡē ko: é! e ko: yi nūti nēno? Kīne: ya nūti nēno. Kīne: yi da kēch? Kīne: awó! Kīne: yi fa nēkē kī onwok?²³ Kīne: awó! Ka onwok nēkē yi nu, ka ḡā! yi nu, ka wēke Nájak, ka kwōtī yi Nájak. Ka nu ko: Nájak! Kīne: é? Kīne: ka yi chām yau! Ka eko: awó! Ka yi nēn yau! Kīne: awó! Ka nu kēḡ, ka kálá bēḡḡ, ka e duḡḡ, chama yeja wot. Ka Nájak ko: yin amén á? Ka e ko: Nájak, yi nūti nēno? Kīne: nē! Kīne: yi da kēch? Kīne: awó! Ka e ko: yi fa nēke waḡ? Ka e ko: awó. Ka waḡ nēk, ka ḡāle én, ka wēkī Nájak; ka nu ko: chām ya! Kīne: awó! Ka yi nēni ya! Kīne: awó! Ka nu dōḡḡ, ka e duḡḡ, yeja wot, ka Nájak ko: yin amén á? Kīne: Nájak, yi nūti nēno? Kīne: awó! E ko: yi dwata nō? Rei da kēch? Kīne: awó! Nu ko: nēke yin ke dyḡ! Nájak ko: é, ya ky nēkē dyḡ! ya da rōḡḡ. Kīne: dē kān kī áḡ? Kīne: é, kāni kī dōḡḡ. Ka rēna gat kī dōḡḡ, ka nī kēpe kī pí, ka pí nī rāra pēn, ka chwé nī dōḡḡ yeje, kī twol rech; ka gē nī mūti yi nu, ka nī chíka tōmō, ka pí nī rāra pēn. Ka nī fēka fēn bē mūt kī chwé, kī twol rech.

Ka Nájak wō gēn tūké én, ka gē ḡwōḡi mal, kīne: áḡ? Nájak ko: nu fa kama wā chām? Ka e ko: chāmun kī rīnō anan! Nu nāje Nájak fa chēt bēno. Ka wō gēn kōfē én kīne: rēnun! Ka wōman e rēnō, rēna fōḡe gēn. Ka Nájak e dōḡḡ. Ka nu kōrē e būḡḡ,²⁴ ka e bēno, ká é chwōtō kīne: Nájak! E kudō. Kīne: Nájak! e kudō. Ka nu ko: adī? Nájak a nēni. Ka bia wot, ka e ko: Nájak! E kudō. Ka maeh kōḡ, ka wōman yōte én gē tōk. E ko: bīh! Nātyau Nájak! Wāte gēn a kōlē én! Ka Nájak ko: á, faḡe yan en? Ka fāra kwom Nájak, ka Nájak e wānō. Kīne: natyau Nájak, e kēḡa kēn? Ka Nájak ko: faḡe yan en? Ka nu nī fāra kwomē, ka fa máké én, Nájak nī wānō. Ka nu kōrē būḡḡ. Ka Nájak e kēḡḡ, e kúché yi nu.

Ka wone wīḡa pach, ka nu eni bēno, ka yīgi yaḡ madōch, maduḡn, en olam: chune gēn mēḡḡ kī en. Ka Nájak ko: wu ky nī kēḡ ḡa yaḡ, yaḡ eni fa nu! Kīne: é, Nájak e chaka fyḡ. Nájak ko: ó, ya rum kī kwōp.²⁵ Ka twole wōḡāḡ nī kēḡa wiy yaḡ, ka nu e fāro kī wōḡāḡ. Nájak ko: á, kwōfa a līnē wún chē, ka jē wīḡe gē mūm, ka e kēḡḡ. Nájak kēḡi yi nu, ka yīge ḡāṅ maduḡn yū yū yū. Dē e kwōmō kī kēḡḡ; ka nu ko: gna nāte nō a yō én? E ko: nan kwache fi! Ka tōḡe kī fi; ka e

māḍo, ka e dūḍgò, ká è dḍgò, ka e logi yōjo. Ka nu keṭa gat bē dwatō (dwetō) fi men tāle nan eni. Ka kōl yi Najak, ka ge rēno, ka ge waṣa fach.

Ka nu bēno, ka e ko: bḥ! nan ṣṣṣ ge keṭa ge keṭi? Ko: faṣe natyau Najak a kel gen? Ka e bēn nu bia pach Najak, ka e yigi nān madōch, bē wājo ki omia Najak. Ka nu ko: omia Najak dḍn? Kine: chwōl! Ka omia Najak chwōl, ka ge wājo. Ka Najak e bēno, e ko: bḥ! e ko: omia, yi re rach kinau? Kúchè yin ena nu? Ka nal eni ko: kḗ, yi rach ki fyṣt. Ka Najak ko: mogi, ya rum ke kwof. Ka Najak e kudō. Ka nal eni è nēnd, ka wan gōl yi nu.

Chōṭi, ka nu keṭa fāre, ka dḥki omen ywoḍe en, é ywōḍ. Najak ko: yi re? Ko: wan a gōl. Ka Najak ko: yá chá de kōbō kine: men eni (ani) fanḡ nu; de anan yi kōbi adi? E kudō. Ka Najak e keḍo, ka yigi ḍāṣ duṣn, ka e bēn, é chātō keṭa fay nu; ka wāṣa (wūṣa) fach, ka e ko: wēl a ḍá kál en! Kine: kḥl jwok! Ka e bēno, ka e ko: bḥ: onimia, yi nūti bḍḍo keṭi? Ka nu ko: yin amen? Ka e ko: ya faṣe nīmiau, a kḗle yōmḡ kāke duṣn? Ka e ko: ḥ, wija chaka wilō, ka nu ywoṣo, chusḡ meḍo. Ka ge wājo, ge ki Najak; kúchè nu; e ko, chogḡ nḡ nīmén. Ka Najak tūḍa mal, ka wan omen ḥḥḥ en ki mal, ka Najak e ko: nemia! Kine: é? Kine: āno a yom fḡt ki wot? Nu ko kine: faṣe wan omia Najak? Najak e ko: á yḍtḡ ḡ yá keṭi? E ko: ky dwai àn, ka ria yiga nan a ḍachō. Ka nu ko: a gōla wānḡ. Najak e ko: ena kḥl en, ka de eṣe a fa kḥi wok? Ka kḥḥe wok; nu ko: de ky gwārè agak? Kine: é, fa gwār, ú kḍr yi wá. Ka Nikañ e fḡchō ko: de kwon y tḥlè dḍn? Nu kine: a wól en! Kine: á, dōch.

Ka nu ko: nīmia, ya keṭa gat bē dwetō pi. Ka Najak e ko: kḗ! Ka nu e ko: kḡ kḡ, kor wan omia Najak, ki fa o gwārè ḍgàk! wei ó tḥd wá ki gin cham. Ka Najak e dōno kḡ tḍḍot, ka nu keṭa gat, ka Najak wan omen kwānḡ en; ka rei ge agak, ka e fāro, ka dōḡo fōṣe ḡn. Ka omen yḍtḡ en, ka wan omen kḥḥe, ka omen e dōno.

Ka nu bēni ki gat, ka wāne yōde go tḥk, ka ḍāṣ eni yḍtḡ ḡ tḥk. Ka nu ywoṣo, kine: bḥ! yēna natyau Najak! E ko: Najak, kōra bḥḥ ki ye; ya fa dōk kḥḥe? Chōṭi, ka Najak wei yi nu. Ka Najak e dōn ge ki omén. Nu e chōḡo, fa chikḡ duṣn.

A woman was with child, and she bore a child (which was named Nyajak). One day the drum was beaten in a village far away. The people went to dance to the drum, this village (where the drum was being beaten) was the village of a lion. And the child which had just been born (too wanted to go to dance). The people asked her (the child, a girl), "How, why are you saying, you also want to go? You are still so small!" She said, "Never mind, I will go." This child was a *jwok*. It went with the people. When they arrived there, it began to rain, so they went into ("slept in") the house of the lion. This lion was a man.²⁶ During the night the other girls (who had come with Nyajak) slept, but

the child which had just been born, was awake; she knew that the man was a lion. The lion wanted to open the hut (where the girls slept), but this child (Nyajak) asked (from within), "Who is there?" The lion replied, "Nyajak!" The child answered, "Eh?" The lion went on, "Are you still awake?" Nyajak said, "I am not yet asleep." The lion questioned, "Are you hungry?" "Yes, I am." The lion went on, "Would you not like to have a ram killed?" Nyajak answered, "Yes I would." So the lion killed a ram; he cooked it and gave it Nyajak; Nyajak took it. Then the lion said, "Nyajak!" She replied, "Eh?" "Do eat!" enjoined the lion. She answered, "All right!" The lion added, "And then sleep!" Nyajak replied, "All right!" The lion went away and waited some time. Then he returned, trying to open the house. But Nyajak again asked, "Who are you?" The lion replied, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion asked, "Are you hungry?" Nyajak replied, "Yes, I am." "Would you not like to have an ox killed?" asked the lion. Nyajak said, "Yes, I would." So an ox was killed and was cooked by him and given to Nyajak. The lion said, "Do but eat!" Nyajak replied, "All right!" The lion turned away. After some time he came back and tried to open the hut. Nyajak asked, "Who are you?" The lion said, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion inquired, "What do you want? Are you hungry?" Nyajak replied, "Yes, I am." The lion said, "Have a goat killed!" Nyajak replied, "No, I won't have a goat killed, I am thirsty." The lion asked, "In what shall I bring water?" Nyajak said, "Why, bring it in a basket!" The lion ran to the river-bank with a basket, he dipped it into the water, but the water streamed down on the ground, only leeches and small fish remained in the basket. He thrust them out and dipped the basket again, but the water flowed out on the ground, and the lion sat down a second time to pick out the leeches and the small fish.

In the meantime Nyajak awakened the other girls, and they arose asking, "What is the matter?" Nyajak said, "Is not the lion going to eat us?" Then she said to them, "Eat this meat (the sheep and ox which the lion had killed for Nyajak)!" Nyajak knew the lion would not come back quickly. When they had eaten, Nyajak said to the girls, "Run away!" They ran away home to their country. Nyajak alone remained. At last the lion was tired (of dipping water with a basket), and he came calling, "Nyajak, are you asleep?" He came into the hut saying, "Nyajak!" She remained silent. The lion lighted a fire, and he found that the girls had gone. He said, "This cursed Nyajak has led her comrades away." Nyajak replied, "Why, am I not here?" The lion sprang at Nyajak, but she disappeared. The lion cried, "This cursed Nyajak, where has she gone?" Nyajak replied, "Am I not here?" The lion sprang again at her,

but did not catch her, Nyajak had disappeared. At last the lion was tired, and Nyajak went away; but the lion did not know it.

The girls arrived home. And the lion came to them; he had turned himself into a beautiful big tree, an olam (a sycamore fig); the girls liked him very much.²¹ But Nyajak said, "Do not go under that tree! This tree is a lion!" They replied, "Why, Nyajak begins to lie!" Nyajak said, "All right, I shall say no more." The girls climbed on the tree; suddenly the lion seized them and fled away with them. Then Nyajak said, "Well, what did I say just now ("my talk has been heard by you exactly")?" The people were much perplexed; they went away. But Nyajak went to the lion, she turned into a very, very old man, she went limping on a crutch. When the lion saw her, he said, "What kind of man is this old person?" Nyajak replied, "A man begging for water." And he gave her water; then she went back. But presently she came back again, she had turned into a rat. The lion had just gone to the river-side to fetch water in order to cook the girls whom he had caught. Nyajak drove the children away and brought them home.

When the lion came back, he asked, "Why, where have the little children gone? Is it not this cursed Nyajak who has taken them away?" And the lion came into the village of Nyajak, he had turned into a very fine girl, he came to converse with the brother of Nyajak. The lion asked, "Where is the brother of Nyajak? Call him!" The brother of Nyajak was called, and they conversed together. But when Nyajak came, she exclaimed, "Oh dear, brother, how can you do such a wicked thing? Do you not know this is a lion?" The boy said, "Go away, you are a great liar ("you are bad with lying")." Nyajak replied, "It is your own affair, I shall say no more." And Nyajak remained silent. But while the boy slept, his eye was taken out by the lion.

That is all, and the lion went home to his village. But the next morning Nyajak found her brother weeping. She asked, "Why?" The boy answered, "My eye has been taken out!" Nyajak said, "Did I not tell you this man is a lion? what do you say now?" He was silent. Nyajak went away, she turned herself into an old woman, she went walking. When she arrived at the home of the lion, she cried, "Here is a traveller at the gate!" The lion replied, "Welcome!" She came in and exclaimed, "Oh, my brother, are you still here?" The lion replied, "Who are you?" Nyajak said, "Am I not your sister who had been carried away by the wind a long time ago?" The lion said, "Ah, my! I had almost forgotten!" The lion wept, he was very glad. And they talked together. The lion did not know that it was Nyajak, he believed her to be his sister. And Nyajak looked up and saw the eye of her brother. She said, "My brother!" The lion replied, "Eh?" She asked, "What is it makes such a bad

smell in the house?" The lion answered, "It is the eye of the brother of Nyajak." Nyajak asked, "Where did you find that?" He answered, "I brought it, I had turned myself into a girl, and so I took out his eye." Nyajak said, "As you have brought it, will you not take it down (and show it to me)?" The lion took it down, saying "But mind, lest it be taken by the crow!" Nyajak said, "No, it will not be taken, we shall watch it." Then Nyajak asked, "But where is flour for cooking?" The lion answered, "It is just being pounded." Nyajak said, "Ah, that is good."

After some time the lion said, "Sister, I am going to the river-side to fetch water." Nyajak said, "Go!" The lion said, "Take heed, watch the eye of the brother of Nyajak, lest it be taken by the crow; we will cook it together with our meal." So Nyajak was left in the house, while the lion went to the river. But in the meantime Nyajak took the eye of her brother and then turned herself into a crow; she flew up and returned into her native country. She found her brother, put his eye into its place, and so her brother was cured.

When the lion came back from the river, he found that the eye had gone, and he saw that the woman was also gone. He began crying, "Alas, you cursed Nyajak!" Then he said, "My heart is tired with this Nyajak, I shall never return to her." That is all. And Nyajak was left alone by the lion, she lived with her brother. The lion remained in his place, he never returned anymore.

89. Ajang.

Dachq m̄kq w̄d̄é chw̄l̄á Ajan. Rach k̄i ór̄k, r̄qk ḡir, d̄é t̄zr̄q b̄n ch̄un̄e gen rach k̄i gn; fa n̄i fur̄q bȳel n̄i ch̄áká kw̄ál. M̄āȳe yeje f̄et, e ko: n̄al eni gw̄ók̄é yán k̄id̄i? Ka e k̄éq̄o, é ch̄àt̄ò k̄i n̄al eni, é k̄éq̄ò k̄é ḡn, k̄éq̄ò k̄únd̄ó gat. K̄en̄ eni l̄áwà ch̄àr̄ò k̄i pach, ka ḡé b̄z̄ò k̄i t̄àn̄e n̄am. Ka m̄āȳé yw̄òr̄ò, e ko: b̄úh! Ya k̄òba k̄id̄i k̄i w̄d̄á? A f̄ád̄é yeja! er̄é bȳn̄e n̄an, m̄én b̄i ḡé w̄k̄é én!

Ka jal m̄kq e b̄z̄ò, k̄á ò kò: d̄ān, ȳí r̄è yw̄òr̄? K̄ine: yeja f̄et ȳi w̄d̄á, w̄áda n̄i kw̄ala j̄ámé t̄àr̄ò; d̄é yan ya k̄l̄ én, ȳ d̄é n̄an ḡé w̄k̄é én. Ka jal eni ko: ȳ w̄k̄é yán, ȳ f̄t̄é yán! Ka d̄ách̄ò k̄únd̄ò. E ko: ȳt̄ k̄ú b̄k̄i, ȳ f̄t̄é yán, ȳ n̄i f̄t̄é k̄i j̄ámé, ȳ f̄w̄óné yán k̄é gw̄ók̄. E ko: k̄en̄ f̄ar̄ dw̄ai, e ko: n̄i bi, ka ȳi chw̄ot̄i k̄ine: w̄iy nam! E ko: ya ȳ bi w̄k̄. E ko: ȳ j̄ám, j̄ámé w̄d̄á, ḡé n̄i w̄k̄á ȳn. Ka e ko: d̄ách̄ ȳau! Ka jal eni k̄éq̄á n̄am, ḡé lw̄òt̄ò k̄i n̄a n̄al én̄i, ka k̄éq̄a nam. Ka ḡé r̄òr̄ò.

Ch̄òt̄i, ka d̄ān eni k̄éq̄a pach; ka n̄a f̄ar̄ dw̄ai, ka d̄ān eni e b̄z̄o, k̄á é chw̄òt̄ò: w̄iy nam! Ka jal eni yei, ka e b̄z̄o, ḡé k̄i n̄a n̄al f̄er̄; n̄al én̄i chw̄é ch̄àr̄ò; m̄āȳe ch̄ún̄é m̄èd̄ò. Ka ḡé m̄āq̄a k̄i m̄āȳe, ka m̄āȳe k̄éq̄a pach; ka jal eni d̄h̄ḡá n̄am.

D̄é d̄ān a d̄ach̄o ch̄un̄e m̄èd̄ò k̄i n̄a n̄al f̄er̄. Ka n̄al f̄er̄ é d̄h̄ò, m̄āȳe n̄i f̄t̄é k̄i j̄ám k̄é ch̄àn̄, ka n̄al eni e did̄ò k̄i d̄ách̄ k̄i gw̄ók̄ jal eni; gw̄ók̄ jal eni b̄h̄n̄é a kw̄án̄é n̄al én̄i.

Ka nal eni t̄apè yì ná gól jál ént, u ge k̄épè gén. Ka ge k̄épè k̄i nal eni. Ka d̄ān eni e ko: wá fa f̄ār? E ko: é, wá fa f̄ār! K̄ine: d̄e anan, yì u (yu) ḡòk èd̄è? K̄ine: é, k̄úchè yán! Ka nal eni w̄ijè m̄ām̄ k̄i yì ȳó, m̄en k̄ét̄í w̄ók.

Jal eni k̄et̄ b̄z w̄èl̄ò. D̄e d̄ok ḡir k̄i ye, wate ban ḡir k̄i ye, dyek ḡir k̄i ye, j̄ám b̄zn k̄i ye. Ka e ko: d̄e ya k̄ed̄a k̄id̄? D̄ān eni ko: kwan l̄òt̄ jál ént, ka yì k̄et̄, yì u ȳite k̄i ȳó. E ko: u b̄zné, yì ká n̄ák, u t̄w̄é, ka yì bì wá b̄zd̄ò. Ka nal eni e k̄ed̄o, ka maye ywode, ka f̄yech yì maye k̄ine: yì re b̄zn? K̄ine: yá bì, ch̄usia rach k̄i jal eni yá r̄úm k̄í gw̄òk. Ká è ḡèd̄ò k̄i f̄ārè, ka t̄zro n̄i bia ye, ka t̄zro bia (biè) b̄z neau k̄i fi k̄i ye, figè à ȳin yè, e m̄èd̄ò. Ka t̄zro t̄d̄d̄ò k̄ine Ajan ya f̄al kun a ch̄íné. Ka jal eni e b̄zno, ka e yogo ob̄r̄ò, ka e k̄it̄i fi, ka w̄èkè nal ént, e kuche yì d̄ān eni. Ka nal eni e ko: mayó! K̄ine: é! K̄ine: fun̄ àn ku k̄al! Ka fun̄ eni w̄ét̄ k̄i yì m̄en. Ka nal eni d̄woḍo ch̄ámá k̄et̄a wok, ka reyì ge e ȳigó d̄ān, ka r̄éná b̄án nal eni. Ka nal eni e ȳigó ch̄òr, ká è f̄ārò; ka jal eni e ȳigó ch̄òr, ka f̄āra b̄ānè. Ka ge k̄ed̄o, gé r̄in̄ò. Ka reyì gen̄ n̄i m̄áké, ka ge n̄i f̄āḍo k̄i nal eni. Ka nal eni ȳik ágàk, ka jal eni ȳik ágàk, ka ge k̄ed̄o k̄í ḡòn, ka nal eni d̄j̄má nam, ka d̄ān eni t̄on̄g a m̄én f̄én yì ná gól gén, ka jal eni d̄j̄má kw̄òm t̄ón; ka yej̄é t̄oȳl yì t̄ón, ka jal eni é t̄ò, ka r̄ep̄ k̄i mach. Ka nal eni k̄et̄a b̄z dwai maye k̄i j̄ámé, ka ná gól jal eni ȳigí ch̄égé, ka b̄ānè jal eni ȳigí m̄ógé k̄i jam b̄zn.

A woman had a son whose name was Ajang; he was very wicked and did many evil things. All people were dissatisfied with him. Whenever they planted dura and it began to ripen, he used to steal it. His mother was tired with him, she said, "What shall I do with this boy?" She went away with her son and came with him to some river. The place was very far away from their home. They sat down on the river-bank, the mother began to cry, saying, "Alas, what shall I say concerning my boy? My heart is tired with him. Why, if only a crocodile would come, I would give him the boy!"

Then a man came, he asked, "Woman, why are you crying?" She answered, "My heart is weary with my son; he has a habit of stealing other peoples' property; so I have brought him here (thinking), perhaps there might be a crocodile to whom I could give my son." The man replied, "Give him to me, I will educate him." The woman remained silent. The man said, "Do not be afraid, he will be educated by me, I will give him goods, I shall teach him to work, and each month you may come to the river and call me, 'Father of the river!' Then I shall come out and give you the goods belonging to your son." The woman replied, "All right!" So the man went into the river with the boy. They waded into the water, went towards the middle, and dived there.

That is all, and the woman went home. When one month had passed, she came and called, "Father of the river!" The man at once replied to her call and he came out with the boy. The boy was very fat; so the mother was

well pleased. They greeted the mother, and then she went home, and the man with the boy returned to the river.

The mother was very much pleased with her son; by and by he grew up, and each time (when she went to the river) the mother used to receive some goods; the boy was very diligent in learning the crafts of the man; he mastered all the crafts of the man.

But the wife of this man (of the father of the river) tried to persuade the boy to run away with her. She asked him, "Shall we not run away?" Again she asked, "What would you do here any longer?" The boy replied, "Why, I do not know." He was much perplexed, not knowing a way which might lead them out. — The man had gone on a journey. But he had plenty of cows, many goats, and all kinds of goods. — Now the boy asked, "But how shall I get out?" The woman replied, "Take the club of the man and go, and you will find the way. If he comes, kill him, so that he dies; then come back, and we will live together." The boy went; he found his mother and was asked by her, "Why do you come?" He answered, "I am very much dissatisfied with that man, I have stopped working with him."

The boy built a village, in which he lived; and the people used to come to him to buy water from him, because the water he had was sweet. But the people told the man (the father of the river), "Ajang is in the bush yonder." So the man came, he turned himself into a pot which he filled with water. The mother of Ajang gave him the pot, she did not know the pot was a man. But the boy warned his mother, "Mother!" She asked, "Eh?" He said, "Do not take this pot!" So every one left the pot alone. The boy arose to go out. Then the pot turned into a man and ran after the boy; the boy now turned into a vulture and flew away; the man also turned into a vulture and followed him flying. So they were flying in the air; the man seized the boy and fell on him. Then the boy turned into a crow, but the man also became a crow, always pursuing him; at last the boy fell into the river (in which the man's wife was still living, waiting for the return of the boy). The wife put her husband's spear into the ground, her husband fell on the spear, his belly was pierced by the spear so that he died; and he was put into the fire ("was seized by fire"). Then the boy went to bring some of the goods to his mother; and the wife of the man became his wife, the slaves and all the property of the man became his.

90. The Snake.

Ka jē mākō é wèlò, wèlò Mānō, ka gē kédò, ka gē wìtò, ka gē wānò yò, ka gē tōnà yu nìvel, ka gē fžka fèh, ka gē ko: bǔh! u peñ tìch edí? Ka žwól e bžnò, nìvel,

ka jal akyzlo p̄ra mal, k̄ine: ʒwoł anan! Jal akyel ko: á, faʒe ʒwoł, b̄a riʒ! K̄ine: faʒe ʒwoł duʒn? Ka jal eni é r̄n̄ó, ka p̄ana ḡōd̄i yaʒ; ka ʒwoł e p̄eʒh̄ò, k̄ine: jal akyel a keʒa keʒ? K̄ine: k̄uch̄ò yán. K̄ine: de yi r̄è d̄h̄n? K̄ine: jal e cha e k̄ób̄o k̄ine: yina ʒwoł, de yá k̄ò: de yi ba riʒ, de e ko: yi ba ʒwoł! K̄ine: é, ka ḡo k̄h̄j̄e, ka e ʒ̄. Ka ʒwoł e keʒo, ka jal e b̄eʒo e lép̄é lép̄ò, ka keʒe k̄ōn̄e p̄eʒ, ka nyḡna p̄eʒ. Ka ʒwoł e b̄eʒo, ka e ȳábo, jal eni t̄ōk, ka ʒwoł e keʒo, ka ʒwoł k̄eʒe t̄ōn. Ka ʒwoł p̄ra mal, ka jal eni r̄eʒna p̄eʒ, ka ʒwoł e ȳábo, yapa jal eni, ka e b̄eʒo, ka duʒga p̄eʒ; ka ḡūde ch̄ōte p̄eʒ, ka e ʒ̄.

Ka jal eni bia woł, ka keʒa pach. Ka e ko: ʒwoł a n̄áá. Jal acha a k̄h̄j̄e! Ka ʒe ko: é, ʒ̄ān̄ n̄eʒe yán! K̄ine: ku k̄ōp̄e yá k̄ōp̄o, k̄ine: ʒwoł a bia cha, de e r̄eʒi wa. Ka e ko: che ḡo a riʒ! Ka ya ko: ʒwoł duʒn! A b̄eʒe, a n̄á ḡe ʒ̄ān̄, a k̄eʒá, a ȳódd̄ ʒ̄ān̄ á ʒ̄. A kw̄n̄á k̄j̄á, a b̄eʒ ʒwoł, a k̄zla k̄i t̄ōn, a ʒ̄w̄é. A k̄ōbi ʒe: keʒe t̄eʒ wa. A keʒe ʒe, a ȳódd̄, é ʒ̄. A k̄ōbi ʒe k̄ine: ʒ̄, d̄ōch, dwaí w̄āʒ! A k̄l̄ w̄āʒ, a l̄ámé, a ch̄w̄p̄ ḡán, a gw̄n̄ ch̄t̄w̄é, a k̄l̄ k̄i pach. A ywoł ʒ̄ān̄, a dwaí ch̄t̄ n̄w̄él, a l̄óḡó w̄ól.

Some people travelled to *M̄ān̄o*. As they were walking and had reached a certain place, they lost their way. They turned aside at the trace of a snake. At last they sat down, saying, "Why, what shall we do in this country?" Then a snake came, a *n̄w̄el*; one of the men at once jumped up, crying, "There's a snake!" The other one said, "Oh no, it is not a snake, it is a king!" His friend said, "Is it not a big snake?" This man ran away, he hid himself behind a tree. The snake said to the one who remained, "Where has the other man gone?" He answered, "I do not know." Again she asked, "But why do you remain?" He answered, "That man said you were a snake, but I said you were a king; he said again you were a snake." The snake only replied, "Eh?" then she bit him, and he died.

When the snake had gone away, the other man came crawling cautiously; he had dug a hole at his place; he made it deep in the earth. The snake came and searched, but the man was not there. While she was going away, she was stabbed by the man; she jumped up, the man ran into his hole. The snake was searching, she searched for the man. At last she came down, in falling her belly was thrown violently on the earth, and she died!

Then the man came out and went home. He told the people, "I have killed a snake! The man who accompanied me, was bitten by her!" The people replied, "Ah, you have killed that man." He answered, "Did I not tell him, 'there is a snake coming, let us run!?' But he said, 'No, it is a king!' I said, 'No, it is a great snake!' The snake came, she killed the man, I ran away, and when I came back, I found the man dead. After that I dug a hole in the place where I was, and when the snake came, she was stabbed by me with the spear, and she died." The people said, "Let us go and see it!" The people went and

found (him i. e. the man, or, the snake? probably the latter) dead. They said, "Why, all right, bring oxen!" And oxen were brought, they prayed, then the oxen were speared. They picked the bones of the man up, and brought them home. The women wept (mourned). They brought the bones of the snake too, they became a charm.

91. The Crocodile Hunter.

Nān mākō rach kī make jē; ka óyínò dwai; ka oyínò bēnò, ka e kānò gwok, ka gwok māk fet kī būte nam. Ka gwok e ywónò ywón, ka nān e línò, ka e chíu, ka e bēn e rīnò, cham é shānò, ká è rónò. Jal eni e budò kī yey lūm, ka nān pāra mal, ka kāl yī jal eni, ka nān fūra nam. Ka jē bēn, ka mākè yī tēro, ka tēl yī tēro, chama wape da (dò) wok. Ka chíkè kēlò, ka tól shōte yī nān, ka e kēdò nān.

Ka jal eni e dōnò, chutē rach. Ka nān e kēdò, ka jal eni e kēdò, e keau kī yēi. Ka wīta pach mākō, ka e nēau kī gin cham, ka dī gē yī yēi, ká é chātd, ka nān yōt (yūt) e wīti fōte gēn; nān bēda dān. Ka jal bia wòk, ka kēta pach, ka kēta gol nān. Ka e bēdò kī dā kāl, ká é chwōtò kīne: wōl a dā kāl en! Ka chwōl kīne: bi kal! Ka e bēnò, ka fāka fet, ka fōte kī gin cham, ká è chāmò, ka fōte kī mōgò gōr, ka e mōdò, ka e butò. Ka tēda mal, ka lenò lētè én kī mal; ka len akyzò tēte en kī mal. Chōtī, ka nāl eni e fāchò kīne: nān, ka e yēi. Kīne: jal gol un e kēte kēti? Kīne a kēte de pach! Kīne: chwōl! Ka e dwai. Kīne: ya chwōl yī mēn? Kīne: yī chwōl yī wōl! Ka e bēnò, ka gē mātò. Ka e ko: ómyò, yī bia kēti? E ko: ya kēla fōte mālūlū; e ko: ya bi bē yafa lenò. E ko: ya kēla nān, nān marach kī cham kī jē; e ko: ya chaka yaf, kō: fān en a tēda lenò kī mal, kī mēn akyzò. E ko: dē shwōla, nān a tō; dē yī kōbī adi? fa wēkī yan? Ka jal eni ko: nān eni bēdā dān. E ko: fāte yan en, ena kēle yin? E ko: tōn fa tēte yin kī wān būta? Kī mēn akyzèl a wān ywōtá en! Ka jal eni e buōgò, e dālī yī kwōp. E ko: yī u dōk bē nēke nān kēti? E ko: é, ya fa dōk. Ka gē kwānò wòk, ka gē wēkī. E ko: nā nān māfēn, e ko, kēti u nāgī, e ko: gōli u tyékò yán. Ka jal eni ko: é, ya fa dōk kī nēke nān. Ka nān e ko: ara, kēti! Chōtī, ka nāl e kēdò. Dē é bōkò, e chōgò, fa chíka nēke nān.

A crocodile was very bad in catching people (caught very many people). And a crocodile hunter was sent for. The crocodile hunter came; he took a dog and tied it to the ground on the side of the river. The dog began howling at once; the crocodile heard it and came to the surface. It came running, and when it was near enough, it dived again. The hunter was lying amidst the grass. When the crocodile jumped up (to catch the dog), it was stabbed by the man; the crocodile jumped back into the river. But people came, and the crocodile was caught by them and pulled out. When they were near the river

bank, they stabbed it a second time; but then the rope was broken by the crocodile, and it swam away.

The man was left on the river-bank; he was vexed. When the crocodile had gone away, the man also went; he rowed a boat and came to a village, and brought food, then he returned to his boat, and went on rowing. And he found out the crocodile had gone home to its own country. This crocodile was a man. And the man left his boat and went into a certain village. He went into the enclosure of the crocodile (but without knowing that it was the crocodile's). He remained outside the fence and called out, "A traveller is at the gate!" From inside some one called, "Come in!" He came and sat down. Food was given to him, and he ate, much beer was given to him, and he drank. Then he lay down. When he looked up, he saw a harpoon above (sticking in the roof of the hut); and he saw still another harpoon above. The man asked, "Girl!" She answered, and he went on, "Where has the man of your home gone?" (Only the girl was at home). She replied, "He has gone into the village." He said, "Call him." So she sent for him. The man asked, "By whom am I called?" He was answered, "By a traveller." He came, and they saluted each other. The man asked, "Brother, where do you come from?" The crocodile hunter answered, "I come from a very distant country, I have come to search a harpoon, I stabbed a crocodile, a crocodile which was famous for having eaten many people. When I was searching, I saw a harpoon in this place, above there; and I saw another one too. But I thought, the crocodile was dead (and now I find here my two harpoons with which I stabbed the crocodile)! What do you say of that? Will you not give them to me?" The man said, "This crocodile was a man! Is it not I who was stabbed by you? Do you not see the spear-wound in my side, and the other one in my arm-pit here?" When the man heard that, he was afraid; he did not know what to say. The other asked him, "Will you ever again go to hunt crocodiles?" He said, "No, I shall not do it again." Then the man took the harpoons down and gave them to him. But he said, "If you kill even a small crocodile child, I shall finish up your whole family!" But the crocodile hunter said, "No, I shall not kill crocodiles any more." Then the crocodile said, "Well, go!" That is all, the man went away. But he was afraid, he kept to his word, he never killed crocodiles again.

¹ "they seized two days" : they passed two days, two days passed.

² "they found women only them" : they found only women.

³ if (you) go home.

⁴ if you do not tell; in conditional negative sentences *ky* generally is used.

⁵ Taking the stranger's question for an insult.

⁶ "and the mouth of one calabash, and he opened it".

- ⁷ *nā* has low tone; here a high tone is added to it representing the *é* "he", which is dropped, but its tone is preserved.
- ⁸ "he is man where?" of which place is this man? *keñ* originally means place.
- ⁹ "he was not known to his father, but he, his father was known to him."
- ¹⁰ Probably the wife of the lion.
- ¹¹ This is to show that not a single person (lion), not even the cripples, the blind and the deaf, remained at home.
- ¹² They were left because they could not dance, and so did not fall into the pit.
- ¹³ Who these slaves are, and why the cattle without horns were killed, is not clear.
- ¹⁴ The leopard skin is the royal robe.
- ¹⁵ This story vividly recalls that of Genesis chapter 37, and 42—46.
- ¹⁶ from *tuge*.
- ¹⁷ Such was the dowry in "the good old time."
- ¹⁸ instead of *chygte yi*.
- ¹⁹ of course he ought to have said, "his testicles are as big as this pot," and, "who has a necklace on his neck." Apparently from excitement and confusion the man misplaces his words.
- ²⁰ *gik*.
- ²¹ From exhaustion.
- ²² from *qachq*.
- ²³ will you not have killed a ram?
- ²⁴ and the lion, his breast was tired.
- ²⁵ I have finished with talking, that is: I shall say no more, (since you will not hear)!
- ²⁶ Was a man who was able to change himself into a lion, and into a tree; see below.
- ²⁷ The *olam* is a tree with a broad, beautiful shady crown.

XIII. ANECDOTES.

92. The Travellers.

Jok akyɛlɔ é wɛlɔ, ka gɛ mɔkɛ yi kɛch. Mɔgɔ nut ki yi gɛn, mɛn ye da aʒɛp, é fán, ka jal akyɛl chyɛnɛ tɛk, bɛda gɔrɔ, jal akyɛl ní chám ki rei mɔkɛ. Ka gɔ ní fyɛʒɔ kɛn: ówò, yi fa ʒòtɛ ki rei mɔki? Kɛn: é, ya kɛ ʒòtɛ.¹ Ka jal ɛni e kudɔ. Ka ní wei bɛdɔ ki kɛch. Ka ní chika fyɛchɔ ɔuki, kɛn: jal ówò, yi fa ʒòtɛ? Ka e ko: Ki rei mɔka wala ki rei mɔki? Kɛn: é, ke rei mɔki. Kɛn: ya kɛ ʒòtɛ. Ka ní chiki fyɛchɔ kɛn: ówò, yi fa ʒòtɛ? Kɛn: ki rei mɔka wala ki rei mɔki? Kɛn: é, ki rei mɔka. Ko: ʒòtɛ yan ki ná-máʒɛn,² ka ʒòtɛ ki rei mɔkɛ. Kuche ɛn, gɛn a mɔkɛ. E kɔmɔ ʒɔ; ká è chámò, ka e yáɛɔ, ka e ɔwòdɔ, ka ní wáʒò, ka chika fyɛchɔ, kɛn: yi fa ʒòtɛ yi mɔgɔ? Kɛn: rei mɔka wala rei mɔki? Kɛn rei mɔka. Ka ʒòtɛ ki rei mɔkɛ, ka e chámɔ.

Ka ɔuki ko: wá kɛ! Kɛn: áwó! Jal ɛni é chɔwɛ; chama níwal aʒɛbɛ, ka aʒɛbɛ yòtɛ é, mɔgɛ ɔn e nɔk. Kɛn: é, mɔk a cham yi mɛn? Nal ɛni ko: mɛn an ní chámò yín ki cháni. Kɛn: é, ɛɛ mɔka nūti wei yin? Kɛn: é, kɛn de ʒɔu ki yi kɛch, mɛn ɛni fa re ɔn ki fɛn? yi re cham adi? Ká è kudɔ.

Chòtɛ, ka kɛtɛ ʒòtɛ gɛn, ka wáɔ pach, ka tyɛn gɔlɛ yòtɛ é, e níwal ki ná-wáɔɛ, ka nal akyɛl ná-gɔl yòtɛ gɛn níwɔlɔ ki ná-náɛ. Tyɛn ɛni chunɛ gɛn mɔdɔ, ki rei e gɛn yɔka (yɔga) máɛ, kɛn: ná-wáɔɛ u ɔnɔ cha mákɔ, ki nan nári ke wei nɔme réi gɛn, kɛfa wa máɛ.

A ɔnɔ níwal fɛn, ka gɛ níwɔm, ka gɛ bɛdɔ ki gól gɛn, ka gól gɛn e yigi kyɛl. A chók.

Two men were travelling together. On their way they became hungry, but they had food with them; each had a bag full of food. But one man was stingy, he was a niggard. But the other man used to eat of his food. And he asked his companion, saying, "Brother, shall I not give you of your food?" He replied, "No, don't give me!" His friend was silent; he left his friend hungering. But the next day he asked him again, "Man, brother, shall I not give you?" He replied, "Of my food or of yours?" The friend answered, "Why, of yours." He replied, "Don't give me!" Again he asked, "Shall I not give you?" He asked, "Of my own or of yours?" He answered, "Well, of mine." Then he said, "Give me a little!" And he gave him of his (of the stingy one's). But the stingy one did not know that it was of his own. He was almost dying of hunger, so he ate. When he had had enough, he rose and began to talk. The next day his friend asked him once more, "Shall I not give you some food?" He replied, "Of mine or of yours?" The friend said, "Of mine." But he again gave him of

¹ "I will not be given"; "may I not be given".

² "a small child", that is: a little bit.

his (the stingy one's), and he ate. The next morning he said, "Let us go!" His friend replied, "All right." He had recovered his strength; he wanted to feel his bag. When he found that there was but a little left in his bag, he asked, "Why, who has eaten my food?" His friend said, "You yourself have eaten of it every day." He replied, "How, did you not leave untouched my food?" The friend said, "If you had died of hunger, for what reason should that food have been left? what should you have done with it?" The man was silent.

That is all, and they went into their country. When they arrived in their village, they found that both their wives had born children, one a girl and one a boy. So they were both very glad, and they became friends. The stingy one said to his friend, "Friend, some day when my son has grown up, then let him marry your daughter, because we are friends."

The girl grew up, and they married, and they lived in both their homes (inhabited the homes of both their parents), and their homes became one. It is finished.

93. A Goat-story.

Dyél a kầlò kî Tû̀nò kî Achete-gwok, ka kî̀ta Akû̀rû̀wâr, ka dyél é lóyò, ka ní tî̀na fân, ka ní néné, ka ní nwòlò. Ka duki dyél ní kédò, ní kédò fân, ka ní nwòlò, ka ní dwòdò, ka ní keta fân, ka ní nwòlò. Duki ka ní dwòdò kî nwòlò kî bâné, ka ní keta fân, ka ní nwòlò, ka ní néné, ka ní dwòdò kî nwòlò ke bâné, ka gité Tû̀nò Achete-gwok, nwòlò gír.

A goat was brought from Tû̀nò Achete-gwok, it was brought to Akû̀rû̀wâr; there the goat ran away and turned to a certain village, there it stayed (for some time) and brought forth young ones. The next day the goat went away, it went to another village and brought forth young ones again. After that it arose, went to some village and brought forth young ones. The next day it arose, with all its young ones behind it; it went to another village, there it brought forth young ones; it stayed there for some time and then arose with its young ones behind it. At last it arrived again at Tû̀nò Achete-gwok, with plenty of young ones.

94. The Glutton.

Fen da kèch, kèch maduḡn. Dè jal akýzò ye byé, dè ní chama byé. Ka byél e dṑnò, ka byél e chéḡḡ, ka dake kèch gen kî byél, ka ní chām kî abwok, kî n̄r, kî nim. Ka byél chéḡḡ, ka ná gólé kōfé kine: t̄ā̀lì gin cham maduḡn! Ka yi n̄ch kî byél, ka yi b̄k kî abwok, ka yi n̄ch kî n̄r, ka yi kyét kî om̄t, ka yi kyét kî nim, ka yi t̄n̄ kî māna má̀t̄! Ka gè t̄um, ka gik eni k̄l, ko: chíp nima k̄! Ka f̄lò f̄kè èn, ka e chàmò; ka ní chíkì chàmò k̄n, ka ní ch̄kà k̄n. Ká è yā̀nò, ka e ko:

cham! e kōbè kẏtè. Yeje bān chām, ko: yi kō tìn! Yeje bañ. Ka fālò kwàndè én, e ko: ótyèr yi ní chama bup, dè kōra búx kí yí, é, chām! Yeje bañe cham; ka yeje chwópè én, ka e kō.

There was a famine, a great famine. One man had no more dura, he used to eat mud. When the (new) dura had grown up and it ripened, and the time had come for the people to rub dura-ears in their hands, and they ate the new dura, and maize, and beans, and sesame, and the dura was quite ripe, then this man said to his wife, "Prepare a great meal, boil dura, and cook maize, and boil beans, and roast green dura, and roast sesame, and prepare vegetables too." When all these things were ready, the woman brought them. He said to her, "Put them before me!" Then he sharpened his knife and began to eat. He ate, now from this, now from some other dish. When he was filled, he said, "Eat!" — He said this to himself. — But his belly refused to eat any more, it said, "You will die at once!" His belly refused. Then he took the knife and said, "Formerly you (belly) used to eat mud, and I was tired with you, why, eat!" But his belly refused to eat. He took his knife and stabbed his belly, and he died.

95. Bachet.

Ye¹ jal má ríx, ye da wat bānè, níñè Bachet; wɛn chutè mẏdò. Ka Bachet gẏtè kí fāre, ká è bēdù wáì, én a jāgù. Ká t̃rò chùndè gén yí gí mārāch kí Bachet; ka gè ní bié bē gón. Ka Bachet ní chwól, ka e bẏnò, é tyèdò kí kòt. Ka ní fyét ché yi ríx kine: ánd a tyéti? Kine: wuo! Kine: ya bié bē gyér kí kál. Ká ríx è kò: wat bānà, wiji ñtí wìlò kí gyér kí gòlà? Ka ríx chutè yiga mārāch kí t̃rò, kine: wu chaga fyét. Ka ñal éni wèl d̃gè fārè, ka kẏta fārè.

Ká t̃rò ní fōtè én, ká jámé t̃rò ní kápè én. Ka t̃rò ní bié bē gón. Ka ní chwól, kine: kófí Bachet, kú bì é yà wiy kyèr, ka kú bì é ch̃t̃à tyéllé. Ka Bachet b̃z̃n, e ch̃t̃ò kí wiy kyèr, ch̃à f̃ach é ch̃ānd, ká ỹt̃nà wók kí wiy kyèr, ka tyèl àkyèlò weye wiy kyèr, ká tyèl àkyèlò yèia fén, ka e b̃z̃n é ch̃t̃ò. Ka ríx e ko: á gín ánd à gwók kí ỹt̃n k̃ñàù? Ká è kò: f̃ax̃e yin a kōp kine: yá kú ch̃t̃à kí wiy kyèr, kine: yá kú ch̃t̃à kí fén? A wéyá tyèlà àkyèl kí wiy kyèr, a weya tyèl akyèl kí fén. Ka ríx é ñt̃ò, ká è kò: yí b̃t̃í, yí fa ñkè yán; kẏt̃ d̃k̃ f̃ari!

Ka Bachet d̃g̃g̃. Ka d̃g̃g̃ yi kwó pé, ka tyén éni bié bē gón yi ríx. Ka ríx e ko: Bachet y ñkè yán de ch̃ñ tìn! Kine k̃g̃un! Ká gè k̃éllò. Kine: k̃andè m̃g̃ò kí t̃on gyèngò! wu b̃z̃nù! Ka m̃ñ ní k̃and̃ (k̃and̃). Ka Bachet dwáì, Bachet fa kópè yi ríx. Ká è b̃z̃nò, e bu t̃on gyèngò, má k̃alè én. Ka ríx è kò: ñān kỹ ñwól kí t̃on gyèngò, ñg̃à ñg̃ò! Dwòt̃i mal! Ka d̃āñ ní d̃wòt̃á m̃al, ka t̃on gyèngò ní wèl fén. T̃rò b̃z̃nè á d̃wòt̃i mal, ka Bachet è d̃z̃ñ. Ka ríx e ko: Bachet, yi re fa d̃wòt̃? E kudò. Kine: Bachet, yi re fa d̃wòt̃? Ka Bachet d̃wòt̃a mal, ka t̃on gyèngò b̃d̃g̃ñ, m̃ñ d̃on

¹ Ye "he" has here rather the sense of "there was".

kì fén. Ka Bachet chyéné t̄nè, ká é ywòni, kine: ó, ó, ò! Ka riṣ e fèchò kine! àndò, Bachet, en a gwókè yí kìnàù? Bachet kine: gyen ni n̄wòlò gé k̄tè gèn, gè bun óṣwòṣ? fa ni n̄wól! Ká è kò: ará (èrè), yá fá óṣwòṣ? Ka riṣ e t̄y yí nyèrò, e ko: yí b̄òt, k̄t, d̄òk f̄ari!

There was a man, a king, he had a slave whose name was Bachet. He liked him much. He built a village for Bachet at a separate place, where Bachet became chief. But the people of the village were dissatisfied with Bachet, and they came to the king to complain. Bachet was called by the king, and he came carrying thorns (such as are used in house-building). The king asked him, "What are you carrying there?" He answered, "My lord, I come to make a fence (for you)." The king replied, "Ah, my slave, you still think of building me a fence?" And the king became angry with the people and said, "You lie!" He let Bachet return, and he went to his village.

And (again) the people were beaten by their chief Bachet, and their property was taken by him. So they went again to complain of him. The king gave order to call him, saying, "Tell Bachet, he must not come on horseback, and he must not come on foot either." And Bachet came riding on horseback, but when he approached the village, he alighted from the horse; he left one foot on the horse, and one foot was on the earth. So he approached walking. The king asked, "What is that? why are you doing thus?" He answered, "Did not you give order, I must not come on horseback, nor on foot either? Therefore I left one foot on the horse, and am walking with the other." The king laughed saying, "You are a clever one! you shall not be killed, go, return to your village."

Bachet returned, but he went on in the same manner (troubling his people). The people came again complaining to the king. The king replied, "Bachet shall be killed this very day!" Then he said, "Go! every one of you bring a hen-egg, and then come back." So every one brought an egg. But this order of the king had not been told Bachet, and so he came without an egg. When they were all assembled, the king said, "Every one who does not lay an egg, shall surely die! Rise up!" So every one rose up, leaving his egg on the ground. All the people rose up, only Bachet remained seated. The king asked, "Bachet, why do you not rise up?" He was silent. Again he asked, "Bachet, why do you not rise?" Then Bachet arose, but there was no egg under him. Bachet stretched out his hands crying, "O o oh!" The king asked, "What is it, Bachet, that you are doing thus?" Bachet replied, "Do you think all these could have laid an egg by themselves, if there had not been a cock? Well, I am the cock!" The king almost died with laughing; he said, "You are a clever one, go, return to your village!"¹

¹ As the name of the hero shows, this story is of Arabic origin.

96. The Country Where Death is Not.

Jal m̄k̄o maye nut. De maye ko, chame b̄k̄o t̄o, chama dwata fwōpe bu t̄o. Wad̄e ko: fwōpe byi t̄o e yei kun? Kine: é, k̄al yan, nut! D̄ān̄ eni ba yū.

Ka ge k̄é̄d̄o, f̄ōn̄ eni laulaulau, fwōpe yey bu t̄o. Ka ní t̄ōn̄a pach m̄k̄o, ka ní kwach̄o pi, ka ge ní f̄ōt̄e, ka n̄al eni p̄ch̄o kine: t̄o nut ki f̄ōn̄? Kine: é, yi k̄ala ken, ena fyen̄ t̄o? Ka e ko: maya b̄k̄o t̄o; maya dwata f̄ōpe bu t̄o. Kine: é, k̄ed̄un! Ka ge ní k̄é̄d̄o, ka ge ní t̄ōn̄á f̄ān̄ k̄z̄te, ka gé ní f̄ē̄ch̄o. Kine: é, yina n̄ate n̄o, ena fyen̄ t̄o? é, k̄ed̄un; t̄o nut. Ka k̄eta f̄ōd̄o m̄al̄aulau, ka e f̄ē̄ch̄o kine: f̄ōt̄e wun b̄et̄ adi? yeje da t̄o? Kine: é, j̄e fá ní t̄ū. Ka maye chun̄e min̄o, e ko: d̄ōch, w̄ad̄a, yá k̄al̄ yi ȳn̄ f̄ōpe fa ní t̄ou yeje.

Wad̄e m̄k̄o m̄ā̄d̄e, ka maye k̄īi ḡol eni. Ka e ko: máyá àn̄n̄, wei b̄z̄de k̄é ȳn̄; yá k̄ēi f̄ōt̄e w̄on̄, ya u maki run ge ad̄ek, fan̄e k̄en̄ u b̄z̄n̄a b̄e l̄ē̄t̄e w̄un ki maya. Maye chun̄e med̄o.

Ka n̄al eni e d̄ōḡo, d̄ōḡo f̄ōt̄e ḡen. Ka e b̄z̄de f̄ōt̄e ḡen.

Ka d̄ān̄ eni wij̄e k̄āḡo; k̄á è k̄bb̄o: m̄ā̄t̄ w̄ad̄a, w̄ij̄á k̄āḡo. Ka n̄al eni d̄wōd̄o, ka e dwat̄o j̄e. Ka j̄e b̄z̄n̄o, ka j̄e p̄ē̄ka p̄ē̄n̄, ka n̄al eni ko: w̄ú chw̄ól̄e ȳn̄ k̄ifa maye m̄ā̄da anan. Wu gwach̄o ki nyen̄, m̄ok u ȳd̄e w̄ad̄e, de ko: wij̄e k̄āḡo, de rin̄o u r̄ēt̄; de fana fa kine: u n̄al. Ka d̄ān̄ eni yw̄on̄, kine: é, jw̄ok boḡon̄, wija fa k̄āḡo! T̄z̄r̄o ko: é, m̄ák, reje rin̄o! Ka m̄ák, ka k̄al̄, ka táȳi f̄ē̄n̄, ka n̄al, ka rin̄o p̄ā̄n̄i. Ka t̄ē̄r̄o ch̄ām̄o ki rin̄o. D̄uk̄i ka nyen̄ gw̄ach̄, ka nyen̄ k̄ān̄ yi m̄ā̄de w̄ad̄e.

Ka w̄ad̄e b̄z̄n̄o, ka f̄ē̄ka f̄ē̄n̄, ka t̄ōt̄e gin cham, k̄á è ch̄ām̄o. Ka e p̄ē̄ch̄o kine: maya aḡon̄ en? Ka m̄ā̄de ko: m̄ā̄d̄a, maye m̄ak̄e yi jw̄ok, w̄ó gw̄ōj̄ō nyen̄, de nyen̄ ak; de n̄al k̄ifa rin̄o u r̄ēt̄; de w̄on̄, t̄o boḡon̄ ki f̄ōt̄e w̄on̄, d̄ān̄ ken̄ a m̄ák yi jw̄ok ní chaka n̄al̄o. N̄al eni ko kine: b̄ȳh! ya neau mā̄ya! eko: yá b̄ē̄d̄o; ko: ya u k̄et̄ yàù! N̄al eni ko: ȳt̄ ḡōt̄o. N̄al eni ko: é, ya fa ḡōt̄t̄. Ka t̄ē̄r̄o b̄z̄n̄o, kama cham ki n̄al eni; ka hw̄ok̄ ki yi m̄ā̄de. Ka ge k̄eta kun mal̄aulau, k̄ifa u (t̄) ch̄ām̄. Ka t̄ē̄r̄o w̄it̄e m̄ām̄,¹ kine: e k̄ēi ken̄? Ka m̄ā̄de eduoḡo; ka e ko: k̄et̄, yi u cham tyau nami mayi. Ka n̄al eni bia f̄ōt̄e ḡen, ka e k̄ōb̄i ki pach kine: máyá a ch̄ām̄ yi n̄o.

Ch̄ōt̄i, k̄á t̄ē̄r̄o e ko: mayi fa n̄a-d̄ái òr̄òk. T̄o fa n̄ut̄ ki yey f̄ē̄n̄ b̄ē̄n̄? d̄ā kun t̄ók yi t̄o?

There was a man with his mother. The mother was much afraid of dying, therefore she wished to go into a country where there is no death. The son said, "Where is a country without death?" She answered, "Well, there is such a country, bring me there!" The woman was very old.

So they travelled into a very, very distant country, to (reach) the country where there is no death. They turned into a village and asked for water. When it was given them, the son asked, "Is there death in this country?" The people answered, "Dear me, where do you come from that you ask such a

¹ the people, (their) heads were perplexed.

question concerning death?" He answered, "My mother is afraid of dying, so she wants a country where death is not." The people said, "Why, go away!" They went and turned to another village. There they asked again and received the answer, "Why, what kind of man are you that you ask about dying? Go away! There is death here." Then they went to a very distant country and asked, "How is your country, is there death in it?" The answer was, "No, people do not die here." The mother was very glad, she said, "Well done, my son, you have brought me to a country where there is no death."

Her son had a friend in that town, and to his home he brought his mother. He said, "Here is my mother, let her live with you. I shall go to our country, and after three years I shall return to see you and my mother." His mother was satisfied.

So the boy returned to his native country and stayed there for some time.

But his mother became sick; she got a head-ache; she said, "Friend of my son, I have a headache." On that the boy arose and called the people together. The people came and sat down. The boy said, "I have called you because of the mother of my friend, who is here. Now collect money, that we may give it to her son (when he returns). For she says her head is aching; and because of that (because of her sickness) her meat (flesh) will spoil. For that reason," he said, "she must be killed (at once)." When the woman heard this, she began crying, "I am not sick! I have no head-ache!" But the people said, "Never mind, seize her, or her flesh will be spoiled." So she was caught, brought, thrown on the ground and killed; her flesh was divided among the people, and they ate it. The next day they collected money and brought it to the friend of her son.

And her son came back. He sat down, they gave him food, and he ate. He asked, "Where is my mother?" His friend answered, "My friend, our (your) mother was seized with sickness, so we collected money, — here is the money! — and killed her, lest her meat should be spoiled. For as for us, we do not die in our country, if a man is seized with sickness, we kill him." The boy replied, "Why, should I sell my mother? Never!" Then he said, "I will but go." His friend said, "You are angry?" He replied, "No, I am not angry." In the meantime the people came and wanted to eat the boy too. His friend therefore went to him saying, "Go, or you also will be eaten like your mother." He accompanied him into a distant country. When the boy came home, he said to his people, "My mother has been eaten by a lion."

That is all; and the people said, "Your mother was a sinful woman. Is not death in all the world, and should there be a place where there is no death?"

97. The King and the People.

Jal m̀z̀k̀q̀ b̀à r̀ìt̀; k̀p̀p̀ t̀è̀r̀ò̀: g̀è̀r̀ ẁò̀t̀! K̀á̀ ẁò̀t̀ ǹí̀ g̀è̀r̀, k̀á̀ ỳè̀ k̀ò: g̀è̀r̀ k̀à̀l̀! K̀á̀ ỳè̀ k̀ò: f̀ù̀r̀ f̀ẁò̀d̀ó̀! K̀á̀ f̀ẁò̀d̀ó̀ ǹí̀ f̀ù̀r̀, k̀á̀ b̀ỳé̀l̀ ǹí̀ ch̀è̀g̀ò̀. K̀á̀ g̀é̀ ǹí̀ k̀á̀ch̀. K̀á̀ é̀ k̀ò̀ k̀ì̀nè̀: k̀í̀f̀f̀ ẁí̀ p̀à̀m̀ (p̀è̀m̀)! K̀á̀ ǹí̀ k̀ò̀: m̀wò̀ǹ r̀à̀r̀ò̀! K̀à yè̀ kò̀ nè̀: f̀wò̀t̀ b̀ỳé̀l̀! K̀á̀ ỳè̀ k̀ò̀: ch̀wò̀ch̀ ó̀k̀h̀d̀ò̀! K̀à d̀wò̀ì ǹò̀t̀. K̀á̀ ỳè̀ k̀ò̀: ch̀wò̀ch̀ t̀á̀g̀ò̀! K̀á̀ k̀é̀ ch̀à̀ǹ k̀í̀ǹd̀ú̀.

K̀á̀ ẁà̀ǹ à̀k̀ỳè̀l̀ò̀ ch̀à̀m̀á̀ d̀wò̀á̀t̀à f̀wò̀d̀ò̀ k̀í̀ m̀á̀l̀. K̀á̀ t̀è̀r̀ò̀ é̀ k̀é̀d̀ò̀ b̀è̀ ỳá̀f̀ k̀í̀ ỳò̀, m̀è̀ǹ k̀è̀t̀è̀ m̀á̀l̀. K̀á̀ t̀è̀r̀ò̀ k̀á̀m̀á̀ d̀ú̀ò̀k̀ p̀á̀ch̀: ỳò̀ b̀ò̀g̀ò̀ǹ. K̀á̀ ð̀á̀ǹ m̀á̀ỳú̀ ỳò̀t̀, k̀à ð̀á̀ǹ è̀ǹí̀ é̀ f̀é̀ch̀ò̀: ẁú̀ k̀è̀d̀ù k̀uǹ? G̀é̀ k̀ò̀: f̀á̀t̀é̀ r̀í̀t̀ ỳè̀ k̀ò̀, ch̀à̀m̀á̀ d̀wò̀á̀t̀á̀ f̀wò̀d̀ó̀ k̀í̀ m̀á̀l̀? D̀é̀ ỳò̀ b̀ò̀g̀ò̀ǹ. K̀á̀ ð̀á̀ǹ d̀ú̀ò̀ǹ è̀ k̀ò̀: ẁá̀! ẁú̀ f̀á̀ ð̀é̀k̀! ỳò̀ ǹú̀t̀ k̀í̀ m̀á̀l̀ m̀ò̀-ch̀à̀nè̀. T̀í̀ǹú̀ t̀á̀k̀á̀g̀ì̀ m̀á̀l̀, k̀à k̀ò̀t̀ l̀è̀ǹú̀ m̀á̀l̀ b̀á̀ǹé̀! Ò t̀ú̀m̀é̀ g̀è̀ǹ, k̀á̀ g̀é̀ k̀è̀t̀ g̀è̀ǹ f̀á̀ch̀.

K̀á̀ g̀é̀ p̀ỳé̀ch̀ ỳí̀ r̀í̀t̀ k̀ì̀nè̀: f̀wò̀d̀é̀ á̀ ỳò̀t̀? Ǹè̀, á̀ ỳò̀t̀. D̀é̀ á̀ k̀è̀k̀? K̀ì̀nè̀: ǹè̀, á̀ k̀è̀k̀. D̀ú̀k̀í̀ k̀à t̀è̀r̀ò̀ k̀é̀d̀ò̀ b̀è̀ f̀ù̀r̀. K̀à ð̀á̀ǹ d̀ú̀ò̀ǹ k̀á̀ ỳò̀t̀, k̀á̀ f̀ỳé̀ch̀: ẁó̀ f̀ù̀r̀ ẁò̀ǹ k̀í̀d̀í̀? F̀ù̀r̀ú̀ m̀á̀l̀ ỳà̀ù! K̀à t̀è̀r̀ò̀ ǹí̀ f̀ù̀r̀ò̀ m̀á̀l̀ ỳá̀ù. À d̀ú̀ò̀k̀ g̀è̀ǹ, á̀ f̀é̀ch̀í̀ r̀í̀t̀, è̀ k̀ò̀: á̀ r̀á̀m̀ k̀í̀ f̀ù̀r̀ò̀? K̀ì̀nè̀: à̀wò̀! K̀è̀d̀è̀ k̀à̀ch̀ú̀ b̀ỳé̀l̀! K̀á̀ ǹá̀m̀í̀ á̀wò̀.

K̀à r̀í̀t̀ yè̀ kò̀: ð̀ú̀k̀í̀ yà̀ k̀á̀ (= k̀è̀d̀ò̀) b̀è̀ k̀è̀m̀ó̀ k̀í̀ f̀wò̀d̀ó̀. K̀á̀ t̀è̀r̀ò̀ é̀ b̀ò̀k̀ò̀. K̀ì̀nè̀: f̀wò̀d̀ó̀ á̀g̀ò̀ǹ è̀ǹ? Ẁá̀ j̀à̀t̀ k̀í̀ ỳò̀ m̀è̀ǹ k̀é̀t̀ ẁò̀ǹ m̀á̀l̀. Ẁú̀ ch̀à̀k̀à̀ f̀ỳé̀t̀. Ẁú̀ r̀è̀ f̀á̀ k̀ò̀b̀ù̀ǹ: f̀wò̀d̀ó̀ b̀ò̀g̀ò̀ǹ?

A man was king; he said to his people, "Build a house!" And a house was built. And he said, "Make a fence!" Then he said, "Hoe a field!" A field was hoed, (dura was sown and) the dura ripened. They harvested the dura. Then he said, "Lay it on the drying-ground!" He said again, "Make a treshing-place!" After that, "Thresh the dura!" He ordered, "Make a corn-basket!" So pegs were cut for fastening the corn-basket. He said, "Make a cover (for the basket)!" And so (he troubled his people) every day.

One year he wanted to make a field up in the air. And the people went to look for a way which led up into the air. At last they turned back, there was no way. Then there was an old woman, she asked them, "Where are you going?" They answered, "Did not the king say he wanted a field up in the air? But there is no way!" The old woman said, "Dear me! how stupid you are! There has been since early days a way up into the air. Lift up your dura-stick, and throw up seeds after it!" (They did so). When they had done so, they went home. And they were asked by the king, "Have you found a field?" They answered, "Yes, it has been found." He asked, "Is it planted?" They said, "Yes, it is planted." The next day they went to hoe. They found the old woman and asked her, "How shall we hoe the field?" She answered, "You just hoe up into the air!" So the people just hoed up into the air. When they returned, the king asked them, "Have you finished with hoeing?" They answered, "Yes." Then he said, "Go and harvest the dura." And so on as on former days (so

he always found some new idea how to trouble the people).

And the king said, "To-morrow I shall go to look at the field." The people were afraid. He asked, "Where is the field?" They answered, "We could not find the way which leads up into the air." The king said, "You have been telling lies! Why did you not say, 'there is no way?'"

98. Wealth cannot be imitated.

Wi jān m̄k̄o chwòlá Ayōmò, b̄da jal ker, w̄ad̄e chwòlá Awan; m̄ar̄é én; ka waḡe pyau ki ḡḡr̄e pyar abtkyél; kat waḡ m̄ōk̄o ka pyar ánwèn; ka ge k̄âl, ka waḡe nd̄k ka ge k̄âl; ka waḡ pyau, ka waḡ akyél chwop, ch̄iki chwop̄o, ka ge ch̄ōp b̄n, ká gé r̄úm̄ò, ka ḡok ḡón, m̄ok k̄âl b̄e n̄wom, ka pyar abtd̄ek. Ka jal de n̄ar̄e é chwòú; k̄ine: b̄ȳh, ga ḡō n̄ò, a k̄ole yáú ge ḡr̄ n̄au? O l̄ok n̄ara u ḡwò, u l̄ine n̄ara k̄í k̄ún, ka ye k̄ine: k̄ip̄an̄o a n̄wom̄i k̄i ḡok ḡir? Ko: è, yá b̄d̄d̄. dwōgun ḡḡ' w̄ín!

Ka nal eni kyed̄o, k̄ine: ḡok ba dwok! Ka jal eni e yeyo, ka k̄ḡi k̄élé ḡók, ka kwana pyar ánwèn, ka ḡok b̄n dwok. Ka waḡ n̄ek, ga pyar dd̄ek, m̄ok cham yi t̄zro. Ka n̄an eni ká w̄ek̄e, ka ge b̄n k̄í ḡón. Jal eni ko: n̄ar̄á bá d̄f̄n; ka n̄wom e ḡum̄o, a b̄z̄ne p̄d̄t̄e ḡén.

A n̄oyí yi jāne m̄k̄o, chamé l̄ūng, chamé pyauwe, cham̄o n̄oye waḡ Ayōm̄o. K̄á èj̄àd̄d̄ k̄i waḡ m̄on̄ n̄ek, ka wiḡe m̄ūm̄ yi n̄oke ḡok. Ka w̄āne yi dyek. Ka Ayōm̄o n̄t̄e, k̄ine: h̄o h̄o, chama n̄ōyo w̄ada chon! ya ba duon! ya faḡe jal ker? De a nan p̄er wiḡe won? Ya ba ḡita kun, ko k̄om̄à n̄in̄á, b̄āda ba bar! de yi re j̄āt anan? Ker̄ n̄i n̄oye r̄ou; k̄āka ba duon. Faḡe ḡok och̄āni?

There was a rich Dinka-man whose name was *Ayom̄o*; his son's name was *Awan*. He loved his son and pierced the horns of sixteen of his cows and stuck tail-hairs into the holes.² Again he brought fourteen more oxen, and rams he brought, and he put hairs through the horns of these oxen too. One ox he speared, again he speared another one, and when he had finished spearing them all (those which he had set apart for being speared), he loosened the cattle which were to be given as dowry; they were eighteen. When the man for whose daughter these cows were to be given, heard the cows mowing, he exclaimed, "Oh dear, what do all these cattle mean which are being driven to me? Why are they so many? If my daughter (should marry the son of this man, and after that she) should die, the name of my daughter would be heard all over the country,³ and the people will say, 'why was she married for so many cattle?' No, I don't consent; go home with your cattle!" But the boy (*Awan*, who wanted to marry the girl) said, "No, the cattle will not be returned." So at last the man consented. He went among the cattle and selected fourteen; the rest were sent

back. Then the thirteen oxen were killed as a feast for the people. And the girl was given to him, they came with her, her father said, "My daughter shall not stay with me any longer (because the dowry has been paid)." When the marriage-festival was finished, they returned to their country.

Now this man was imitated by a certain chief, who wanted to do the same thing; he too wanted to pierce the horns of his cattle, and wanted to imitate the son of *Ayom*. But he lacked sufficient cows to kill, and he got into straits, because his cows were so few. He took goats instead of the cows, and when *Ayom* saw that, he laughed, "Họ họ, he really wanted to imitate my son! I am great! Am I not a rich man? Is there any one so rich as to attain to us? My fame has spread everywhere, all people know my name; my arm is long! Why do you try such a thing, being short of cattle? Wealth can never be imitated; it is not a thing of one day. I have been raising my cattle since a long time ago."

99. Increase of Cattle.

Jal m̀kko b̀da jal k̀r, b̀da kway Jónù, ẁtẹ g̀r, k̀kẹ ba ch̀kẹ, nì chaka tìne mal, ka e ỳ, ka e r̀mọ j̀gọ, ka ẁtẹ chwọlẹ, ka e ko: ụ ́wá, ya kẹ kónè pach. T̀rẹ yán, t̀re ya kál ̀ok, ka ya kwòne yeje, ụ ̀ok nì nwọlẹ.

A ́wọ, a t̀rì kal ̀ok, a kwòne yeje, ka ̀ok nì nwọlẹ, a ch̀k p̀n ̀ni, a pa k̀r, Odwojọ.

A certain man was very rich, he was a descendant of the Dinkas; he had many sons. His time was not near (that is, he was very old); he was so old, that he was carried (he could not walk any longer). Because he was so old, he gave up his chieftainship, he called his sons and told them, "If I die, do not bury me in the village; carry me, carry me to the cattle place and bury me in the midst of it, so the cow will bring forth many calves."

When he had died, he was carried to the cattle fence and was buried in the midst of it, and the cattle brought forth many calves. This village always remained a rich village, it is *Odwojọ*.

100. The Haughty Prince.

Kwakadwois b̀da jal k̀r, ka e kẹdọ, ka e ǹmọ, e ǹmọ nan rìt. Ka ̀ok k̀l, ga pyār abíkyèl. Ka chikì ǹmọ kì pyār abíkyèl.

Ka nì k̀tọ T̀r, ka l̀m nì t̀mù, ka k̀tọ D̀r. Ká ̀ok è ỳnù. Ka na rìt e ẁlọ, ẁla yì, ka gẹ ryeje, ka alẹtọ b̀n, kẹ ch̀k, kẹ kwon mau, kẹ rìnọ. Ka na rìt m̀kọ kyedọ: ya ba dwata gik ak! Kìfaniọ? A b̀t Ochòlù, kẹrẹ g̀r, ka e kwonọ.

Ker mōla kal mol, ka narōjō nī nēk, gō nī chām. Ka e ko: wate dān, nēku dān, kī ria y chōla! Ka wāde é nēkò, ka gō chōlē.

Kwakadwai was a rich man. He started to marry, and he married the daughter of a king. He brought sixty cows as a dowry. He married a second wife for sixty cows.

He used to drive his cattle to *Tōr* (a place of pasture), and when the grass was finished there, he drove them to *Dōr* (another pasture).

One day some princes were travelling, and they came to him. He entertained them as his guests; dura and dried meat were brought, and milk, and bread baked in butter, and meat. But one of the princes refused, "I don't want these things!" "Why not?" (asked the people). "Because he is a (mere) Shilluk (not one belonging to the royal family), and yet he is so rich!" He did not touch the food.

This (rich) man, when he went to his cattle place early (every) morning, he used to kill a calf and to eat it. And he said to his people, "Sons of men, kill a man! I myself will make amends for him!"⁴ And they killed a man, and he made amends.

101. The Hyena with the Bell.

Ka jal mēko na riḡ, chwōla Lwal Pōlkōe, ka dygkē chām yi ótwōñ. Ka burō kwōné, ka oḡwōñ māk yey bur. Ka Lwal bēno, ka oḡwōñ kyēdo, ko: wei, ky nēk. Ka wei, ka yēde gōn kīḡi mālo, ka oḡwōñ e kēdo kī mālo yēde. Chamī nī maka lai, ka lai nī reñō, ka kōre būdo yi kēch, ka e fū.

There was a certain man, a prince, whose name was *Lwal Pōlkoe*; his goats were being eaten by the hyena. Therefore he dug a hole and caught the hyena in the hole. When *Lwal* came, the hyena begged him, "Leave me, do not kill me!" So he let her go, but he tied a bell to her neck, and the hyena went away with the bell about her neck. But now whenever she wanted to catch game, the game (heard the bell ringing, and) ran away. At last the hyena became tired with hunger and died.

¹ *dok.*

² A sign that these cows were to be reserved as dowry for buying his son a wife.

³ If the wife dies, the dowry paid for her has to be returned by her family; in this particular case it would be difficult for the father of the girl to give back so many cows, as some would die or perish in some other way in the meantime, and so the affair would turn out a shame to the father and the girl.

⁴ to show his immense wealth; it was a bagatelle for him to pay a slave.

XIV. REPORT ON A HUNTING MATCH, AND A JOURNEY.

102. Elephant Hunting.

Wá kẹ̀tí kí àkím kí wáte chól gén àbí-dèk, wáte bwoón gén áryáú kí Abaṣ kí obwoón yéi, ká wá kẹ̀tá pòṣe Nuár, lùm gír, ka wa kẹ̀tá wòk, Abaṣ ye dōnò nam kí obwoón yéi; ká lyech ywóṣì wón, gén ádèk; ka wò pèka péni, ka yá fòṣe kí toch, ka Akwòkwon fòṣe yí toch, ka Nani fòṣe toch, ka toch (twoch) akim mákè lùm, ka toch mwòjò; ká lyech é réniò, ká wá dúúgò, lyeey bógon. Duki ka wò áwò; ka lyech ywóṣe wón; ka wó ríniò, lyech fídè wón; ka yòṣè wón, é mǎṣò pí men an lùm bogon. Ká wá kẹ̀ta yí lyech, wáte bwoón ádèk, wónè¹ chól wón ádèk, ká wó kẹ̀ṣò, ka Akwòkwón é pániò, ka Aryań ká é panò, wó áṣniò wón ánuwèn; yán kí akim kí wáte bwoón ryet, ká wó kẹ̀tí yí lyech e shákí shákí, ka akim e kò: wá gṣhà lyech ákyèl, ka wò gṣhè, ka lyech é réniò, ka yán reńa bíniò, lyech wón kámá fò, ka yá kẹ̀ṣò, ya ríniò, ka gṣhè yán tyel ádèk,² wó kẹ̀ṣò kẹ̀tí, wó kẹ̀ta kele fim, ka lyech e chùniò, yá bí, yá nèn, yá nèn, yé gír, ka lẹ̀ṣe yán, ká yá lẹ̀ṣe én, ká gṣjá kí mach. Lyech é ywón, ka lyech e bèn, é ríniò, ka ya chyéte én, ka tyelá nẹ̀kè yát, é kúché yán, fa rǎmò. Ka lyech é chùniò, cha (= chama) yá gṣhè én, ka é reńo, ká wó kẹ̀tí kí én, ka yá mák yí ròṣò, ká yá duogo, lyech á kẹ̀tí, ya duogo, ya cháṣò; remò gír, de yó kúché yán, ká yá kálá yí yu lyech, yá wan kí gén, láú bógon kí ṣo ga, pí bogon, ka ya pèka ẓa yaṣ, lùm gír; ka yá bwoógó, ka yá ṣwoṣò, ka toch gṣhè yí akim, ka toch líniò yán láu láu láu, yá kẹ̀ṣò, ya ríniò, ka toch ní gṣhè gé gír. Ka ya bènò, ka toch gṣhè yán, ká toch lín yí gén. Chune gé mēdo, chuna zyau mēdo; ká yá bèn, ká gé yòṣe yán, gé gṣhè anwak, ká yá fòṣe yí pí; ròṣò batí fúm, ka ya fòṣe yí mogo (gin cham), ká chwoóká é báníò; ka ya kẹ̀ta nam, ka ya budò kí yeje. Ká yá mákè yí kòjò, yá bét kí dṣhè kí nam; ka ya ní mǎṣò kí pí; ka yá bíá wòk, ká wó bèn wó bíá gat. Ka wó bēdo duki, ka wò bèn wó bíá fòṣe chól, wó māk jem áryáú, wò bēniò, gin cham bogon, wó ní chámá ríniò e kẹ̀te, ka wò bia Atárò, ká tani yòṣe wón gé gír. Ká wó kẹ̀tá wòk, ká tani puót, ábí-dèk, mēk a gṣhè yí akim, gṣtjè wiy tǎniò, ká è fò. Ka yéí é pániò yí ríniò, ka wò bèn.

We went (by boat), the doctor, eight Shilluks, two white men, Abbas, and the white men of the steamer. We went into the Nuer country, there was much grass along the river. When we left the boat, Abbas remained near the river with the white men of the steamer. We found three elephants, when we saw them, we sat down on the ground, they gave me a gun, *Akwòkwon* and *Nyan* too received a gun. The gun of the doctor was entangled in the grass, and

¹ more frequently *wóna*, see Grammar.

² "three feet", that is: three times.

it suddenly exploded. When the elephant heard it, it ran away; we returned because the elephant was no more (i. e. the elephants disappeared). The next morning we went again and found again an elephant. We ran pursuing the elephant. We found it drinking water in a place where there was no grass. We went towards the elephant. We were three white men and three Shilluks. While we were going, *Akwokwan* and *Anyan* stooped down (i. e. hid, being afraid); so we four were left, I, the doctor, and the other two white men. We went to the elephant and approached it closely, then the doctor said, "We have got one elephant!" We shot, the elephant ran away, and I followed it; our elephant had received a mortal wound. I followed it running and shot it three times. We ran into a place where there was a forest; there the elephant stopped, I came and looked and looked, there were dense trees; at last I saw it, and it saw me, and I shot it with the gun. The elephant cried, it came running, and I was chased by it, I knocked my foot against a tree, but I did not heed it, it did not make a wound. The elephant stopped and I intended to shoot it. It ran again, I ran with it; and I was seized with thirst; I turned back, the elephant ran away, I turned back and went; there was much blood. But I did not know the way. I went along the elephant's path, I was quite lost to my companions; there was no more spittle in my mouth (from thirst), I had no water. I sat down under a tree in the midst of much grass. I became afraid and arose. Then there was a gun fired by the doctor, I heard it very, very far off. I went running and heard them fire many guns. At last I too fired a gun, it was heard by them. Then they rejoiced, and I too rejoiced, and I came and found them, they had shot an anwak; they gave me water. My thirst would not cease, and they gave me food, but my throat refused to take it. I went into the river and lay down in the water. So I became cool, I lay in the water a long time. Then I drank water. At last I came out. And we came to the river-side. We stayed there till the next day, then we came back into the Shilluk country. We had been away two weeks. During our return we found no food, so we ate nothing but meat. We came to the river Ataro, there we found many waterbucks. We went out of the boat and shot eight waterbucks. One was shot by the doctor between its horns, and it died. The boat was quite full of meat; so we came home.

103. A Journey.

Ka wɔ wɔlɔ, wɔlɔ Tūnɔ, ka wɔ ka pɔtɛ Nuqr, ka wɔ kɛlɛ yɪ nam m̄kɔ, chwɔla N̄eygrɔ, ka wɔ ka Teryau, ka wɔ t̄ɔna wok, ka wɔ budɔ rech, ka wɔ kɛlɔ, ka wɔ t̄ɔna kal r̄it, chwɔla Pɛl̄ɔ, ka wɔ t̄ɔna lwāgɛ, ka ɛ p̄ɛchɔ k̄ine: wate Chɛlɔ, wu k̄al

wu kɛt? wɔ̀ kò: wa kàla fɔ̀tɛ Chólò! Kìne: wìch apòno? Kìne: wa chaka ñeau wɔ̀ byél. Kìne: báh, a ɛ̀ wun yì kɛch? E ko: kɛtu lwak! Ka wɔ̀ kɛta lwak, ka oíwɔ̀k kál, ka nɛk, ká chám yì wɔ̀n; ka chak kál, ka wɔ̀ chámò, ka nyɛt a kɛle wɔ̀n, ñeau kɪ byél. Ka wɔ̀ bɛno, ka kɛtɪ yì yáɪ, ka wɔ̀ bɛno, ka yɛi mákò yì pàr, ka yɛi mudò, ka wɔ̀ kwānò wɔ̀k; a bɛnd, a tɔ̀nia Nébòdò, a bɛna pach, a bɛna Petidwai; kɛch kɛch!

We travelled to *Tonga* and from there came into the *Nuer*-country; we were travelling on some river, whose name is *Neyerò*. We came to *Teryau*, there we landed; we roasted fish. We went and turned to the home of the king, whose name was *Pɛdò*. We turned towards the cow-house. He asked us, "You *Shilluk* children, where do you come from?" We answered, "We come from the *Shilluk*-country." He asked, "What for?" We replied, "We want to buy *dura*." He said, "Why, are you suffering ("dying") from hunger?" Then he said, "Go into the cow-house!"¹ So we went into the cow-house. A ram was brought and killed, and was eaten by us; and milk was brought, and we ate. Then we brought forth money to buy *dura*. (After we had bought it and brought it into our boats) we went into the boats and returned home. But one boat was seized by a hippo, it sank, and we swam to the bank. So I came home turning towards *Nébòdò*, I came home to *Petidwai*; the famine was very great.

¹ the cow house serves as a residence for guests.

XV. SONGS.

104. War songs.

A chip tun lén, len a chip shin Anōnō; Bal kēcho! Yana bān Nikañ; che ya dōn á bē; kōfá yín kī mok juok; riñ e kál juok. Wora dwoñ koom lén! Yana bān Nikañ! Len a chip shine kwotyé, kī Otzgo tun len Nábōdō. Nikañ a yātí, kuro gōk Jan.

The wings of the army are drawn up; the army is placed in the hands of Anōnō. Bal is strong. I am a servant of Nikañ, I was nearly left desolate. I tell you the tidings of God; the king comes with God. The kings arose against the enemy's army. I am a servant of Nikañ. The army is placed in the hands of our grandfather, in Otzgo, as far as Nábōdō war is raging.

Fāri u laki men, na Nikañ? fāri u gēr kī tōn!

Who shall inherit your village, you son of Nikañ? Your village will be built by spears!

Wei yiègè yiègò! Fa Nikañ fa nī tūmí, wōgdá á kyét, kī Wyrokwar á kyét; wōgdá fa tūgo! akyl a dēnō, ka tōkō bān gēn, Areonidīn, fa wāté Gēnijuok, fa wāté Aból! wei yiègè yiègò, fa Nikañ fa nī tūmí.

Let them carry (people) away! The house of Nikañ will never be finished, my people refuse (to surrender), Wyrokwar refuses; my people are not to be played with! One will always be left; and he will follow them (the enemies), Areonidīn, from the village of the children of Gēnijuok, the village of the children of Aból. Let them carry away, the house of Nikañ will never be finished.

Agōgjan Anōn-wōn, wā teau átérák. A wāni, a wāni yò, dē khlá F'ijò. Mache ré fa dōgè ré, mache ré fa dōgè ré. Akblé-Nákwoé, a kál juok. Mache yò fa dōgè ré.

Agogjang Anongwan is cursing the Turks, they are coming near, they are approaching on the way, they come up the mouth of the Sobat. But the fire of their guns will return on themselves, their fire will return on themselves; Akole Nyakwe he comes (against them) with God. Their fire will return on themselves.

Yá fīt lya fè, ya fīt lya féá, Nikañ, ya fīt lya fò, ya fīt lya fò, jal duon, ya fīt lya fò.

I am tired of being waylaid, I am tired of being watched upon, Nikañ, I am tired of being waylaid, my master, I am tired of being waylaid.

Ká dé buni Ágwét, wát Jók, ya re (de) ònì yíno, yá yíèlè Kèch Alal, yá yíèlè yí kwāyo, kèch Alal, wúrí Wát.

But for *Ágwét*, the son of *Jók*, I should have left my country, and gone far away; I have been saved by the strength of *Alal*, I have been saved by our grandfather, the powerful *Alal*, the son of *Wát*.

Ńá Dāk, yí kwacha nì? Ya kwacha nìdò! Ché ya kèfi kun, fura yán. Ya yíèlè yí kwá Ayádò. Wanò Ńa Dāk gèrò pach kí tük, ówú fa léni m̀kò.

You son of *Dāk*, what do you ask for? I ask for a hoe, for wherever I go I hoe the ground. I have been preserved by our grandfather *Ayádò*. The mother of the son of *Dāk* has built us a house under the deleb palms; the branches of the deleb are like an army.¹

Móké byel Ńakāyo, ya ch̀t̀t̀t̀, ya ỳǹǹ, m̀kè byel Abuk, man Dèni, ya ch̀t̀t̀t̀ ỳ ỳǹǹ.

By the dura-beer of *Ńakāyo* I walk, I am filled with it, by the beer of *Abuk*, the mother of *Dèni*, I am walking, I am filled with it.

Akól a duok mal; yá ǹna r̀. Kí ǹni gwach, r̀me ỳj̀ ǹǹ. Dāk a shwoq, shwoq obwon D̀r̀.

Akól has returned. I live through him free from oppressors. The anxieties of my heart were many. But *Dāk* roared, he roared the white people away to *D̀r̀*.

M̀no kí gỳǹ, m̀no kí gỳǹ, gỳne Dāk ỳ, m̀no kí gỳne

Each one has his own fowl, each one has his own fowl, but all fowl belong to *Dāk*.

Ya royi roi! ene gin āni? bwoñq! T̀r̀ ywoqo mal. byel a k̀l̀ yí obwon. Kwaye fa t̀k, na Dāk a k̀l̀ jwok. Ńá g̀l̀ kwané k̀t̀ ún, wa k̀la wiy tun! Obwon chama ỳk̀ yán. T̀r̀ b̀ǹ ǹt̀t̀ ỳk̀ èn. Nan a t̀ǹ yán? Yan a r̀t̀ l̀b̀. Shàg̀, d̀k̀ lwāgi, yí ỳ ǹk̀ kí nan m̀k̀.

I am fleeing away, shouting loud! What is the matter? "The white people!" the people are shouting loud. "The dura is being carried away by the white people!" — But our grandfather is not absent. The son of *Dāk* is coming with God. Ye people, take your shields! We will go this way! The white people want to take away all our property. Other people have not been robbed by them! Who ever dared to take away my goods? I, the king of the people! Ye Arabs, turn back your hosts, fight another tribe!

¹ The rustling of the leaves of the deleb palm is like the rustling of an army; so that when the enemy approaches the village, they imagine they hear an army, and flee.

105. Mourning songs, and others.

Abá ná Nìkàn, Amyele wá tók. Fà nńná ya dđńđ twàlò. Lwoń fan ókú, fá jáń wón. Amyele lwoń, wát Kwájèrìù, de kál, dọń é twàlò, fay dọń é twàlò, fay dọń e yáńrò. Agúmwèl fané jàgọ.

Aba, the son of *Nìkàn*, my father *Amyele*, is no more. Look at me, I am left poor. *Lwoń* is away, he, our chief, *Amyel Lwoń*, the son of *Kwajeriu*. Our family is left destitute, our village is left destitute, our home is left reproached. *Agumwèl*, he was a great chief.

Afyek wat Deń, liawó tór. Aryal-bzík gọń deań, ọ kwaya Ajwọt-nímìn.

Afyek, the son of *Deń*, is waylaying in the grassy place. Aryalbek loosens a cow and gives it to *Ajwọt-nímìn*, to herd (= to possess) it.¹

Ayidòke, wát Ryal-áwét Wun-diáró, Aytkó, Wúnè-gèń-bèl, ya wan kí yú kun a kál éń.

Ryalawet *Wundiáro*, Ayiko, Wunegenbel Ayidoke, I lost the way in which he went.

Akwòńéyọr, yina mán júr, de ya dọń bẹr! Jínbẹk, Akwòńeyọr, kwáre fa tọwa pal. Gẹ kí rache weya dọń á bẹr. Akwọt a lẹńọ fál; ya yafa jàgọ Dúnkòk, ya yafa Okwóni, Ajál-ńaban gwan, Námáílàì.

Akwoneyor, you captured people, but I was left poor! Jingbek, Akwoneyor, their grandchildren are dying in the wilderness. They live in misery, are left destitute. *Akwọt* threw me out into the bush. I am searching for chief *Dunkok*, I am searching for *Okwoni*, *Ajalnyaban-gwan*, *Nyamailai*.

Akwòńeyọr, yi kíta ken kí lwági? Akwòtọ nńtí jálò. Olám-bẹń a gẹl chór. Olam ná Nìkàn, Dulai wát Kẹr, Kwálai a gẹl chór. Na Nìkàn kí mayi Bzík.

Akwoneyor, where have you brought people? *Akwòtọ* has never been cursed by his subjects,² *Olám-bẹń* is a preserver of men in the famine. Olam, son of *Nyikang*, *Dulai*, son of *Ker* is a preserver of people in hunger, a son of *Nìkàn* and of his mother *Bzík*.

Agwét-ńanedọń, feń a fák chýz, lwak a ren, Agwét ná Nìkàn! De ywọgọ mal lúbọ táné chéńé.

Agwetnyanedong, the country is starved, the people are dying. Agwet, son of *Nyikang*, they are mourning, stretching up their hands.

¹ A song of cattle stealing.

² has always been loved.

Adol-tun, yi keta ken? Nuar a wani, ya keta fané lánà juok, Awen, na Yor.

"Adoltung, where are you going?" "The Nuers are approaching, I am going to the town of God, oh Awen, son of Yor."

Akol Dāk na Nikañ, Kaye-Duro, Akoluku, Akol-Kwālai, na Ogāk Fōlo, kwai dān, ya yiélè yin, a yida yin shōn kī dyèrī, ya yiélè. Yákpl, maye Dāké, Amol na Ogāk (= Shal), lwagi ní fyèñ ní fyèñò: Shal keta? Ken ma wānò; nan ní gōñi kè? nane chíno ywóddá kī Dénò, wafé shwai ywoda, lwāk Amol, na Nikañ.

Akol, Dak, son of Nyikang, Kaye Duro, Akoluku, Akol Kwai, son of Ogak Folo, you grandfather of men, I am preserved by you, I have been saved by you in ancient times, I have been preserved. Yakol, you father of Dāk, Amol, your people are continually asking me, "has Shal gone?" "Hunger is approaching; where has he gone, he who preserves the descendants? Licking of hands! I found at Dénò, eating of soup found I, you people of Amol, the son of Nikañ.

Ajak-bàñ-wèl-jok, kwacha kwāre, kwacha tyen fa juok, riè e duok mal. Kwacha kwaye yau. Tòm è gèjò; yan da Nikañ, riè e duok mal; tñá fa yena shina? Yan da Nikañ; fen a yiél, a yiél é rēn; ya fura byél, ya fàkò, ya tñá shina, Wuro-kwá, ken bádá!

Ajak-banweljok, I am praying to our grandfather, I am praying to the people of the place of God, the king² has returned. I am praying to our grandfather. The holy drum is being beaten, I am with Nikañ, the king¹ has returned to us. Is not my spear in my hand? I am with Nikañ. The country is saved, it is saved, though it was desolate. I am planting my dura; I thank (my ancestors), I lift up my hands, Wuro-Kwa, strengthen my arms!

¹ "licking of hands" is an expression for plenty of good food.

² Nikañ.

XVI. RIDDLES.

106. Riddles.

- Adùk gónú lùyì: mèn ófún.* The gray one is going under a pond: Loaf of bread, which is put into the fireplace.
- nìni gúwà nžné lžkò: táté kál.* my necklace is seen beyond the river: The unbarked, white fence sticks.
- nēmzi kè rei gen fa gútè: tyné dean.* Brothers who never hurt each other: The two horns of a cow.
- Ajwōgo lan war, é yāwo: yiep dean.* which sorcerer spends the whole night in swinging?: The tail of the cow.
- Anor-nor kēmō wen Fashōdō: áléyò.* Anor-nor visits his father (the king) at Fashoda: The grass called *aléyo*, which is used in making ropes. When taxes, cows etc., are brought to the king at F., the rope with which the things are bound, gets to F.
- Fwót, fa fyél: búl.* It is beaten, yet it does not ease: The drum.
- A rik a rik, fera manì: tédét.* (Dinka-language, except the last word.)
- Akur jón deñ: chōgo.* white pigeons: Bleached bones.
- A pō tək na tyek okōdō: Tō dāñ.*
- Adùk obžgò kwóté négè: gyžno.* The gray one who is spotted is driving her little ones: The hen.
- Aduk chžr yi fwođdō: óťk.* The gray one is running towards the fields: The mist.
- Néjók gwoti feni: dwgi.* The black-white cow is making white the earth: The moon.
- Nwoli yan tžno chžgò toke bur: yit.* Little children stand continually at the side of the heaps of ashes: The ears of man.
- nemzi dōge lūn feni: Órēm.* Two brothers, their mouth is turned down: The nose.
- Adāle jwok yigē lūn feni: žau.* The calabash of God which is turned downward: The fruit of the heglig-tree.
- Agar agar, yaž wiñ: lək.* A long row of trees full of white birds: The teeth. Along the rivers one sees frequently trees which are literally covered with snow-white birds.
- Wžt feni, kōro fa tōr: anžni.* Thrown on the ground, yet not broken: Mucus from the nose.

Tetel pōte rate : chūl dān.

Yēn lōn kī yēn lōn : wañ dān. It is on this side and on the other side : The eye of man.

Ya wēli yi keti ken? tēpó dān. I am travelling, where are you going? : The shadow of man.

Wá dàgò, é bà kēt : búr. We remove, he does not go : The ashes. If people leave a home-stead, the ashes remain behind.

A rigi rik pēre manī : Tedgt.¹

¹ Some of the riddles have not been translated, their meaning being obscene, some have for this reason been omitted altogether.

THIRD PART
DICTIONARY

SHILLUK ENGLISH.

Remark. Different dialectical forms of a word are not given here. If corresponding forms of a word in other languages than Shilluk are noted in the Comparative List in Part I, they are not repeated here.

A.

a my; see Grammar.
d denotes the past tense.
á it is; *á gin ánið* which thing (what) is it?
â which? *á jál â* which man is it?
â yes
àbàch a cow with horns directed straight side-wards
ábámach a bird, living on fish
ábán-ábán hammer
àbâr a kind of reed. *a.* *á yá nám* the *a.* is on the river
abarañârð a big worm, living on the heglig tree
àbáñ (ar.) fishhook
àbàñûrð-àbàñûrñ the iguana-lizard
ábích five
ábídèk eight
ábíkyèl six
àbín a gourd out of which spoons are made
àbíwèn nine

ábíp small-pox
ábiryáu seven
àbòbð, also *àbwóbð* ambach, Herminiera elaphroxylon; the plant as well as things made of it, as arm-rings, boats, statues
àbókò-àbòkè a very poisonous snake
àbú poor; *yá fà àbú* I am poor. see *bú*, *búnò*
àbúrð-àbùr the bushbuck (Ba. *aburi*)
àbwòk maize, corn; *gé fúr a. kí fwoðð* they planted corn in the field
àbwónè toh the butt of the gun
àchà that there, those there
achak-achäk poet
àchán behind, back; see *chán*.
àchàn-àchàn a fish
àchèm straight
àchíchwél (ar.) chain

àchòyò melon
àchúnò-àchúnì the small black house-ant
àchúñ-àchúñ arm-ring of ambach; syn. *ogèñò*
àchwàtð-àchwàtñ loin-cloth for women
àchwáñ-àchwáñ guinea-fowl
àchwòk a bird
àchwík-àchwèk anus; syn. *opap*
àchyèñð-àchyèñ black winged ant, lives in houses, its bit is painful
àdàlò-àdàlì gourd, calabash
àdèk three
àdèrð-àdèr an arm-ring of ambach; syn. *ogèñò*
àdèrð-àdèr donkey; *a chãññ wích adèrò* he rode on a donkey
adèrò serf
ádi, ádi, also *édi* how, how much? *chàn ádi*

how many days? (Di. di)	àgḗḗ blessed; see gḗḗ	about January, àkón
àdímò-àdímì beak	àgòn, gòn where? àgòn	ḗḗ about February
àdḗn-àdḗn an electric fish	én where is he? àgò	àkókò a basket
àdḗḗ-àdḗḗ a fish	gḗn where are they?	àkḗḗ-àkḗḗ drum-stick
àdúḗ-àdúḗ a basket	àgḗnò general name for	àkḗḗḗ (Dinka?) a month,
àdúk grey	white dura	about May
àdúké a kind of red dura	àgḗḗḗ-àgḗḗḗ neck - bone,	àkḗḗ-àkḗḗḗ gazella rubi-
àdùḗn, also àdúḗn a month,	cervical vertebra	frons
about March	àgwḗn - àgwḗḗn bastard	àkúr (àkúrò) - àkúrì wild
àdḗḗḗḗ-àdḗḗḗḗ a fish	child	pigeon; àkúr - jwàt a
àdḗḗḗ chicken-pocks	àgwḗḗḗ a season, about	small bush - pigeon
àḗḗḗ-àḗḗḗ (ar.?) bottle	November-December,	(Turkana akuri)
àḗḗḗḗ pistol	harvest of white dura	àkwáiròch a bird ("it herds
àḗḗḗḗḗḗ armour, armament	àgwḗḗḗḗ-àgwḗḗḗḗ a fish	the heifer")
àḗḗḗḗḗ a kind of white	àgyḗḗn nḗḗn nàm a small	àkwān-àkwān ear-lap
dura	bird with a white bill	àkwḗḗ a kind of red dura
[son	ayḗḗḗ heifer; see nayḗḗḗ	àkwḗḗḗ husk
àdḗḗḗḗn an honourable per-	àḗḗḗḗḗḗ proper name for	àkyḗḗ one; alone, single
afa in order that	men (also name for a	àkyḗḗn - àkyḗḗn cock or
àfḗḗḗ-àfḗḗḗ stink-cat, skunk	cow?)	spanner of a gun
àfḗḗ, also àfì hail, hail-	àḗḗḗḗḗ grey hawk	alāḗḗ rice
stone; a. dyḗḗḗ it is	àḗḗḗḗḗḗ-àḗḗḗḗḗḗ medecine-	àlāl a kind of white dura
hailing	man, witch - doctor,	àlḗḗḗ-àlḗḗḗḗ a bird
àfḗḗḗḗḗ-àfḗḗḗḗḗḗ hare, rabbit	sorcerer	àlḗḗḗḗḗ a month, about
àfḗḗḗḗḗ husk, as of cotton	àk these	April
àfḗḗḗḗḗ-àfḗḗḗḗḗḗ a fish, with	àkách a kind of white	àlḗḗḗḗḗ-àlḗḗḗḗḗḗ a fish
big belly, four large	dura	alḗḗḗḗ a food: dura with
upper and lower front	àkḗḗḗ-àkḗḗḗḗ bird-trap	dried meat
teeth	àkánò verandah, shed	àlḗḗḗḗḗ a grass, used in
àgàk these, those (Di.	àkār-àkār a bird, eating	making ropes
kak)	dura	àlḗḗḗḗḗ bat
àgàk-àgḗḗḗḗ crow; àgànè	àkàre yàḗ branch of a tree	àlḗḗḗḗḗ the (holy) spear
chwái a little black	àkḗḗḗḗḗ-àkḗḗḗḗḗḗ the child of	of Nìkàn, which he
crow (Bo. gaki)	my sister; niece,	brought into the Shilluk
àgḗḗḗḗ uncultivated land	nephew	country, is said to be
àgḗḗḗḗḗ lyech a herb with a	àkḗḗḗḗḗ the dura-bird	kept at Fetikan
blue blossom	àkḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗ	àlḗḗḗḗḗ-àlḗḗḗḗḗ somersault
àgḗḗḗḗḗ-àgḗḗḗḗḗ a hair-dress	àkḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗ	àlḗḗḗḗḗ-àlḗḗḗḗḗḗḗḗḗḗḗḗḗ
of the men	àkḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗ	àlḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗḗ

dura, it has four ears, like four "fingers"; its stalk is chewed like sugar cane; see <i>wòdò</i>	<i>àrèkò</i> red sand	<i>Átúlfí</i> the Sobat
<i>ama</i> because	<i>àrèrò-àrèrì</i> a small red ant, feeds on carrion	<i>àtánò</i> wind, gale, blast
<i>àmàgák</i> a dance, accompanied by singing and clapping of hands, but without drum.	<i>àrìò-àrìò</i> what, which? (Teso <i>no</i> , Nr. <i>ny</i> what, Ba. <i>na</i> who)	<i>àtún-àkyèl</i> ("one-horned") rhinoceros
<i>amal</i> in front of; see <i>mal</i>	<i>àrìqí</i> a mocker	<i>àtút</i> a bead, worn by the king
<i>àmàlò</i> first; <i>tyèl a.</i> at first, the first time; see <i>mal</i>	<i>àrìrì-àrìrì</i> a knife for cutting grass	<i>àtwák-àtwák</i> a bird
<i>àmàlò</i> (ar.) - <i>àmàlì</i> camel	<i>àrìrò</i> snot, mucus	<i>àtábò</i> a kind of red dura
<i>àmàrò fàrò</i> rhicinus	<i>àrìwák-àrìwák</i> water-buck	<i>àtách dòn</i> a very tough grass
<i>àmát-àmàtì</i> a stork, black with white breast, nests on trees	<i>àrìwèn</i> four (Nr. <i>riwàn</i> , Masai <i>unwan</i> , Teso <i>wonono</i> , Ba. <i>unwan</i>)	<i>àtádó</i> (foreign word?) bamia
<i>àmèn</i> , (also <i>àmén</i>) - <i>àmók</i> who?	<i>àpèr</i> fish-line	<i>àtèi dān</i> the buttocks
<i>àmwól-àmwólì</i> a large black fish	<i>àrà</i> well! why! by God! see <i>re</i>	<i>àtèp-àtèp</i> , also <i>àtèp</i> bag, sack (Di. <i>atep</i>)
<i>ànàn</i> , <i>ànàn-ànàn</i> , here, now, just now, presently, at once	<i>àròch-àròch</i> a shell	<i>àtèr</i> forever, for a long time
<i>ànánò</i> , <i>ànánò</i> = <i>ànàn</i> ; also: here it is	<i>àrù</i> an exclamation	<i>àtèrò-àtèrì</i> , also <i>àtèr</i> a small stick or spear of wood, such as were in use formerly; used in digging eatable roots etc.
<i>ànékò</i> spirit of a deceased person; <i>wijè da a.</i> he is possessed by a spirit, he is senseless, mad; see <i>nzge</i>	<i>àryàù</i> two (Madi <i>erì</i> , Abokaya <i>iri</i> , Teso <i>arai</i> , Masai <i>äre</i>)	<i>àtèwì-àtèwì</i> a small water-pot, in shape of a cooler
<i>ànon</i> quarrel	<i>àtábò-àtám</i> (a foreign word) tobacco	<i>àtèwèwèch</i> a small hut for the new elected king(?)
<i>anor-nor</i> a certain grass, used in making ropes	<i>àtái</i> a slab	<i>àwà</i> , <i>àwà</i> yesterday
<i>ànán</i> brown earth	<i>àtái-àtái</i> a large pot	<i>àwàr-àwà</i> the day before yesterday
<i>ànwóch</i> a season, about October, end of the red dura harvest	<i>àtègò</i> , also <i>àtègò-àtèk</i> (finger-)ring of metal;	<i>àwàì</i> a kind of red dura
<i>ànàdò-ànámì</i> breast-bone	<i>àtèniè duon</i> big ring (Nr. <i>tèk</i>)	<i>àwák-àwák</i> a bird
	<i>àtèn-àtèn</i> hat	<i>àwánìtì</i> a bird
	<i>àter</i> enmity	<i>àwèn</i> when?
	<i>àtèt</i> , also <i>àtèt-àtèt</i> man-gouste, ichneumon	<i>àwèt</i> a kind of white dura
	<i>àtìtì</i> just now, to-day;	<i>àwó</i> yes
	<i>àtò</i> well! [see <i>tìn</i>]	<i>àwóch-àwóch</i> a large, cylindrical shell
	<i>àtúdò-àtútì</i> a wild goose (Di. <i>twot</i> , <i>atwol</i> , Nr. <i>twor</i>)	

àwòk nòm a cow with horns directed straight upwards, like a goat's àwúnò marrow, as of bones

áyách bòr a bird
áyéch sand, dust [ridge
áyìr-áyìrì quail, part-
áyòlkák a cow, black with white tail

áyòmò - áyòm tin, ornaments of tin
áywák-áywák tuft, crest of birds
áywòm-áywòmì monkey

B.

bà, bà 1. to be; 2. not. syn. fà

Báchòdò, Páchòdò Fashoda

bāgò to make a fence; pt. á baka bak he made a fence, pe. bák, n. bák

bāgò to boil (eggs, corn), to stew (meat); a baka nwól gyèng he boiled eggs; pe. a bék

bai buttermilk

bājò to tie together; pt. á béchà lāu, pe. á bēch, bēch, n. bēch

bājò to miss; yá báchà lāi I missed the game

bák-bák fence, palisade

báìlò to throw; a bāla gwok he threw at the dog; see batò

bàné syn. bènén

bāngò to make a mistake, to be confused, vexed; to scold; to dispute

bānò-bānì the meat on the skin of killed animals

bāngò to roll up (?)

bāni a cow with one horn directed downward, the other upward

bānò to refuse, to prohibit; pt. á bānò gwok he refused to work

bānò-bānì locust

bānì 1. behind, after, back, 2. slave, servant, person belonging to one; more frequently: wat bānì (Nu.abāk hind part)

bāpò to ask for a thing, to beg; pt. a bāpì gin cham he asked for food; pe. a bāp

bār, also bār long, far

bār early in morning, morning-dawn

bārò to be long, far

bāt - bāt arm, fore-leg, trunk of the elephant

batò to throw; pt. a bāla kīt he threw a stone, pe. kīt a bāl the stone was thrown

báyò mosquito see beyò

bē for, in order to; from

bia to come

bēch, also bach bundle

bēdò to remain, stay, be; to refuse; pt. a bēda wot he stayed in the house

bē mosquito; see beyò

bējò to wring out; lāu da pí, bēch! the cloth is wet, wring it out

bēl a month, bēl jēn July, bēl dúgùn June

bēlò to taste; pt. a bēlò gin cham; pe. a bēl; n. bēl (Nr. bēl)

bēn, also bēnè all, quite (Di. eben)

bēnén that is, he is, that is why, from bà "to be", and gēn "he, it"

bēnò to come; á bēn jal a man came (Nr. ben)

bēr (ar.) flag, banner

bēr poor, destitute, wasted; from bēdò?

bēt 1. round spear, fish-spear. 2. (sharp?)

beyò-bēt mosquito

bì, bíà to come

b̄f white ant	b̄b̄f-b̄b̄f̄i bachelor	b̄ȳh exclamation of surprise
b̄b̄ā, b̄b̄ē to come (Teso bia to come)	b̄b̄i to have not, to lack	b̄ūl-b̄ūl̄i drum (Karamojo bur)
b̄i ḡin = boḡgn	Buda-Chol native name for Taufikia; also Bura-Chol; Bura is the same as bur̄o "open place"; the meaning of the name is: "the open place of the Shilluks", Tauf. being situated in a free place, not covered with grass or bush	bun part
b̄q̄ch barren; see bw̄q̄ch	b̄ād̄o to cast iron, to work in iron; to be clever, to escape a danger; pt. a b̄ōf̄; n. b̄ōq̄d̄	b̄ūn̄ō to have not, to lack
b̄ōq̄d̄ to cast iron, to work in iron; to be clever, to escape a danger; pt. a b̄ōf̄; n. b̄ōq̄d̄	b̄ād̄ō - b̄ōf̄i blacksmith, craftsman	b̄ȳp mud, Somal b̄ōr hole
b̄ō ḡon (from b̄ū and ḡon) there is not	b̄ād̄ō-b̄ūt a shell	b̄ār-b̄ūr cave, well
b̄ōi-b̄ōi net; b̄ōi or̄āf cobweb (Bo. boi)	b̄ād̄ō part, half	b̄ūr abwok the blossom of the corn
b̄ōk̄o to fear, to be afraid; pt. a b̄ōk̄i (Kuamba bok̄o)	b̄ūd̄ō, also b̄ūd̄ō to lie, to lie down, to be sick; pt. ā b̄ūt̄i; n. b̄ūt̄ō	b̄ūr ashes
b̄ol a mat for closing a door; used by chiefs	bud̄o to roast, to bake; pt. a but he roasted; also a bul; a bud̄i r̄ēch he roasted fish; pe. rech a b̄ūl (Nr. b̄ūl̄o)	b̄ūr̄ = b̄ūr ashes; also: free, open place in the village, covered with ashes (Di. bur, Nu. but)
b̄ōl̄ō-b̄ōl̄ face, front, front-side, in front of; b̄ōl̄ t̄ōn the shaft of the spear	b̄ūd̄ō-b̄ūf̄i a small melon, sweet, eatable	b̄ūte side, beside; from bud̄o to lie?
b̄ōl̄ō to have misfortune, disaster, to be bereaved	b̄ūf̄ō to be tired, troubled, vexed; to tire; k̄dr̄ā	bud̄ō to lie?
b̄ol̄ f̄ēp̄o neck - ring of pearls	b̄ūf̄i "my breast", that is "I, am tired"	b̄w̄ōb̄ō uncooked butter
b̄ōm̄o to be bent, crooked; yaḥ ā b̄ōm̄ the tree is crooked	b̄ū ḡin there is not; w̄ō ḡōk̄ yeḥi ch̄ān ād̄ēk̄, b̄ū ḡin a w̄ēk̄i w̄ōn we worked three days there was not a thing he gave us: he gave us nothing	b̄w̄ōch sterile; syn. b̄q̄ch
b̄ōn̄ō to laugh; pt. a b̄ōn̄; see n̄z̄t̄o	b̄ū ḡo to press the bellows; pt. ā b̄ūk̄ k̄f̄ ōb̄ūk̄; pe. ā b̄ūk̄	b̄w̄ōq̄d̄ = b̄ōq̄d̄ to be clever, pt. a b̄ōf̄
b̄ōn̄ō-b̄ōn̄i pelican		b̄w̄ōḡō to frighten; pt. ā b̄w̄ōk̄; n. b̄w̄ōḡō, see b̄ōk̄o
b̄ōn̄ō-b̄ōn̄i a small lizard		b̄w̄ōb̄ōb̄ō uncooked butter
b̄ōr-b̄ōr boil		b̄w̄ōq̄ch sterile; syn. b̄q̄ch
b̄ōr̄ō, also b̄ōr̄ afternoon; t̄in k̄f̄ b̄ōr̄ this afternoon		b̄w̄ōq̄d̄ = b̄ōq̄d̄ to be clever, pt. a b̄ōf̄
		b̄w̄ōḡō to frighten; pt. ā b̄w̄ōk̄; n. b̄w̄ōḡō, see b̄ōk̄o
		b̄w̄ōn̄ō-b̄w̄ōn̄ white man, European, Arab; b̄w̄ōn̄ jūōk̄ missionary (Nr. b̄w̄ōn̄)
		b̄w̄ōn̄ō a kind of red dura
		b̄w̄ōn̄ō-b̄w̄ōn̄i a fish
		b̄w̄ōp̄-b̄w̄ōp̄ the lower part of the belly
		b̄w̄ōr̄o to make a mistake, to err; l̄z̄b̄ē é b̄w̄ōr̄o he makes a mistake in talking; k̄ā ȳt̄ḡf̄ ȳā b̄w̄ōr̄ō, n̄i k̄ōf̄i ȳān if I make a mistake, tell me! pt. b̄w̄ōri

byélḍò to follow; pt. *a byéḍa* | *byél dura*; pl. of *byélò* | *byèrò-byér* belly, womb
ḍān; pe. *a byét*; n. *byèḍò* | *byélò*, also *byèlò-byél dura* | *byèrò-byér* root

Ch.

- chà*, probably short for *chān* "day"; sometimes used for "when", and in the composition "sha mḗkò" some time, at some future time, in future
- chà* short for *chāgò*, *chaka* to begin, intend
- chābò* to mix, knead, tread; pt. *a chāpà* (*chàpà*) *lābò* he mixed mud; pe. *a chāp*, *chāp*; n. *chāp*, or *chāp*
- chābò* to kick; pt. *á chāpì gwok* he kicked the dog; pe. *a chāp*; n. *chāpè*
- chāgò wor* to compose a song, n. *chák*
- chāgò* to approach, come near; to be near; *a chákí* he approached; *a ch. kèḅ mḗkò* he changed his place, residence
- chāgò* to begin, pt. *a chákí* (or *á chaka*) *gwok* he began to work, pe. *a chák*
- chāk* milk; *ch. nōyò* cheese
- chákí* near; see *chānò* and *chāgò*
- chál wax*
- chālò* to be similar, like; to resemble; pt. *á chālì yín* he is like you
- chālò* a kind of white dura
- chām* left, left handed (Di. *chām*, Nr. *chām*)
- chāmì-chāmì* (*chāmì*) bait; see *chāmò* to eat; *ya kīḅa ch. ḍok abaḅ* I put a bait on the hook
- chāmò* to eat; to outwit, cheat, deceive; pt. *á chāmà byél* he ate dura; pe. *á chām*; n. *chām*
- chāmò* to be going to, to wish, intend, want; often shortened into *chà* or *chè*
- chán* behind, *ya kḗḍò chán* I am going behind
- chān* (*chānò*)-*chānì* sun, day, time; *kì chān* every day, daily; *de chān tìn* to-day (Nr. *chān*)
- chānò*, also *chānò* to approach, to come or be near, pt. *a chānì*, or *chānì*; n. *chānò*, and *chākò*
- chānò* shallow place
- chānò - chānì* the upper part of the inner thigh
- chāḡ pi kì fèḅ* to pour water on the ground
- chāp* a rat
- chārè*, or *chārò* very, in a high degree
- chārè mach* light of fire, beam
- chātò* (*chātò*) to move in a direction; to walk, go; to ride, drive; pt. *a chātì nau* he went naked (Di. *kat*, *chōt*)
- chayò* to blame, abuse, insult
- chè* short for *chāmò* to be going to, and for *chāgò* to begin
- chè* just, now
- chḗḍò* (*chyeḍò*) to hate, pt. *a chētì ḍāchò* he hated the woman, pe. *chēt*, n. *chēt*
- chegò* (*chyeḡò*) to command, pt. *a chèkà ḍān*, pe. *a chèk*, n. *chèk* (*chèk*)
- chegò* to catch (fish with

- a trap or hook), pt. *á chékà rech*, pe. *a chék*, n. *chék*; see *chigq*
- chegq* to be ripe, see *chyeqq*
- chegq, chyeqq* to be short
- chegq* to repeat, see *chigq*
- chek, chyek* (to be) short
- chém* straight
- chemq toch* to aim a gun
- chéné wot* dripping-eaves
- chēnq* to curse, to kill by witchcraft
- chērq* to do or be done at once, just now, just before; *e chērú bēnq* he comes at once; *a chēt nuól* he had been born just before
- chēt* straightway, just, exactly; see *chērq*
- chēt, chyēt* excrements of man or animals; *chēté gyēnq* dung of fowls (Nr. *chyet*); see *chídq*
- chétáná* a kind of white dura
- chétè tyèlò* foot-sole (?)
- chì-mán* wife
- chíbo* to put, place; pt. *a chip fúk fén* he put the pot on the ground, *ya chipà atíp chyenq* I put the bag into his hands
- chídq* to suffer from diarrhoe, pt. *a chíx*, n. *chét*
- chigq* to lay a trap, to catch fish in a trap or crawl, pt. *a chíka rech*, pe. *a chyék*, n. *chyék*
- chigq* to repeat, continue, *a chíka gwok* he repeated, continued his work
- chigq, chyeqq* to command
- chílq* dirt, soot (Bo. *shi*)
- chínè* over there, yonder
- chìndò*, also *chìndò-chín* intestines, bowels (Nr. *chin*)
- chín obānq* "hands" i. e. string, of apron
- chíu* to come to the surface
- chōdq, chōdq* to break off, to rend, pt. *a chōta xól* he broke the rope; pe. *a chót*; n. *chót*
- chōdq* to blow (of wind)
- chōdq* to put (into), to push
- chōgq, chōgq* to remain, continue, go on; *a chók*, *a chōga (chōka) gwok* n. *chōgú*; see *chigq*
- chōgq* to abstain from; to stop, finish
- chōgò-chòk* a fish, *ní chàm yi jè* it is eaten by people
- chōgò-chũ* bone (Nr. *chō-āk*)
- chōjò* to beat, wound with a sword; *a chōch jal eni* he wounded this man, pt. *a chōch*
- chōk* it is finished
- Chól, Chól* Shilluk; see *Ochólq*
- chól* dirty (Ju. *chol* black, Nr. *chól* black)
- chōlq* to avenge, to give compensation, to pay a fine; n. *chólò*
- chōn, chōn* formerly, sometimes
- chōnò dé kwóm* the backbone; see *chōgq*
- chōnq* to dance; *gē chōnq búl* they are dancing to the drum
- chōnq* to assemble; to gather, pile up, store up; *jal duqn a chōnā jē ki búrd* the chief assembled the people in the open place (Nr. *chwoq*); see *chukq*
- chōr* blind; see *chwoq*
- chōr-chōr* vulture
- chōrq* to move towards, to go into; *e chōrq de fach* he goes into the village; pt. *á chōr*, n. *chōr*
- chót* a steer without horns
- chōtí* that is all! past tense of a verb whose present is not used
- chudq* to groan, moan
- chudq* = *chōlq* to make amendments; pt. *a chūt*, *a chól*, n. *chól*
- chũdq* to clean, polish; *chũdq lek* to brush, clean the teeth; see *chēt*

chùgò-chúk charcoal
chukò to assemble
chùl-chúl penis (Olukonyo
eisulu, Nu. *sorot*); *ch.*
gwok copper-bracelet;
ch. ótṣṓn a certain
 plant
chúnò liver, *chúnà mēdò*
 "my liver is sweet": I
 am satisfied, happy;
chúnà rach I am vexed,
 unhappy
chún pl. *chón* s. knee (Ba.
kono, Karamojo *akun*,
Teso akung)
chunò to stand, stop, wait,
 be quiet, be silent; pt.
a chúní; *chúní*, *chúní!*
 be quiet! (Nr. *chun*);
 compare *chōgò*
chynò to assemble; see
chukò and *chōnò*
churò to be bald; *wija*
chúr my head is bald
chúrò-chúr a fish
chute gin cham (?) to ask
 for food; from *chwotò*
chùt-chùt tooth-brush
chwāgò to absolve, justify,
 pt. *jāgò a chwàkà nán*
àn the judge absolved
 this man, pe. *á chwàkè*
yí jāgò
chwàì-chwàì soup, broth
 (Di. *chwai*); vide *churé*
chwājò to form, create,
 make, build; pt. *a*
chwàchà tṣbò she made
 a pot; pe. *a chwàch*, n.

chwàch (Di. *chwech*,
chak)
chwàk-chwàk ambassador
 of the king
chwāk throat, voice, self
chwàrò-chwàr bug
chwayò to pierce, perfor-
 ate; pt. *á chwàì yaṣ*,
 pe. *á chwàì*
chwé leeches
chwé (to be) fat (Di. *chwai*,
 Nr. *chwaṣ*)
chwējò to suck out (a
 wound), to bleed a
 man; to absorb, suck
 up; *pi a chwéch yí péni*
 the water was sucked
 up by the earth
chwèk, chwok ambassador
 of the king; see *chwàk*
chwèk twins
chwélo to circumcise; pt.
a chwéla ḡān, pe. *a*
chwéḡl, n. *chwéḡl*
chwèr a season, about
 May-July; the dura is
 being planted
chwēyò to become fat
chwīnò to begin to rot,
 decompose; pt. *riño á*
chwīnì
chwīnò liver; see *chúnò*
chwōbò to be visible, clear,
 distinct, *kwofé chwóp*
 his speech is clear
chwōbò to mix, *a chwopa*
kwon kí mau he mixed
 the bread with fat, n.
churòp

chwōbò to spear, to pierce
 violently; pt. *gè chwopa*
ḡeān they speared a
 cow; pe. *a chwóp*
chwōgò-chù bone
chwōgò to stay, = *chōgò*
chwōlò to call; see *chwotò*
chwōnò mach to light a
 fire
chwōn chaff
chwōnò to be late, to stay
 behind, *yí rè chúnì*
 why are you late? n.
chwōnò
chwōr vulture
chwōr blind (Nr. *chōr*)
chwōrò to be blind
chwōtò to call; to ask for;
 to mean; pt. *a chwōta*
jal, or *a chwōla jal*, pe.
jal a chwōl (Nr. *chwōl*,
 Di. *chōl*)
chwōu male, man (Nr.
chau)
chwōwò to roar; pt. *a*
chwōwì, n. *chwōwò*
chýḡḡò-chýḡḡ excrement,
 dung; see *chḡḡ*
chýḡḡò to hate; see *chḡḡò*
chýḡḡò 1. to ripen, to be
 well cooked, be done;
 2. to be short; pt. *á*
chýḡḡ
chýḡḡò to shut, close
chýḡḡò lṣbò to knead
 mud for building
chýḡḡò to command (Di.
chýḡḡ)
chýḡḡ short (Di. *chýḡḡ*)

<i>chyeḷk-mān</i> wife, <i>chyeḷgḷ</i> <i>chwoḷ</i> his wife was called, see <i>chi</i> wife (Nr. <i>chyeḷk</i>)	<i>chyenə-chyén</i> , <i>chín</i> hand, forearm (Di. <i>chyén</i> , Turkana <i>ekān</i>) <i>chyēro</i> to sneeze; <i>chyēro</i>	<i>yáḷ</i> to take snuff <i>chyéto</i> to chase <i>chyóu-chyowí</i> porcupine
--	---	---

D.

<i>dà</i> to have, <i>yá dá dḷàn</i> I have a cow <i>dafōl</i> rat <i>dāgo</i> to move into an another place, to emi- grate; pt. <i>á dāk</i> ; n. <i>dāk</i> ; see <i>dəno</i> <i>dāk-dāk</i> tobacco - pipe, small pot <i>dākáḷi-dākáḷi</i> a stick for digging the ground or planting dura <i>dāmə tón</i> (Di.) to avoid a spear <i>dān</i> the gums (Somal <i>dān</i>) <i>dāno</i> see <i>dəno</i> <i>dārə</i> to be overtired, to break down, to be afflicted with, pt. <i>a</i> <i>dārī yi jwək</i> <i>dàtə-dàt</i> hoof <i>də</i> forms the perfect tense <i>də</i> short for <i>dyér</i> middle, in, into <i>dḷ</i> but <i>də chán</i> noon <i>də chán tīn</i> to-day <i>də chḥn</i> forever <i>dḷədo</i> to lift up, as a boat from the ground	<i>dédōt</i> door <i>dḷduk</i> grey; see <i>aduk</i> <i>dḷgo</i> to move into, <i>e dḷgo</i> <i>yey wot</i> he moves into the house; see <i>dḷgo</i> <i>dḷk</i> stupid; see <i>dḷgo</i> <i>dékúgt</i> = <i>dākáḷi</i> , stick for digging the ground <i>dḷl-dḷl</i> skin, hide, whip, <i>dḷl dók</i> lip, <i>d. nīn</i> eye- lid; <i>dḷla bzn a fet</i> "my whole skin is tired": I feel very tired (Ga. <i>odwel</i> , Di. <i>del</i>) <i>dḷmò</i> to fall down, pt. <i>a</i> <i>dḷm</i> , n. <i>dḷmò</i> ; see <i>dyemə</i> ; perhaps <i>dḷmò</i> is not properly a verb of its own, but the in- finitive of <i>dyemə</i> (Nr. <i>dḷmə</i> to rain) [bone <i>dḷn-dḷn</i> the lower jaw- <i>dḷnò</i> , also <i>dḷnə</i> to scatter, to part, to separate, pt. <i>dḷn</i> , <i>dḷn</i> <i>dḷrə</i> why, when? (from <i>dḷ ɛrə</i> "but why") <i>dḷtān-dḷtān</i> the spitting snake <i>dḷdo</i> to learn, to be ack-	nowledged with, to know; pt. <i>a dīt kī dḷ</i> <i>Chəl</i> he learned the Shilluk language, n. <i>dḷdḷ</i> <i>dḷko</i> : <i>a dḷkī wəu</i> the sun is setting, darkening <i>dīmə</i> to dry, to wipe; <i>á</i> <i>dīm chyenə</i> he wiped his hands <i>dḷp-dḷbī</i> a fish <i>dḷr</i> middle, truth, true, upright; see <i>dyér</i> <i>dḷt</i> (Dinka) large, big <i>dḷch</i> (to be) good, nice, agreeable, right; <i>yá</i> <i>bḷt kī dḷch</i> I remained a good (a long) time <i>dḷchə</i> to twist, to wring <i>dḷdo mogo</i> to brew beer, pt. <i>a dwola m.</i> ; pe. <i>mogo a dwól</i> ; n. <i>dwól</i> <i>dḷdḷ</i> black earth; <i>nycn a</i> <i>dḷdo</i> iron <i>dḷgo</i> to go back, to turn back; pt. <i>a dḷk</i> , n. <i>dḷgḷ</i> , see <i>duḷgo</i> <i>dḷgólpoḷ</i> chameleon <i>dḷjə</i> to be good, to be- come good; n. <i>dḷjə</i>
--	---	---

dòk gum-sap, caoutchouc
dòl circle
dòlò to make round, a circle; n. *dòl*.
dòlò mogo to make beer, pe. a *dwól*; see *dòdò*
dòno to be or become good, well; see *dòjò*
dòno to remain, be left; pt. a *dòn* (Di. *dòn*)
dòno to grow up, become large; to be large, big, great (Nr. *dòn*)
dòro-dòr wall
dòró, dòrò-dòrì ax, adze
dòyò to decrease, be decreased, pt. a *dòì*
dùqno to evaporate, to steam away, to dry up; — to rise above the water; pt. a *dùqn*; n. *dùqnò*; see *dueno*
dùnh to smoulder, *mach e durio, ja lyél*, the fire is smouldering, it does not burn
dùngò to come back, to return back, to repeat, continue, to accept, *duogo wok* to miscarry; pt. a *dùòk*, n. *dùngò*; *ú dùòk kì dwén* when will he return? (Di. *dwòk*, Nr. *jok*)
dùòkò, dùngò to ruminate; pt. *dean* a *duòkì lüm*
dùqn big, great, large, old, respected, *jal duqn* honourable address to

a respected person
dùp-dùp a mouse
dùt-dùt loin-cloth of skin for men, worn in dancing
dùt a present to the relatives of the bride; same as *dùt* loin-cloth?
dùtènè a skin-cloth; see *dùt*
dùwòt a herb, used as medicine against *dwòlò*
Dùwòt name of a brother of *Nìkan* [month
dwòì (*dùwòì*)-*dwòt* moon, *Dwòì* Nubian; used in addressing
dwòì to bring, see *dwòyo*
dwòr hunting
dwòro to hunt
dwòto to wish, to want; to call, pt. *dwòtá*
dwòyo to bring, to carry; to send for, to let come, pt. *gè dwòyá*, or *gè dwòái*, pe. a *dwòái*
dwòì moon; see *dwòì*
dwèno, or *duqno* to be shallow, to evaporate
dwòchò to wring (a cloth); pt. a *dwòcha lāu*; pe. *lāu* a *dwòch*; see *dòchò*
dwòdò chyen to cross the arms; pt. a *dwòtá ch.*, pe. *ch.* a *dùòt*, *chyèné* a *dùòt èn* his arms are crossed
dwòlò to mix beer with flour, see *dòdò*

dwòto to seek, to want; pt. a *dwòtì yák* he searched firewood, pe. *yúk à dwòái*, n. *dwòtò*; see *dwòto*
dwyno to dry out, to evaporate; see *duqno*, *dwèno*
dyèbò to suffer from diarrhoea; pt. a *dyèp*; pe. a *dyèp*; n. *dyèbò*; *dògè dyèbò* he talks too much, is talkative
dyègò to rain a little: *koḡ e d.* it is raining a little, drizzling, syn. *nweyo*
dyél-dyèk goat; *e kwayò kí d.* he herds goats (Nr. *àdèl*)
dyèl jwòk "God's goat", butterfly
dyél wátè bhà a bird
dyemò to fall; pt. a *dyem*; *koḡ é d.* it rains in large single drops, *afei e d.* its hails; see *dèmò*
dyen a grass, used in tying the house-poles
dyér middle, truth, true, certain; often shortened into *dé* with the meaning of "in, into", (Nr. *dar*, Ba. *dari*)
dyero to desire; see *dwòto*
dàchò-màn woman
dàkòu-màn woman
dálò to fail, to be in difficulties, at a loss (Ba. *dāra*, Somali *dāl*)

ḍāṅ, also ḍāṅ man, person, human being, mankind; woman, mother, ḍāṅ ḥēṅ baby
 ḍāṅ nwoṃ bride
 ḍān-ḍānī dancing-stick
 ḍēān, sometimes shortened to ḍē-ḍōk cow, cattle
 ḍēgō to be stiff, paralyzed, *lweta a ḍēk* my fingers are paralyzed
 ḍēgō to be slow in talking or thinking, to be stupid, ignorant; pt. a ḍēk, n. ḍēgō; see the preceding word
 ḍēnō to vex one, pt. a ḍēnī *ēn* he vexed him; pe. *yā ḍēnī ēn* I was vexed by him, n. ḍēnī
 ḍēk, ḍēk stupid
 ḍē-twōrō a dry place
 ḍīḍo to make straight

ḍōḍin the hot season, about March
 ḍōḍō to suck (milk); pt. a ḍōḍ; a ḍōḍa *chak*; pe. a ḍōḍ
 ḍōk-ḍōk mouth, bill; border, edge, language;
 ḍō *Chol* the Shilluk-language; ḍō *kal* outside the yard, before the yard; ḍōk *ākyēl* one mouth-ful; with one mouth, at once, unanimous; (Nr. *ḥok*, Masai *gu-tuk*, Teso *akay-toko*)
 ḍōk reply to a call
 ḍō-kōḍ "mouth of rain", the beginning of the rainy season, April, May
 ḍōl a kind of white dura
 ḍōlō to swing n.; pt. a ḍōl, n. ḍōḍlō

ḍōnō-ḍōnī a big basket
 Ḍōnō (from Dongola) Nubia, Nubian
 ḍōrīd a season, July-September, the beginning of the red dura-harvest
 ḍūkī to -morrow; ḍūnē *chínē* the day after tomorrow
 ḍūḍḍō to rise, to get up; pt. a ḍwōḍḍi *mal*, or: a ḍwōḍḍa *mal*; n. ḍūḍḍō
 ḍūrō *fēn* to destroy, pt. a ḍyra *fēn*, n. ḍūrō
 ḍwoyō-ḍwōi pegs, driven into the ground round the big dura-basket
 ḍwēn sorrow
 ḍwōḍḍō to suckle a child; pt. a ḍwōḍḍi *nāl ḥēṅ*, pe. a ḍūḍḍi
 ḍwōr buffalo's hair hung on the horn of a cow

E.

ē his
 ē he, she, it
 ē no
 ēdī, ēdī how?

ēlēi a grass out of which ropes are made
 ēn he, him, she, her, it, that one

ēnā = ēn
 ēnī this, that, these, those
 ērē why?

F.

fā 1. to be, 2. not
 fāch-myēr home, village,

settlement
 fāḍo to be tired, to be

loath of; p. *fāt*, more frequently *fēt*, some-

- times *fīt*, *yeja fet yi gwòt* my heart is (that is: I am) tired with writing, n. *fādo*
fādo to fall, fall down; to die (said of a chief); pt. a *fāt*, a *feti*; *wije fāt* his face fell = he was disappointed, a *fati fen* she bore a child; n. *fādò*
fāgò to be sharp, to sharpen; pt. a *fāk* he sharpened, a *fāká fal* he sh. the knife, pe. *fal a fāk*
fāk sharp
fāl bush, desert, uninhabited and uncultivated land
fāl-fēt spoon (Bo. *fala, pali*)
fālò, also *fālò-fāl*, *fāl* knife
fām-fām 1. board, table; 2. saddle
fáné it is he, that is it
fánò to stoop down, to hide; pt. a *fani*, a *feni*, n. *fàn*
fānò to try, test, examine, pt. a *fāni*
fān, *fān* full
fānò to be full, to become full; to fill, pt. a *fān* *kì pi*
fānò to divide, to distribute
fār-fəri hippo
fāro to fly, to jump, to run away, to pass by, to flee; pt. a *fāra*, or a *fār kwomə* he jumped on his back (Di. *par*, Nr. *bar*)
fāro to remember; pt. a *fārú kwop*, pe. a *fār*
fārú-fəri a small mat for covering plates or dishes
fāt skin, peels of fruit; *fāte nwole yaɗ*
fāt it is not, not present, not here; no; *fāté én* not he
fāyò 1. to fear; 2. to make fear; pt. *ya fāya jal eni* I frightened the man
fēchò to ask; pt. a *fēchì én*; pe. a *fyéch*
fēdò to lie, tell lies; pt. a *fēt*, or a *fyét*, n. *fēdò*
fēdò to plant, raise, grow; educate; pt. a *fētà byél*, pe. a *fēt*; n. *fēdò*; see *fīdò*
fējò-fech peg, nail of wood
fējò to lead (as a sheep); pt. a *fēcha dyel*, pe. a *fēch*, n. *fēch*
fēk (to be) heavy (comp. *fēkò*)
fēkò to sit, sit down, pt. a *fēkà fen* he sat down, a *fēkì*; a *fēka wifé chòni* he sat down on his knees
fēmò to gainsay, deny; pt. a *fēm*, n. *fyèm*
fén earth, ground; down, below, *fen e rú* one year passed
fén gài the first twilight (probably from *fén*)
fēr equal, alike, identical, *fēr bèn* it is (they are) all alike; *fēr kị men* the same as that one
fērò to catch, take hold of; pt. a *fəri én*, pe. a *fēr*, n. *fērò*
fērò to sweat, perspire; pt. a *fēr*
fi-fik water (Somali *biyo*)
fīdò to be tired; pt. a *fīt*; *yá fiti yin* I am tired with you, see *fādo*
fīdò to follow, persecute, pe. *fīt*, n. *fīdò*
fīdò to raise, educate; pt. a *fētà dān* he raised a man, pe. a *fēt*, n. *fīdò*
fiémò to deny, to gainsay, n. *fyèm*; see *fēmò*
fìrò to be close together, to stand in a line
Fìjò the mouth of the Sobat-river
fìjò mach to rub fire, pt. a *fichà m.*, pe. a *fich*, n. *fich*
fìnò to be pretty, beautiful, pt. a *fìn*
fìnò (*fìnd*)-*fìni* cheek
fīt (to be) tired, see *fīdò*
fòdò to surpass, to be

more than, pt. <i>a fòt</i> ; <i>a fòt</i> <i>jal</i> he surpassed the man; <i>mach fòt</i> <i>mal</i> the fire rose up (Ba. <i>put</i>)	<i>fudò-fút</i> a lame person <i>fudò</i> to be lame, to become lame; to palpitate violently, to be seized with apoplexy, <i>fywae e fudò</i> his heart beat violently	<i>fyàrò</i> ten <i>fyechò</i> to ask; see <i>fēchò</i> (Ba. <i>pija</i>) <i>fyedò</i> to lie, to tell lies, n. <i>fyét</i> <i>fyēdò</i> to split, rend, break; to sting, hurt, prick, pt. <i>a fyēta tìk</i> he broke the sudd, pe. <i>a fyēt</i> ; <i>fén á fyēt</i> "the ground was split": the day broke, n. <i>fyét</i>
<i>fòdò-fòt</i> country, <i>fòtē wòn</i> our country, <i>fòtē chol</i> the Shilluk country; see also <i>fwòdò</i>	<i>fujò yēi</i> to comb, dress the hair; pt. <i>a fucha yēi</i> , pe. <i>a fúch</i>	<i>fyējò</i> to pull a boat; to lead; see <i>fējò</i>
<i>fōgò</i> to be bruised, pe. <i>a fók</i> , n. <i>fògò</i>	<i>fúk-fúg</i> (<i>fúk?</i>) tortoise	<i>fyēlò</i> cacare, <i>a fyēlò</i> , <i>a fyēl</i> , n. <i>fyēlò</i> (Nandi, Kamasia, Ndorobopiek excrement)
<i>fōjò</i> to brush, rub, clean, pt. <i>a fóchà lāne jal duon</i> , pe. <i>a fwóch</i> ; <i>fōjò chak</i> to make butter	<i>fúk-fúk</i> pot; <i>fuke fi</i> water-pot	<i>fyèrò, fyèn-fèrò</i> skin, for clothing, sleeping on
<i>fòlò-fòl</i> cloud	<i>funò</i> same as <i>fonò</i>	<i>fyér-fèr</i> or <i>fèr</i> back-bone, <i>fyèrà á tót</i> my b. is stiff, aches
<i>fonò lām</i> to weed grass, to pull out ill-weeds; pt. <i>a fona l.</i> , pe. <i>a fón</i> , n. <i>fón</i>	<i>furo</i> to till the ground, to plant, pt. <i>a furi fén</i> ; (Somal <i>abūr</i> farming)	<i>fyét</i> a lie <i>fyét</i> (to be) torn
<i>fòtē</i> country, native country, home; this form used only when a genitive follows: <i>fòtē wón</i> our (my) country; see <i>fòdò</i>	<i>fwòdò</i> to beat; pt. <i>a fwota én</i> , pe. <i>a fwót</i> (Di. <i>pwot</i> , Ba. <i>but</i>)	<i>fyóu-fyèk</i> heart; <i>fyowa dwata kedò fòtē Chol</i> my heart wants to go to the Shilluk country (Di. <i>pwou</i>)
<i>fudò</i> to pull out, as a pole; pt. <i>a futi yat</i> , pe. <i>a fút</i> , n. <i>fút</i> ; see <i>fonò</i>	<i>fwòjò</i> place where the ground is tilled, field, farm	
	<i>fwajò, fùjò</i> to praise, to thank; pt. <i>a fwòcha én</i> , <i>a fwòchi én</i> , pe. <i>a fwóch</i> , n. <i>fwóch</i>	
	<i>fwòjò chak</i> to butter; pt. <i>a fwòcha chāk</i> ; see <i>fōjò</i>	
	<i>fwòhò</i> to teach	

G.

<i>gà</i> piece, copy, number; it, they; <i>ga adi</i> how many (pieces, copies)? <i>jē ga adək</i> "men they	three" = three men (Nu. <i>gar</i>) <i>gājò</i> to belch; pt. <i>a gāk</i> <i>gājò</i> — <i>gāk</i> cowrie-shell	<i>gāi</i> an exclamation of surprise; see <i>gājò</i> <i>gājò</i> 1. to touch; <i>g. fén</i> to "touch the ground"
---	---	--

with a sacrifice, to lay a sacrifice on the ground, to sacrifice; to leave a sacrifice on the ground; 2. to smear; chiefly in a religious sense, to smear mud on a building dedicated to *Nikani*; pt. *a gacha lābō yi wot*, pe. *a gāch*, n. *gāch*
gāmō to hand, reach; *gami yān gīn ān* hand me that thing!
gāmō wōrō to accompany a song; pt. *gē gām*; see preceding [*gām*
gāmō to capsize; pt. *ā gānō* to think, to think of; to trust; to respect, honour; pt. *a gana jal gni*; n. *gānō*
gānō-gān, also *gānī* metal-button, worn as adornment in a string on the brow etc.
gāt (*gāt*)-*gāt* river, river-side, river-bank (Somali *gar*)
gāyō to be amazed, perplexed, astonished, to utter an exclamation of amazement; pt. *a gāt*; n. *gāyō*
gē they, them
gēdō to build; see *gērō*
gēdō to tickle; pt. *a gēt*
gēdō to chirp, twitter, warble, sing (of birds)

gēlō chōr to sustain people (in times of need); pt. *a gēl*; n. *gēl*
gēlō-gēl, or *gēlī* a steep slope or river-bank; *gēl nam* steep river-bank; *gēl* (or *gēlō*) *wān* eye-brow
gēn they, them (Nr. *kēn*)
gēnō to drive, drift, float; *a gēn*
gēnō to besiege; pt. *a gēnia pach*; pe. *a gēn*
gērō to build, to erect a building, to found a settlement; pt. *a gērā wot*; pe. *wot a gēr*
gēt red-brown stuff with which the face is smeared
gētō, gītō to besmear (the face); see preceding
gētō to kill, sacrifice; to treat a guest
gī, short for *gīn* thing, only in compositions
gī bwōn "thing of the strangers": siphilis
gīchō something (from *gīn*, *gī* thing); *g. mākō* something else, something
gī chwāk ornaments of the neck
gī chyēn misfortune, mishap; see *chyēnō*
gīdō to be wanting (of teeth); pt. *a gīdī lēk* he has no (or few)

teeth; *a gēta lēk* he pulled out teeth, pe. *lēk a gēt* the teeth were pulled out (?)
gītōdō to sacrifice (as a cow); to bless; to treat a guest; pt. *a gīgta* (*gyēta*) *dean*; pe. *a glēt*; see *gētō*
gī fēt "thing of the earth": something
gī gwēt writing material, pen, pencil
gī gwōn bribery
gīn-gīk thing
gīn sometimes instead of *gēn*, and *gōn*
gīn chām food
gīn dūōn womb
gīn lāk inheritance
gīn māt beverage
gīn mūch alms
gīn mūshānī old, antique, ancient things
gīn nāk arms
gīn tūk toy, plaything
gīn fēn little thing, baby
gītō to rub; pt. *a gītā gn kī mau* he rubbed him with oil; *ā gīn* he rubbed; pe. *ā gītī*
gīt much, many, plenty of
gīt rōm measure, ruler
gītō to reach, arrive, to last till; *gītō dūki* till to-morrow; *e gītō bōrō* it lasted till afternoon
giwī stone

<i>gì wìch</i> head-ornament,	<i>gòn</i> he, him, it	<i>gōto</i> to dig, see <i>gōdo</i> and
<i>gò</i> he, it, him [hat	<i>gōno</i> to keep, preserve;	<i>gwoto</i>
<i>gōbo</i> <i>kwōjo</i> to scratch mud	pt. a <i>gōna jam</i> he kept	<i>gōtò</i> to be vexed, angry,
together (for building	the goods; pe. a <i>gòn</i> ;	to sit down vexed, not
etc.); pt. a <i>gōpà</i> or	n. <i>gòn</i>	saying a word; pt. a
<i>gōpà k.</i> ; pe. a <i>gáp</i> ; n.	<i>gōno</i> to loosen; much	<i>gōtì</i>
<i>gòp</i>	used in the sense of	<i>gò-gù</i> a big fish
<i>gōdo fén</i> to scratch the	loosening a cow, that	<i>gudq</i> (<i>gudq</i>) to knock, to
ground, to dig; pt. a	is giving it away; pt.	hammer, to pound; to
<i>gōlā fén</i> ; pe. a <i>gól</i> ; n.	a <i>gōnā lāu</i> he loosened	hurt, to kill; pt. a <i>gūtā</i>
<i>gól</i>	the cloth; pe. <i>gok</i> a	<i>byél</i> he pounded dura,
<i>gōdo</i> to loosen (?); pe.	<i>gōn</i> the cattle was l.	pe. <i>byél á gút</i> or: a <i>gúr</i> ,
<i>hwetq gōt</i> his fingers	<i>gōno</i> to complain of, to	n. <i>gút</i>
were loosened	accuse, to carry on a	<i>gúk</i> (to be) blunt
<i>gōgq</i> to work, to do,	law-suit against one;	<i>gūl, gūld wot</i> the corner
make, practise; pt. a	pt. a <i>gōn</i> ; n. <i>gōn</i>	between roof and wall
<i>gōkà wot</i> ; pe. a <i>gwok</i>	<i>gōno</i> to scratch; pt. a	of the house, see <i>gōt</i>
<i>gōjì-gòchì</i> sword; from	<i>gwōnā dēlq</i> he scratched	<i>gūld-gūl</i> (ar.) cannon
<i>gōjē</i> (Nr. <i>gōjē</i>)	his skin; n. <i>gwōnō</i> ; see	<i>gunq</i> to bribe; pe. a <i>gūn</i>
<i>gōjē</i> to strike, beat; to	<i>gwōnō</i>	he has been bribed
fire a gun, to hit; pt.	<i>gōn</i> a dry place (?)	<i>gūr-gūr</i> , also <i>gūr</i> a very
a <i>gòchā nāl</i> ; pe. <i>nāl</i> a	<i>gōnq</i> to stoop down, to	large fish, weighing up
<i>gòch</i>	dive; pt. a <i>gōn</i> he	to 2—300 lbs.
<i>gòk-gòk</i> a ring of skin,	stooped down; a <i>gōnì</i>	<i>gūr, kēy gūr</i> tattoo, brand;
worn round the leg	<i>za pyen</i> he hid himself	scar of tattooing; see
below the knee	under the skin; n. <i>gōnō</i>	<i>gōro</i>
<i>gòl</i> enclosure, home,	<i>gōpō</i> see <i>gōbo</i>	<i>gōro</i> to tattoo, see <i>gōro</i>
homestead; family;	<i>gōr</i> corner	<i>gūt-gūt</i> navel, umbilicum
<i>tyen gola</i> the people of	<i>gór-gòr</i> , or <i>gòrì</i> a kind	<i>gút-gút</i> a wooden ham-
my family, belonging	of big white beads	mer
to me; espec.: "my	worn as necklace	<i>gwàch</i> taxes
wife"; <i>tyen gòl gèn</i> his,	<i>gòró</i> niggard	<i>gwāi</i> rough; <i>yaɣ magwāi</i>
or their wife (Di. <i>gól</i> ,	<i>gōro</i> to tattoo, to make	a rough tree
Nr. <i>gól</i> , Somali <i>gola</i>)	incisions; pt. a <i>gōra</i>	<i>gwājō</i> to collect or to pay
<i>gòl</i> : <i>kèn gòl</i> boil, abscess	<i>jal</i>	taxes; pt. a <i>gwàchā</i>
<i>gòl-gòl</i> side-arm of a	<i>gòt</i> corner, hiding place;	<i>nyen</i> ; pe. a <i>gwàch</i> ; n.
river, bay, bight	behind; syn. <i>gōr</i> ; a	<i>gwàch</i>
<i>gòn</i> where? a <i>kēt yi gōn</i>	<i>fani gòt wót</i> he hid in	<i>gwālq</i> to be thin; pt. a
where did he go?	the corner of the house	<i>gwàl</i>

gwānò to scratch, see *gwōnò*
gwānò to err, to make a mistake, to do something by chance, unintentionally; *e gwānò tādò* he told a false report, a lie; *kit chaka gwānò ɛn* a stone hit him by chance; pt. and pe. *gwēn*
gwārò to snatch, snatch away; pt. *a gwāra rīnò* he snatched the meat; pe. *a gwār*; n. *gwārò*, or *gwérò*
gwātò to bewitch, curse
gwāyò to bark, bay; pt. *a gwāi*
gwāyò to be coarse, rough; *kwomɛ gwāyò* his back is rough
gwāzò to carve, to write;

pt. *yá gwèt* I wrote; *a gwéta*, or *gweti waniò*;
 pe. *a gwét*; n. *gwét*
gwōzò to kick; pt. *a gwēcha ɔ̄ān*; pe. *a gwēch*; n. *gwēch*
gwōzò to wink (with hands); *é gwōzò kɛ chyɛnò*; pt. *a gwēl*
gwōlò-gwōl ring
gwōnò to pick up, to gather, to collect; *a lɛyè yán e gwōnò yúk* I saw him collecting firewood; pt. *a gwēnà yuk*, pe. *a gwēn*
gwōzò to peel off, as skin; *dzɛ gwōzò* his skin peels off; pe. *a gwēr*
gwōt carvings
gwōzò lɛp to give a sign with the tongue, to "wink" with the ton-

gue; pt. *a gwit*; see *gwēlò*
gwōk-gwōk dog (Karamajo *enok*, Elgumi *ekinok*, Teso *akinoko*)
gwōk work; *é gwōk ɛdì* what kind of work is that? what is here to be done? what shall we do? see *gōgò*
gwōnò to scratch; pt. *yá gwōnà rea* I scratched myself
gwōtò to dig up the ground; see *gōzò*
gyèk-gyèk Mrs. Gray's waterbuck
gyèl-gyèl ring of ivory; see *gwōzò*
gyènò-gyèn hen, fowl (Mundu *nogo*)
gyèzò to build; see *gōzò*

Γ.

γāzò king; comp. *riɛ*, *rōr*
γālò wɔk to bring out
γām-γān thigh (Nr. *γam*)
γārò thrashing-place; *gɛ pwōtā byɛl kɛ wiy γārò*
γēzò-γēzì grass-torch
γējò fish; comp. *rējò*
γét, *wót* September

γērù-γērì a red bead
γērò to cut into strips; pt. *a γēr pyenò* he cut the skin into strips
γēt spirit = *riɛ* king
γēt well! all right!
γōzò to pound; cf. *wōzò*
γōzò to bask, to sun oneself; pt. *a γōch*

γōnò to elect; see *rōnò*
γōnò fən to sink, to dive; pt. *a γōn fən*; n. *γōnò*
γōrò-γōr relations by marriage, see *ɛrò*; *γōrè* his brother-, sister-, father-in-law
γòt house; see *wɔt*

H.

há exclamation of fright

J.

jàch-jũch shoulder-blade
jũdò to be in or to get into difficulties, to be at a loss, to be short of, to fail; pt. *a jatĩ nyeri* he is short of money, also *a jet*; n. *jũdò*
jũgò ket to pull a rope
jũgò to rule, to govern, to be chief; *é jũgò fén* he rules the country; pt. *a jákà f.*, pe. *a ják*
jũgò-jũk chief; *jũn duon* big chief, district-chief
jal-jòk man; see *jũlò*
jal fyét a liar; *jal f. fèr kĩ kũ* a liar is like a thief
jũl gòl husband; *jũl gòlá* my husband
jal gwòk workman, labourer
jũl len warrior, soldier
jũle wòk washerman
jal mòt robber, waylayer
jal nwómĩ bridegroom
jal nal butcher
jal nẽau trader, merchant
jũlò, also *jũl-jũk* man

(vir); for the plural *tyeri* is also used; in compositions the sing. is always *jal*, the plural, if the following word begins with a consonant: *jò*
jũlò itching
jũlò to curse
jal tũdò-jò t., or *tyeri t.* liar
jal yaŋ medicine-man; the "bad" wizard
jũm, jũm goods, property, valuable things; *wũ dà*
jam gtr you have plenty of goods
jũme gwòk tool
jũme kwèr things belonging to the community, to the king, or which are reserved for religious purposes
jam len 1. arms, armour for war; 2. booty, spoil
jũnò to lean against; *e. j. wot*
jaŋò (jabò?) mògò to stir the beer
jũ people; *jũ fòr* the

people of this country
jũkò to reign, rule, govern; pt. *a jũkĩ*; n. *jũkò*, or *jũgò*; see *jũgò*
jũm (ar.) week
jũriá a season: about September, the time of harvesting the red dura, *yey j.* in the *j.*
jet to be short of; see *jũdò*
jũmò to have colic; *yõja j.*
jũch, jũch-jũch a plant, its root is used in making ropes and fish-lines
jũgò to turn something back, to prevent, to chase or drive away; *jũgò dũk* drive the cattle away, pt. *a jũka len* he turned the war back, prevented war
jũk pl. of *jal*, men, people
jũ nũk warriors
jũp, jũp-jũp buffalo
jũr-jũr a small fly or gnat; a bug
jũdò to be over-tired, perplexed

júr, júr people, tribe
(Ba. jur country)
jút: wou á jút, chañ a ket
the sun has set, the

day is gone
jwāng to hasten, hurry;
to be hasty, rash, é
jwānò kwóp he is hasty,

without deliberation,
in his talking
jwòk-jwòk God; sickness;
é dà jwòk he is sick

K.

ká 1. place; 2. there, here;
chíp ká put it there;
3. and, and then; chañ
arygu ka yi bi in two
days, then come again;
ká connects only sen-
tences, kí single words;
4. ká, ká lógò if, when
ká = kédò to go; yá ká
bè gwòk I go to work
kábò to take by force, to
rob; pt. á kàpà deañ;
pe. deañ a káp; n. kèpò
(Somali qab).
kách = ká, kéch place; in
the place of, instead of
kādò salt (Masai makat)
kādo, or kǎdò to bring;
see kānò, pt. á kát, a
kǎdǎ gin cham, pe. a
kèl; (Somali qād to
take)
kǎdò to twist, plait, braid;
pt. a kát; á kǎdǎ lām
he twisted grass; also:
a kǎtǎ yei he plaited
the hair; pe. yei á két,
n. ket
kǎdò to go, to step on;
syn. kédò

kāgò to cut open, to split;
to rend; pt. a kàkà
deañ he cut open a
cow; a kaka yaɣ he
split the tree; a kak, pe.
a kák, n. kák
kāgò to plant; pt. ya kaka
yaɣ; pe. a kák
kāgò dǎk to gainsay, de-
bate, dispute; pt. ya
kàkà dǎk; the same as
kāgò to cut open?
kǎgò bush-cat
kǎgò sand-bank, chiefly
a small stretch of sand
uniting two islands
kǎgò, sometimes kāgò to
ache, to pain violently.
wija kǎgò my head
aches; pt. á kǎk, n. kǎk
kǎjò to pluck, to pick, to
gather, to strip off (as
dura-corns from the
ear); pt. gǎ káchá byél
they harvested dura;
pe. a kách; see kǎjò to
bite
kǎjò to bite, to sting; to
pain, ache; pt. fǎwǎl á
káchá dǎn the snake

bit the man; pe. dǎn
a kách; chína á kách
my bowels ache; n.
kách (Di. kách, Nr. kách)
kǎk a fish-spear; see bǎk
kǎkè time, chiefly the
ancient time, k. fǎ chǎkè
a time not near: a long
time ago; k. fǎn (long)
time; k. dúǎn the an-
cient time, the time of
old, a long time ago,
formerly
kál-kǎl fence, enclosure,
court, court-yard (Di.
kal; Somali qalo castle)
kǎlo to carry, bring; to
be carried, brought;
to ride, drive; to come
from; é kǎlò gin cham
wǎt he carries the food
into the house; ya kǎlò
wich adǎrò I am riding
on a donkey; kǎl ya
wǎk carry, pull me out!
pt. a kǎl gin cham he
carried the food; yi
kǎla ket where do you
come from? a kǎla gin
cham he carried the

food; pe. a <i>kəl</i> it was carried	<i>kəch</i> strength, power; strong, powerful, severe; bitter, sour (Nu. <i>kagal</i> sharp, Nr. <i>kəch'</i>)	<i>kət gwən</i> itching
<i>kz l o bəd o</i> to wait	<i>kəch o</i> : <i>čan a kəch i</i> the sun is turning downwards, it is afternoon	<i>kət kwən</i> burial-place
<i>kámá</i> (pt.) to be going to, to wish, to begin; <i>yá k. gwət</i>	<i>kədo</i> to twist a rope	<i>kət - kwote</i> path of the cattle
<i>kán</i> while; see <i>ká</i> place	<i>kədo</i> to go; pt. a <i>kət</i> ; a <i>kət wot</i> "she went into the house": she is going to bear a child	<i>kət lət</i> "hot place", wound, boil
<i>kān o</i> dom-palm (Nr. <i>kán</i>)	<i>kəgo</i> to plant, see <i>kāgo</i>	<i>kət o</i> <i>yaf</i> to shake a tree
<i>kān o</i> , <i>kān o</i> to bring (Somali <i>kən</i> bringing, Nr. <i>kən</i> to take)	<i>kəl</i> , <i>kələ</i> middle, midst, in the midst of, amidst, between, among; <i>kəl tər o</i> among the people, <i>wət bəgən kə kələ gən</i> there is no child among them; <i>kələ bət</i> the place between the shoulders	<i>kən o</i> to be strong; pt. a <i>kən i</i> ; n. <i>kən o</i> ; see <i>kəch</i>
<i>kān o</i> to hide; pt. a <i>kana nyən</i> ; pe. n. a <i>kán</i> ; n. <i>kán</i>	<i>kələ</i> <i>bət</i> the place between the shoulders	<i>kət rət</i> — <i>kache rər</i> "place of the king", a small hut where a deceased king is adored
<i>kán - kən i</i> trumpet (Nr. <i>kán</i>)	<i>kələ</i> , <i>kələ</i> to throw a spear, to spear, to stab, pt. a <i>kəla dān</i> , pe. a <i>kəl</i> , n. <i>kət o</i>	<i>kən rət</i> = <i>kət rət</i>
<i>kán</i> = <i>kəké</i> time; for inst., <i>kán a tən i</i> some time	<i>kəm o</i> crutch	<i>kət - kət o</i> boundary, border
<i>kān o</i> to have branches, to branch off; <i>də Chəl a kār</i> the Shilluk language has many branches, i. e. is rich in structure	<i>kəm o</i> to visit; pt. a <i>kəma dān</i> ; pe. a <i>kəm</i> ; n. <i>kəm o</i>	<i>kəp o</i> to take a thing out of a larger quantity, to choose, pick out; to take away, to steal; to whore, to prostitute oneself; <i>kəp i</i> choose! pt. a <i>kəp i</i> ; n. <i>kəp</i> ; see <i>kəb o</i>
<i>kət o</i> to bring, pe. a <i>kət</i> ; see <i>kād o</i>	<i>kən o</i> to stroke, caress, fondle	<i>kər</i> rich; <i>ya fa jal kər</i> I am a rich man; <i>ya faf kə jal kər</i> I am not a rich man
<i>kāt o</i> to step over, see <i>kād o</i>	<i>kən o</i> to stroke, caress, fondle	<i>kər o</i> to dig out; pe. <i>tyele wot a kyər</i> the foundation of the house is dug out
<i>kəw o - kəw o f</i> beam for building a house	<i>kən o - kən i</i> gourd, calabash	<i>kət</i> alone, self; again; <i>yá kət á</i> I myself, I alone
<i>kāy o</i> address for a descendant of a king	<i>kən</i> (from <i>kəch</i>) place; time; reason; here, where, when, if; Nr. <i>kán</i>	<i>kət</i> rope, plait of hair
<i>kəy o - kəi</i> elder brother; see preceding	<i>kən bəl</i> itch, place where a gnat has stung, blister	<i>kət o</i> to throw a spear, to spear, stab; to thrust; to fight; pt. a <i>kəla dān</i> he stabbed a man; a <i>kət i tən</i> he threw a
<i>kāy o</i> appetite, desire for meat		
<i>kəch</i> hunger; <i>yá dà k.</i> I am hungry		

spear; pe. *ɔ̀n̄ á k̄l̄*;
 n. *k̄t̄ú*; see *k̄l̄*
k̄t̄l̄ to dash; to shatter,
 to split; pt. a *k̄t̄i*, n.
k̄t̄ú
k̄f̄ú-k̄t̄i breast
kewo *len* to give a war-
 signal
k̄f̄w̄ edge, boundary
k̄z̄y b̄ɛ́d̄ a place for sitt-
 ing down (from *k̄n̄*)
k̄z̄y kwai pasture
k̄z̄y n̄n̄ sleeping place
k̄i fish-eagle
k̄i with, and; connecting
 words
kich bee
k̄t̄d̄i, k̄t̄d̄i how? (Nu. *kir*
 manner)
k̄id̄ colour; *k̄ite l̄oj̄* black
 colour
k̄if̄á in order that, on
 account of, because of
k̄if̄án̄ó, k̄if̄ón̄ó why?
k̄im̄ó to lean the head,
 to be thoughtful, to
 ponder, meditate; pt.
á k̄im̄; see *k̄em̄*
k̄ind̄ú thus, like that, just
 so
k̄in̄é thus; often introduc-
 ing the direct speech
k̄ink̄in̄ a fish
k̄ir̄ to tremble, shiver,
d̄ɛ́la k̄ir̄ my skin shiver-
 ed (Nu. *kerkere*)
k̄it-k̄it̄i stone, rock, hill,
 mountain (Nu. *kit*)
k̄ite colour; see *k̄id̄*

k̄it̄ to put, to place, a
k̄it̄i jam wot he put the
 things into the hut
k̄d̄, k̄t̄ short for *k̄ɔ̀b̄* to
 speak
k̄ɔ̀b̄ to take
k̄ɔ̀b̄ to say, to speak; pt.
 a *k̄ɔ̀p*; a *k̄oma kwop*
 he said a word; pe. a
kwop
k̄och-k̄uch̄i a small ax
k̄d̄d̄ to fasten, tie; to
 wrap, as a wire round
 the spear-handle; *k̄*.
bak to make a fence,
 n. *k̄id̄*.
k̄ɔ̀d̄ to blow, as an in-
 strument; *k̄. mach* to
 blow the fire; pt. a
k̄ɔ̀d̄i mach; a *k̄ɔ̀t̄i k̄án̄*
 he blew the trumpet
k̄ɔ̀d̄-k̄t̄i, k̄t̄i seed
Kóɔ̀k̄ the town of Kodok,
 near Fashoda
k̄ɔ̀ḡ to rent, hire (Nr.
kokh to trade)
k̄ɔ̀ḡ to blossom
k̄t̄i breast of woman (a
 word used only in the
 royal court)
k̄ɔ̀j̄ cold (Nr. *k̄och'*)
k̄ɔ̀j̄ to separate [man
kó kál-k̄ɔ̀t̄i k̄t̄l̄i unmarried
k̄ɔ̀k̄ (k̄ɔ̀ḡ?) f̄en̄ to stick
 into the ground; pe. a
kwɔ̀k̄
k̄ɔ̀ k̄t̄ be quiet! take care!
kól a month, about De-
 cember

k̄ol̄ to pull out, extract;
 pt. a *k̄ola ya*; pe. a
k̄ól; n. *k̄ól*
k̄ol̄ to drive, as cattle
k̄om̄ to be going to; syn.
kama
k̄n̄-gàk a month, about
 October
k̄on̄ to stimulate, affect,
 to excite desire; to be
 excited; *e k̄on̄ fyowa*
 it stimulates my heart,
 I want it; *yej̄e k̄on̄* he
 is excited; pt. a *k̄yn̄i*,
 n. *òk̄n̄*
k̄on̄ worm
k̄n̄-k̄n̄i a niggard
k̄n̄ to help; *k̄n̄ an* help
 me! pt. *á k̄n̄i en* he
 helped him
k̄on̄, k̄n̄ to pour out;
 pt. a *k̄on̄i fi* he poured
 the water on the ground
k̄on̄ to dig; see *kwon̄*
 (Nr. *kwon̄*)
k̄n̄ to blow; syn. *k̄ɔ̀d̄*
k̄or̄ to keep, preserve,
 to care for, to watch;
 pt. a *k̄or̄á gi f̄en̄* he
 kept the thing; pe. a
k̄or̄; n. *k̄or̄*
k̄or̄ cotton, see *kwor̄*
k̄t̄ to drive, see *kwot̄*
k̄t̄ rain; *k̄. e mok̄* it is
 raining (Madi *ikod̄*)
k̄ɔ̀t̄ trumpet; see *k̄ɔ̀d̄*
k̄t̄-k̄w̄ thief
k̄y not, prohibitive (Ba-
ako)

<i>kúchè</i> not to know, to ignore; past form of <i>kujè</i> ; generally this form is used, and almost always in passive; <i>kúchè yán</i> I do not know	<i>kánè-dòní</i> pig (<i>dòní</i> = Nubia)	<i>kwāgò</i> to decompose, putrefy; pe. <i>rīng</i> a <i>kwák</i>
<i>kudò</i> <i>kòdò</i> to pull out a thorn, pt. a <i>kqla k.</i> , pe. a <i>kól</i> , n. <i>kól</i> — see <i>kqlò</i>	<i>kúnò-kúní</i> a younger child, younger brother	<i>kwǎl</i> killed, butchered animal
<i>kudò</i> to be quiet, silent; pt. a <i>kút</i> ; <i>kudí</i> be quiet! <i>yí kú kút</i> do not be silent! (Nu. <i>kite</i> , <i>huse</i>)	<i>kūrò</i> <i>mach</i> to blow up the fire; see <i>kòdò</i>	<i>kwālò</i> to remain, n. <i>kwól</i>
<i>kujò</i> not to know, to ignore, <i>kújá</i> I do not know (Nr. <i>kuy'</i>)	<i>kúddò-kúót</i> tick; <i>k. ya yíte gwok</i> there are t. in the ear of the dog	<i>kwālò</i> to steal, pt. a <i>kwāla gin an</i> ; pe. a <i>kwól</i> (Ndorobo <i>achòr</i> thief)
<i>kūlò</i> to bow; <i>e kūlò wije pen</i> he bows his head, pt. a <i>kula w.</i>	<i>kúddò</i> to be swollen, bloated, as a dead body; pt. a <i>kúdt</i> ; n. <i>kúddò</i>	<i>kwānè chàn</i> watch, clock; from <i>kwāng</i> "to count", and <i>chàn</i> "sun, time"
<i>kumò</i> to cover; pt. a <i>kuma dak kí fāgò</i> he covered the pot with a cover	<i>kúdjò-kúdech</i> a place with white sand in or near a river; mud for house-building	<i>kwānì</i> a stick for scratching the head (probably a plural form)
<i>kun</i> place; there, where; <i>yí kǎlì</i> (or <i>kǎla</i>) <i>kun</i> where did you come from? (Nu. <i>kul</i>)	<i>kúhò</i> to taste, to take first of the food; pt. a <i>kwòna gin cham</i> , pe. <i>á kwòni</i> , n. <i>kwòní</i>	<i>kwòndò-kwòni</i> solo-singer
<i>kun de chàn</i> west	<i>kúr</i> a fine (imposed by the king or magistrate)	<i>kwòndò</i> to count, enumerate; read; pt. <i>á kwàn</i>
<i>kun do</i> direction	<i>kūrò</i> to watch, see <i>kòrò</i>	<i>kwòndò-kwach</i> the fin of fish
<i>kun dwògò wani Nìkani</i> east ("the place from where returns the eye of N.", i. e. is the sun)	<i>kūwājò</i> address for a foreigner [descendant	<i>kwāng</i> to take (Di. <i>kwàn</i> , Nr. <i>kan</i>)
<i>kun dwògò wani wude</i> north	<i>kwá</i> grandfather, ancestor;	<i>kwòndèni</i> a bird, eats fish
<i>kun dwògò wani lwal</i> south	<i>kwach</i> fins of the fish, see <i>kwòndò</i>	<i>kwòndò</i> to be the first in doing something; <i>e kwòndò bēng</i> he comes first
<i>kun dwògò wani odon</i> west	<i>kwachò</i> to beg, ask, pray, request; pt. a <i>kwacha fān</i> , pe. a <i>kwách</i> (Ba. <i>kwat</i> , <i>kwache</i>)	<i>kwòndò</i> a very large red ant
	<i>kwàch-kwòni</i> leopard	<i>kwòndò</i> to swim, pt. <i>á kwòni</i>
	<i>kwāgò</i> to embrace, to carry in the arms; pt. a <i>kwaka fān</i> ; pe. <i>á kwák</i> ; n. <i>kwák</i> (Di. <i>kwak</i>)	<i>kwòndò</i> <i>kwérì</i> poles for making the house-roof
		<i>kwòndò</i> red
		<i>kwārg-kwār</i> 1. grandfather, ancestor; 2. grandchild, descendant (Nr. <i>kwār</i> chief)

kwātq to steal; see kwālq
 kwāyq 1. to herd cattle;
 pt. *á kwài*; *a kwaya*
ḡk; 2. to be well, to
 have slept well
 kwāyq-kwāi grandfather,
 ancestor; see kwá
 kwq some (Nr. kwet)
 kwēk̄ (kwēk̄k̄) to open
 the eyes; pt. *a kwēk̄k̄*
wan̄g he opened his
 eyes; pe. *wāna kwēk̄*
 kwēle r̄iḡ the hair (of a
 king)
 kwēn a kind of bread or
 pudding (Nr. kwgn)
 kwēnq fingernail
 kwēr: *jam kwēr* things
 belonging to the com-
 munity or the magi-
 strate, or the king, or
 which are reserved for
 religious purposes; also
 part of the dowry
 kwēr poles for the thatch
 kwērq-kwēr̄i hoe
 kwētq to steal; pt. *a kwēt̄i*
 he stole, *a kwēt̄à* (or
kwēt̄i) *ḡean* he stole a
 cow; see kwālq
 kwēt̄-kwēt̄ dung-hill; cow-
 dung piled up
 kwēyq wound
 kw̄i some; see kwē
 kwodq to drive, to herd
 kwōḡḡ-kḡḡ thorns, sticks,
 poles for house-build-
 ing
 kwōḡḡ *mach* to make a

fire; see kōḡḡ and
 kwōḡḡ
 kwōḡḡ to fart, to ease
 oneself; pt. *a kwōḡḡ*; *yí*
rè kwōḡḡ? n. *kwōḡḡ* (Nr.
kwōḡḡ, kōḡḡ)
 kwogq to sweat
 kwōḡḡ to take; pt. *a kwoka*
yaf, pe. *a kwók*, n. *kḡn̄ḡ*
 kwōjḡ to sew together, to
 tie by sewing or bind-
 ing; to stretch a skin
 on a drum; pt. *a kwōchà*
l̄au, pe. *a kwóch*, n.
 kwok sweat [*kúḡj̄ḡ*]
 kwóm-kóm back; on, upon
 kwóm-kúḡm̄i board, chair,
 table
 kwomq to carry on the
 hip; p. *a kwoma n̄ial f̄en*
 kwōm̄q to limp, lame,
 hobble; pt. *a kwōm̄i*;
 n. *kwōm̄ḡ*
 kwogn flour
 kwongq to be sulky, cap-
 ricious, moody, to re-
 fuse eating
 kwōnè ȳiḡ the place behind
 the ear
 kwōn̄q to bury, pt. *a kwōn̄a*
ḡān; pe. *a kwōn̄* (Nr.
kwōn̄)
 kwōn̄q to help (Di. *kon̄*)
 kwōn̄-kwōn̄ history, report
 kwōn̄q kwōḡḡ fingernail
 kwōn̄q to begin, pt. *a*
kwōn̄i
 kwōp talking, talk, speech,
 word; matter, affair

kwor debts, fine; see *kyr*
 kwōr̄q-kḡr cotton, thread
 (Masai *karash* cotton
 cloth)
 kwōr̄q: *mach kw.* lamp,
 torch; see kwōr̄q cotton
 kwqrq to winnow, to clean
 the corn by winnowing,
 pt. *a kwqra byél*, pe. *a*
kwōr, n. *kúḡḡḡ*
 kwōt̄-kḡt̄ shield
 kwōt̄q to drive, lead; pt.
a kwōt̄i ḡok, or: *a kwōla*
ḡok he drove the cattle,
 pe. *ḡok a kḡl*, n. *kḡl*
 kwōt̄q to blow (wind), pt.
yōmq a kwōt̄, or: *a*
kwōt̄i the wind blew;
 pe. *a kḡl ȳi yōmq* he
 was driven by the wind;
 see kwqrq to winnow,
 and kwōt̄q to drive
 kwōt̄ḡ-kwōt̄ḡ farting
 kyáú border, as between
 fields, see *kḡw̄i*
 kyawq to row a boat; pt.
a kyau; n. *kḡḡ*
 kyèch right hand, on the
 right hand
 kyedq byél to roast dura
 kyedq to refuse; pt. *á kyèt̄*
 he refused, *a kyed̄i kḡḡ*
 he refused to go, n.
kḡḡḡḡ, kyér; a refuse is
 often expressed by
 clicking of the tongue
 (Ga. *kwero*)
 kyēḡḡ to cackle (fowls),
 pt. *a kyèk*

<i>kyél</i> together; <i>gé kēḍo</i> <i>kyél</i> they are going together; from <i>akyel</i> <i>kyélò-kyél</i> fence (?) <i>kyélò-kyél</i> star <i>kyēno</i> to squat, cower (lifting one knee higher than the other) <i>kyeno yiḥ</i> to listen, pay attention; pt. <i>a kyena y.</i>	<i>kyèni-kyèni</i> , or <i>kyèni</i> horse (Madi <i>kainō</i> donkey, Abokaya <i>kāner</i> donkey) <i>kyer</i> the water of two uniting rivers <i>kyero</i> to leak, trickle, drizzle, bleed; <i>rgmō k.</i> the blood is trickling; <i>rea kyero</i> I am bleed- ing; pt. <i>a kyèr</i>	<i>kyero wot</i> to mark out the (circular) funda- mental lines of a house; <i>a kyèrà</i> , or: <i>kyèri kal</i> he marked the circle of a fence; pe. <i>a kyér</i> , n. <i>kyèrà</i> <i>kyèḥ-kyèḥ</i> 1. a fish, 2. the space between the cut- out teeth
--	---	---

L.

<i>lābò</i> mud, clay; <i>l. ya yò</i> there is mud on the road <i>lābò</i> people <i>lāch</i> urine (Turkana <i>alot</i> , Masai <i>galak</i>) <i>lach</i> broad, wide <i>lachō</i> to be broad, wide <i>lāgo</i> to inherit; pt. <i>a lākà</i> <i>jam</i> ; pe. <i>a lāk</i> ; n. <i>lāk</i> (Nr. <i>lakh</i>) <i>lāgo</i> to dream; n. <i>lākò</i> (Nr. <i>lakh</i>) <i>lāgo</i> magistrate, authori- ty, community <i>lāi-lāi</i> game <i>lāi yino</i> to be lost, to die (said of men only) <i>lājō</i> to piss <i>lākò-lāk</i> dream <i>lāl</i> a month, about August <i>lāmō</i> to pray to God, to worship; pt. <i>á lām</i> ; <i>á</i> <i>lāmà juok</i> ; pe. <i>á lām</i>	<i>lāni-lāni</i> , <i>lāni</i> the nabag- tree <i>lanō war</i> to spend the night waking; <i>a lania</i> <i>war</i> ; n. <i>lane war</i> <i>lāniō</i> to be loose, to be not strong, durable, to rend easily <i>lāu-lāni</i> skin, cloth; <i>lāné</i> <i>ḡāḡ</i> cloth of man (Bo. <i>lao</i> , Ba. <i>labo</i> , Turkana <i>elau</i> , Karamojo <i>elou</i>) <i>lāu</i> spittle <i>lāu</i> far away <i>lāwè-lāwè</i> oar of boats <i>lāwó-lān</i> , also <i>lāni</i> skin, cloth, syn. <i>lāu</i> <i>lāwó</i> to be far away; pt. <i>a lāwí</i> <i>lāyò</i> : <i>wije l.</i> he is asham- ed; pt. <i>w. á lāi</i> ; n. <i>lāi</i> <i>wich</i> <i>lēbò</i> to lie in wait for; pt. <i>á lepà ḡāḡ</i> , pe. <i>á lēp</i> ,	n. <i>lēbò</i> <i>lēḍo</i> to shave; <i>e l. tiḡa</i> he shaves my beard; see <i>lyel</i> <i>lēḍo</i> , also <i>lēḍo</i> to see, pt. <i>a lēḡa ḡāḡ</i> , or: <i>a lēḡa</i> <i>ḡ.</i> , pe. <i>a lēḡ</i> <i>lējò-lēk</i> tooth; <i>lēk lyech</i> ivory (Nr. <i>lēch</i> , Nandi <i>kelek</i> , Ndorobi <i>kelek</i> , Masai <i>ala</i> , Somali <i>ilik</i>) <i>lēk dēni</i> a kind of white dura [see <i>lāgo</i> <i>lēkō</i> to dream, pt. <i>á lēk</i> ; <i>lēlò-lēl</i> flint-stone (Di. <i>alel</i> , Ba. <i>lele</i>) <i>lēlò</i> to be smooth, even, pretty, nice, good, pt. <i>a lēl</i> , n. <i>lēlò</i> <i>lēni</i> war, army, danger; <i>lēni a tēni</i> an army was raised, a war arose; <i>nīng da l.</i> "his eye has war": he is angry
---	---	---

lepɔ to become or feel hot; see *lɛt*
lɛnɔ to throw; pt. *a lɛni tuk*, or: *a lɛni tuk* he threw a stone; pe. *tuk á lɛni*
lɛp-lɛp tongue (Di. *lyep*)
lepɔ 1. the junction between wall and roof, 2. = *lɛbɔ* mud
lepɔ rɛk to crawl, creep, go stealthily
lɛt, also *lɛt* (to be) hot, sore, *ninia l.* my eye is sore; *fen lɛt* it is hot; *rea lɛt* I feel tired, unwell, feverish, am lazy (Nr. *lɛt*)
lɛu the hot season, January-February
lɛu-lɛwi (sing. also *lɛu*) a small lizard (Di. *aleu*)
lɛwɔ wiy wɔt to make the upper edge of the roof even, smooth
lɛbɔ to be cool, cold; pt. *a limi*; n. *lɛbɔ* (Ba. *libi* wet)
lɛbɔ to steal upon, to come stealthily upon; pt. *a lɛpa nu*, pe. *a lɛp*, n. *lɛbɔ*; see *lepɔ*
lɛdɔ to see; see *lɛdɔ*
linɔ to hear; pt. *yá áni* I heard; *a liná kwɔp*, or *lini kwɔp*; pe. *á lin* (Nr. *lin*)
lɛú úú (to be) destitute, bereft, without cattle

(Nr. *liu* to die)
lɛch-lɔjɔ black; *tyɛni lɔjɔ* black people; *bwɔni l.* black Arabs
lɔdɔ to wade in water; pt. *a woft*; pe. *pi a woft*
loggɔ to become, pt. *a lɔka d̄ān* it became a man
loggɔ (*lɔkɔ*) to follow; *e l. bāni gɔn* he follows after him; pt. *a lɔk b. g.*, n. *lɔgɔ*
lɔgɔ (*lɔkɔ*) to answer, to interpret; pt. *a lɔkɔ kwɔp*, *a lɔkɔ kwɔp*; pe. *kwɔp á lɔk*; n. *lɔgɔ*
lɔgɔ to reconcile, compensate
lɔgɔ to wash, pt. *a lɔgi t̄au*, *a woɔka t̄au*, pt. *a woɔk* [ing dura
lɔi-lɔi a fan used for sifting
lɔjɔ to be black
lɔkɔ this side (Di. *lon*)
lɔl deep
lɔr sticks
lɔnɔ (*lɔnɔ*) to do a thing later, after somebody else, to follow one in doing something, pt. *a lɔna b̄zn* he came later, after him; n. *lɔnɔ*
lɔnɔ to pull out, pluck, as feathers, hair; to loosen; to get off (clothes); pt. *a lɔnɔ gyɛno*, pe. *a lɔn* (Nr. *lon*)

lɔni àn this side, *lɔne chné* that side; see *lɔkɔ*
lɔt-lɔt club
lɔyɔ to run away, flee; pt. *a lɔyi*, n. *lɔyɔ*
lugɔ to come after somebody, to follow; *e lugɔ bāni gɔn* he follows him; pt. *a luk bāni gɔn*, *a luka d̄ān*; pe. *á luk*; n. *lɔgɔ*; see *lɔnɔ*
lɔgɔ to turn, to be turned towards; *a lɔgi lɔgi* he turned (himself), he turned round; *n̄āje é lɔge* he turned his back; n. *lɔk*; see *lɔgɔ*
lɔmɔ-lɔm grass
lɔnɔ to turn (down), to be turned (down), *alilit e lɔnɔ fen* the bat hangs upside down, pt. *á lɔni*; n. *lɔnɔ*, see *lɔgɔ*
lɔpɔpɔ to be in company, to converse with a person, to have intercourse with, to deal with; pt. *ge luɔpa rei gɔn* they conversed with each other; *a luɔbi* he c.; *a luɔp*
luɔni gwɔk the blossom of the dura
lɔtɔ to fall into (?)
lɔyi-lɔyi pond, small lake
woɔk-woɔk cow-house (Di. *lwak*, Nr. *lwak*)
lwak people

<p><i>lwàlì</i> the general name for red dura (probably a plural form)</p> <p><i>lwānɔ</i> to be or have become poor, destitute, bereft</p> <p><i>lwānì-lwān</i> fly (Di. <i>lwān</i>, Nr. <i>lwān</i>, Ba. <i>alouino</i>)</p> <p><i>lwēdù-lwēti</i> finger; l. <i>tyzìlɔ</i> toe; <i>lwēn duon</i> thumb, <i>lwēn fēn</i> little finger</p> <p><i>lwēn</i> worthless, insipid, cheap, simple; see <i>lwānɔ</i> and <i>lwēnɔ</i></p> <p><i>lwēnɔ</i> to be insipid, tasteless, worthless, cheap, simple, senseless</p> <p><i>lwēnɔ</i> to be soft</p> <p><i>lwījo</i> (<i>lwījò</i>) to whistle</p>	<p><i>lwōgɔ</i> to exchange</p> <p><i>lwɔgɔ</i> to accompany; espec. to acc. a guest a short way; a <i>lwɔka en</i>; see <i>lōgɔ</i></p> <p><i>lwōgɔ</i> to wash (oneself or something); a <i>lwɔki rɛ</i> he washed himself; a <i>lwɔka dān</i> he washed a man; pe. a <i>lwɔk</i>, n. <i>lúgò</i>; see <i>lōgɔ</i> (Teso <i>ake-longo</i>)</p> <p><i>lwól-lit</i> a gourd, pumpkin, calabash</p> <p><i>lwɔnɔ</i> scrotocole</p> <p><i>lwon gwok</i> "molar tooth of the dog": the blossom (or the sprout?) of the dura</p>	<p><i>lwóp-lwóbì</i> company; see <i>lúbbò</i></p> <p><i>lwotɔ</i> to wade in water; pt. a <i>lwotì</i>, n. <i>lwotò</i>; see <i>lōdɔ</i></p> <p><i>lyawɔ</i> to spy, to lie in wait for</p> <p><i>lyèch-litèch</i> elephant</p> <p><i>lyefɔ</i> to want something but being ashamed of asking for it</p> <p><i>lyek</i> a place where the grass is burned</p> <p><i>lyzìlɔ</i> to burn, to flame; pt. a <i>lyél</i>, n. <i>lyél</i></p> <p><i>lyzìlɔ</i> to shave; pe. a <i>lyél</i>; see <i>lédɔ</i> and preceding</p> <p><i>lyènò</i> cooked butter</p>
--	--	--

M.

<p><i>má</i> because, for; whether</p> <p><i>má</i> which, who, rel. (Nu. <i>ma</i>, <i>man</i>)</p> <p><i>mā-mēk</i> aunt, sister of the mother</p> <p><i>mach</i> fire (Nandi <i>māt</i>, Kamāsia <i>māt</i>, Ndorobo <i>māt</i>, Suk <i>mā'</i>)</p> <p><i>madírò</i> (ar.) Mudir, Governor</p> <p><i>mādù</i> a certain dance; first part of a dance</p> <p><i>māɔɔ</i> to drink; pt. a <i>māɔ</i>, a <i>māɔ pi</i>, pe. <i>pi</i> a <i>māɔ</i> (Teso <i>akai-mata</i>)</p>	<p><i>māgɔ</i> to catch, to get hold of, to seize, to hold fast; pt. a <i>maka dān</i>; a <i>maki dān</i>; pe. a <i>mák</i></p> <p><i>mājo</i> to spread out in the sunshine; pt. a <i>māchà lāu</i>, a <i>māchà lāu</i>, pe. a <i>māch</i></p> <p><i>māl</i>, or <i>māl</i>, often short <i>māl</i> heaven, the upper region, surface; above, on, onward, forward, at the head</p> <p><i>mālɔ</i> to adore, to pray, to offer thanks (to</p>	<p>God); pt. a <i>māla jwɔk</i>, pe. <i>jwɔk</i> a <i>māl</i></p> <p><i>māl-mél</i>, <i>māl</i> bell</p> <p><i>mālɔ</i> to roast, broil; pt. a <i>mālà rīnɔ</i>, pe. a <i>māl</i></p> <p><i>mān</i>, <i>wòmān</i> women</p> <p><i>mānò-mān</i> testicles; <i>mānè dān</i></p> <p><i>mānè nam</i> junction of two rivers</p> <p><i>mānɔ</i> to hate, detest, to be inimicous, to wage war against; to forbid, prohibit; pt. a <i>mānì</i>, n. <i>mānò</i></p>
---	---	--

mānō to capture, to besiege; pt. *a māna pach*; pe. *a māni*; n. *mānō*
māō fat, oil, see *mau*
mār green; *nini mar kifa nyen* your eye is green on account of money: you are greedy after money
mār, also *mā* because, because of, on account of
mār a silver pot which plays a rôle in the history of the Shilluks; it does not exist now
mārō to love; pt. *a māri jal eni*; pe. *a mār*; n. *mārdō*
mārō to thunder; pt. *mal a māri* the heaven thundered, it th.; n. *mārō*
māř slow, slowly; also a form for excusing oneself or of asking attention or precaution: take care! excuse me!
māř-māř female
māř-māř friend; *māřdā* my fr. (Di. *mat*, Nr. *māř*)
māřō to greet, salute; pt. *a māři en*, *a māřa en* he saluted him; n. *māřō*, or *māř* (Di. *mat*, Teso *akai - mala*, Somali *mōd*)
māřōō small, little, a little

māu fat, oil, *m. dean* butter, *m. kich* honey, *m. chōgō* marrow
may-kwōr candle (from *kwōrō* cotton)
māyō-māi the mother's sister, aunt
māyō to fish, to catch fish
māyō mother?
me property; forms possessive pronouns; *mē* *tzō* common property of the people
mēdō to increase, augment, add; *met nyen* give more money
mēdō, also *mēdō* to be sweet, flavorful, savoury; agreeable, joyful (Nr. *met* to taste)
mejo, *mejo* to shut up, shut in, to hide, to close; pt. *a mecha nini* he shut the eye; pe. *a méch*; n. *méch*
mējo to make straight, even, to pull, drag, tear; to adjust by pulling, tearing; pt. *a mēchā yař*, *a mēch*; pe. *a mēch*; n. *mēch*
mēkō-mōkō some, some other, someone, somebody else, *jal m.* some man, another man
mēn his mother (from *mi en*)
mēn, *mēn* which, the one who, whose

mēnō to put into, to stick into, to press into; pt. *a mēnā yař fen* he stuck the tree into the ground; pe. *a mēn*
mēnō to twist; pt. *a myen*; *a myena wenō* he twisted his beard; pe. *a myēn*
mēnō the one who, syn *mēn*
mēnō-mēni heart
mēnō hind part of the head
mēnō to be pretty, beautiful; *bōl é m.* the face is pretty
mēnō to be deaf; pt. *a mēni* (Nr. *mēni*)
mēr a kind of white dura
mēri charcoal
mērō to be reconciled, to reconcile; pt. *ge mēr*; n. *mērō*
met sweet
mēt-mēt big hair-dress of the men
mēt *ōřwōn* crest of the cock
mī mother; *mīdā* my mother
mīnō to be pleased; *chunō m.* he is pleased, satisfied; n. *mīnō*
mīnō (*mīnōō*?): *mal a mīni*, *koř é mīnō* a heavy rain-shower is coming, it is going to rain heavily, it is getting dark; n. *mīnō*

<p><i>mîñ</i> deaf, deafness; see <i>mēñg</i> (Nr. <i>mēñ</i>) <i>mîð</i> mother, see <i>mî</i> <i>mîŕg</i> to hold fast, to keep, <i>chyeñg t̄k kî mîŕe nyen</i> his hands are tight in holding fast money: he is close <i>mōdō</i> to cohabit; pt. <i>á mōt</i>; <i>á mōta ḡachō</i>; pe. <i>a mōt</i>, n. <i>mōt</i> <i>mōdō</i> to break (?), pe. <i>mōt</i> <i>mōdō</i> dark; <i>fen f̄ñ m.</i> it is dark; see <i>mūdō</i> <i>mōgō</i> any food prepared of dura, dura-beer; <i>m. mōtō</i> beer, <i>m. b̄ur</i> flour, <i>m. gin cham</i> bread, pudding, <i>mōñ</i> a wach dough (Di. <i>mōu</i>) <i>mōgō</i> to crumble off, as the bank of a river; to glide into; pt. <i>a mōk</i>, n. <i>mōgō</i> <i>mōjō</i> to boast of, to be proud of <i>mōjō</i> to give; see <i>mūjō</i> <i>mōk</i> these, these ones, see <i>m̄kō</i> (Nr. <i>mōk</i>) [fish <i>mōk-mwōk</i> the dog-head <i>mōk d̄ññ</i> truth, true, verily, <i>mōk</i> = pl. of <i>m̄kō</i>, <i>d̄ññ</i> pl. of <i>duōñ</i> <i>mōkō</i> pl. of <i>m̄kō</i></p>	<p><i>mōkō</i> (sometimes <i>mākō</i>) to rain, to drizzle, drop; <i>k̄t̄ é mōkō</i> it is raining, <i>k̄t̄ á mōk̄</i> it rained <i>mōl</i>, <i>mōl</i> morning <i>mōlō</i> to flow <i>mōlō</i> to come early; pt. <i>a mōl b̄ēñg</i> he came early, n. <i>mōlō</i> <i>mōñg</i> to swallow; pt. <i>a mōña gin cham</i>; pe. <i>a mōñ</i> <i>mōrō</i> red ant (Nr. <i>mōwr</i> <i>mōwr</i>) <i>mōt</i> adultery, see <i>mōdō</i> <i>mōtō</i> to pick out, to gather, to pluck; pt. <i>ḡachō mōta abwōk</i>, pe. <i>a mōt</i> <i>mōt̄é</i>, <i>mōt̄í</i> first, at first <i>mōt̄ō</i> sterility (of the soil) <i>mōt̄álō</i> (foreign word?) onion <i>mōt̄ō</i> to hold fast; pt. <i>a mōt̄</i>, pe. <i>a mōta yat</i>, n. <i>mōt̄ō</i> <i>mōchō</i> island <i>mūdō</i> to drown, to be drowned <i>mūdō</i> darkness; <i>m. e. b̄ññg</i> d. is coming; <i>fen bá m.</i> it is dark, <i>fen f̄t̄é m.</i> it is not dark (Bo. <i>mul</i>) [witchery <i>mūgō</i> disease caused by</p>	<p><i>mūjō</i> to give, <i>a mūcha nyen</i> (Nr. <i>mōch'</i>) <i>mūke</i> beer, see <i>mōgō</i> <i>mūlō</i> to creep, crawl (Di. <i>mōl</i>, Nr. <i>mōāl</i>) <i>mūlō</i> to plaster with mud, to wall, to wall up <i>mūlō</i> to tame, to be tame, <i>a mūl k̄i fach</i> it was used to the house, it was tame <i>mūmo</i> to be perplexed, confused; pt. <i>wija mām</i> I am perplexed (Nu. <i>mumur</i> deaf) <i>mūtō</i> neck; <i>mune ḡāñ</i> neck of man <i>mūōjō</i> to be stingy (?) <i>mūōjō</i> to explode; pt. <i>a mūōch</i>, n. <i>mūōj̄</i>, <i>mūōche toch</i> the explosion of the gun <i>mūōl</i>, <i>mōl</i> morning, <i>fen f̄ñ m.</i> it is morning <i>mūōñg</i> to plaster with mud, to wall; <i>a mūōña r̄rō</i> (Nr. <i>mūñ</i> mud) <i>mūōññ</i> scutiform cartilage <i>mūōññ</i> to whisper <i>myer</i> pl. of <i>pach</i> village <i>myerō</i> to be worth, to deserve, to be becoming; pt. <i>a myér</i>, n. <i>myér̄</i></p>
---	--	--

N.

No word begins with g

N.

ná (also *ná*) as, like, *ná é* like him
ná gq to kill, to hurt, to put out, extinguish; to break; *e ná gq tá bq fét* he throws the dish on the ground; pt. *a néka dān*, pe. *a nēk*, n. *nā gq*; *yí ná gq wun adi* how many years have you killed: how old are you? (Nr. *nā kh*)
nám-námí river
námí as, like, just as
nānq to lick; pt. *a nán*, n. *nán*
nau thus, without anything, without clothes, naked; *e chāq nau* he walks naked (Nr. *nq*)

nāyq, nēyq uncle, *nāyá* my uncle
né thus, as, just as, like *né jal éni* as this man (Nr. *é né* thus)
nēbq to be wet; pt. *a nēp*, n. *nēbq*
nēnq to look; *a nēná mal* he looked up; pe. *a nēn*, n. *nēn*, n. *yq* to see a way, to hope
nēnq to wait
nēnq to live, *a nēn*
nēnq to sleep, *é nēnq* he is asleep; pt. *á nēn*; *yí nēn* did you sleep (well)?
nēyá thus
ndí right! all-right! very will!
nimo to cover, to shade

nīnq to sleep; p. *a nēn*, n. *nēn*; see *nēnq*
nīnq to move, to shake, be moved by the wind
nqk, nqk (to be) little; a little
nqkq to recover, to heal; pt. *á nqkí*, n. *nqkq*
nōnq to be or become little, to diminish; pt. *á nōn*, n. *nqñq*; see *nqk*
nūmq to lick, to kiss; n. *nūmq* [exists
nút, nút there is, there
nūtí not yet, not
nwajq mql to breakfast; pt. *a nwach kí mql*
nwānq to aim at
Nwār The Nuer-country or people

N̄.

ná-nwólí child, young one, seed, egg; *na* is also used in expressing a diminutive form; in these cases it is frequently pronounced *nē* or even *ne*
ná bān slave, servant, person belonging to somebody; also "wife"

ná bōn a white cow
na chólq a kind of red dura
na dīn a cow with small brown and black spots
na dai chwogu a whore
ná dáq bottle (ar?); see *adaq*
náqí fēnidwai a kind of red dura
ná-fégyēnq a kind of red

dura
na fēlwét a kind of red dura
ná gín fēn baby
na gól-tyēn gól 1. wife, people belonging to the family; 2. used in addressing a higher person, as a chief
ná (ne-) rólq an axe

- nà-jǎgò* child of a chief
ná ják a cow with a fallow head, small brown spots on the back, the rest being white
na jók a cow: head black, small black spots on the back, the rest white — same as *na ják*?
nakǎi-nǎkǎi niece, nephew
na kǎr a cow: sides black, belly and back white
na kǎnò a kind of red dura
nǎkò to struggle, wrestle, fight; pt. *á nǎk*, n. *nǎkò*
nà-kǎrò cotton-seed
nà kwǎch a cow, speckled black white
ná kwǎn rǎ loose woman
nál, also *nǎl-nǎn* boy
nál dúǎn-nǎn dǎnò young man, youth
na lǎn-nwǎl lǎn a small drum
na lǎ a brown or grey cow
nǎlǎ-nǎlǎ python
namǎyò brother
namio-nemǎk sister
nǎmq to chew (Bo. *na*)
na míduwǎlò a bird; syn. *okǎge nam*
nàn, also *nàn-nwǎl* girl, daughter (Di. *nan*)
nan fǎn small girl
nan nwǎm bride
nan kǎyò elder sister
nane ǎǎchò, sometimes *nan a ǎǎchò* girl
- na nan* young crocodile
nàn-nǎnǎ crocodile (Karamojo *agi-nan* croc., Elgumi *ati-nan* croc., Masai *ki-nan* croc., Lendu *na* hippo
na ómà tǎr a large duck
na pyǎn-nwǎl pyǎnǎ a small hide or skin
narǎ child of a king, prince
nǎrò lǎm to cut, mow grass
nǎrò gums
nǎrǎjò-rǎch calf
nǎu hair on the genitals
nǎu-nǎwǎ cat (Di. *anǎo*, Nr. *nau*, *nau*, Masai *nau* cat, Lendu *nau* hyena)
na wǎf young bullock
na wúmǎtǎr a bird
nayǎf a small tree, shrub, bush
ná yǎm àbwòk a kind of red dura
nè = *nà* child, young, little
nèk posterity, pl. of preceding
nèkǎyó elder brother
nemei sister
némǎk a kind of white dura
nemia-nemǎk brother
nemiǎu sister
nemiǎ tyǎn gǎl sister-in-law [striped
nè nan a cow, white-red
- nén*, *nǎn* eyes; see *wǎn*
nǎnǎ pǎn to make a deep hole into the ground
nè tǎnò black cow
nèwǎ female cousin
nè yǎm a cow: head white, body black or bay
nǎ to use to; expresses the habitual form of the verb
nèdǎ to milk; pt. *a nǎf*
nǎf a month, about November
Nǎkǎnò the ancestor of the Shilluk nation
nǎm genitals of woman
nǎm face, in front of, facing (Nr. *nyam*)
nǎmǎ-nǎm sesamum (Di. *num*, Teso *ika-numu*)
nǎn, also *nǎn* name, *nǎnǎ* *ámǎn* which is your name?
nǎn eyes; see *wǎn*
nǎn small part, atom; *nayǎf a fǎnǎ wǎnǎ* a chip of wood fell into my
nǎnè chǎ joint [eye
nǎdǎ to bear young ones; pt. *á nǎt*, n. *nǎwǎdǎ*; see *nwǎlò*
nǎdǎ to show, see *nudǎ*
nǎwǎdǎ to be soft; syn. *hwǎnò*
nǎrǎlǎ-néwǎlǎ an axe; see *nayǎlò*
nǎjò byǎl to cook dura
nǎmq to marry; pt. *a nǎmǎ ǎǎchò*; a *nǎma ǎǎchò*; pe. *a nwǎm*

n̄n̄n̄ to pound, crush; *e n̄n̄n̄ l̄b̄b̄* he pounds, kneads the mud; pt. *a n̄n̄n̄i l̄*, pe. *a n̄n̄n̄*, n. *n̄n̄n̄*
n̄n̄n̄ to scatter, to tread on; pt. *a n̄n̄na kw̄k̄*; pe. *a n̄n̄n̄*; n. *n̄n̄n̄*; same as the preceding
n̄n̄n̄ see *n̄n̄n̄*
n̄n̄n̄n̄n̄ some time, some days ago, the other day
n̄n̄n̄ to show; pt. *ɸ n̄n̄n̄n̄ w̄k̄* he showed the house; pe. *a n̄n̄n̄*; n. *n̄n̄n̄*
n̄n̄n̄ to rub (as a wall, to make it smooth); pt. *a n̄n̄n̄n̄ w̄k̄*; pe. *w̄k̄ a n̄n̄n̄*
n̄n̄n̄ḡḡ, *n̄w̄n̄ḡḡ-n̄n̄k̄* louse
n̄w̄n̄ḡ to take part (in a

meal), to agree, consent, to be of one opinion; pt. *ɸ n̄w̄k̄k̄ gin cham*; n. *n̄w̄k̄*, *w̄ n̄w̄aka kw̄w̄p* we were of one opinion
n̄w̄n̄l̄ to touch; pt. *a n̄w̄n̄l̄ kw̄w̄m̄ḡ*; *a n̄w̄n̄l̄ kw̄w̄m̄ḡ*, n. *n̄w̄n̄l̄*; see *n̄w̄n̄l̄*
n̄w̄n̄n̄-n̄w̄n̄n̄ bracelet of metal, iron
n̄w̄n̄n̄ to be able, clever, to be able to work with both hands, the left and the right, alike
n̄w̄n̄l̄ to touch; pt. *a n̄w̄n̄l̄ gin an*, *a n̄w̄n̄l̄ gin an*, n. *n̄w̄n̄l̄*; see *n̄w̄n̄l̄*
n̄w̄n̄ḡ to doze
n̄w̄n̄l̄-n̄w̄n̄l̄ earth-worm
n̄w̄n̄ḡ to walk around

n̄w̄n̄ḡ to rain a little, to drizzle; *k̄k̄ e n̄w̄n̄ḡ*
n̄w̄n̄b̄b̄ to knead, as mud, dough, to mix with water; pt. *a n̄w̄n̄pa l̄b̄b̄*; pe. *a n̄w̄n̄p̄*; n. *n̄n̄n̄b̄b̄*
n̄w̄n̄ḡ to be weak; pt. *a n̄w̄n̄ḡ*
n̄w̄n̄l̄ young ones, children, seed, *n̄w̄n̄le jw̄k̄* twin-children
n̄w̄n̄l̄ to bear young or fruit; pt. *ɸ n̄w̄n̄l̄*
n̄w̄n̄m̄ to marry; pt. *a n̄w̄n̄ma gn*; pe. *a n̄w̄n̄m̄*; n. *n̄w̄n̄m̄*; see *n̄w̄n̄m̄* (Bo. *n̄o*)
n̄w̄n̄n̄ to crouch, squat, cower; pt. *a n̄w̄n̄n̄*
n̄w̄n̄ḡ weak; see *n̄w̄n̄ḡ*
n̄w̄n̄ḡ to show; see *n̄w̄n̄ḡ*

N.

n̄n̄ch back, behind, backward; *ya ch̄aṣa n̄n̄j̄* I went backward
n̄n̄ch̄ to take leave, to ask for permission to go; pt. *a n̄n̄cha ḡān̄*; pe. *ɸ n̄n̄ch̄*; n. *n̄n̄ch̄* (*n̄n̄ch̄*)
n̄n̄d̄ to cut, to butcher; *a n̄n̄t̄* (*n̄n̄t̄*); pe. *ɸ n̄n̄t̄*, or: *ɸ n̄n̄l̄*; see *n̄n̄l̄*

n̄n̄d̄ to rely on, to trust; pt. *a n̄n̄d̄ gn*
n̄n̄j̄ to know; almost exclusively used in passive: *a n̄n̄ch̄e ȳan̄*; also: *a n̄n̄ch̄e ȳan̄* I know him; n. *n̄n̄j̄*
n̄n̄l̄ to butcher; pt. *a n̄n̄l̄ ḡan̄*, pe. *a n̄n̄l̄*, n. *n̄n̄l̄*; see *n̄n̄d̄*
n̄n̄m̄ to yawn; pt. *ɸ n̄n̄m̄*;

n. *n̄n̄m̄* (Nr. *n̄n̄m̄*)
n̄n̄n̄, n̄n̄ne, from *n̄n̄te* "man, person" often occurs in compositions, in plural generally *tygn̄* "people" is used
n̄n̄ne chw̄gr blind person
n̄n̄ne ḡāch̄e, also *n̄n̄n̄ a ḡāch̄e* woman
n̄n̄n̄ dwoār hunter
n̄n̄n̄ k̄k̄ a hired person

<i>nan k̄ɔr</i> guardian	<i>nate k̄u</i> thief	to swoon; pt. <i>á n̄ɛn</i>
<i>nan kw̄ɔi</i> shepherd	<i>nate kw̄áchó</i> beggar	n. <i>n̄ɛn̄</i>
<i>nan kwal</i> thief	<i>nate kw̄áyo</i> herdsman	<i>n̄ɛn̄ɔ</i> to tan, to prepare a skin by tanning
<i>nan l̄ɛd̄ɔ</i> barber	<i>nate l̄ɛn</i> one who beats the small drum	<i>n̄ɛn̄ɔ</i> (to be) much, many (Nr. <i>n̄wan</i>)
<i>nan l̄ɔjɔ</i> black man	<i>nate m̄ɔt</i> a lewd person	<i>n̄ɛr-n̄ɛr</i> the white-ear cob
<i>nan l̄ɔk kw̄ɔp</i> interpreter	<i>nate n̄ɛk</i> murderer	<i>n̄ɛrɔ</i> to let the milk down (said of a cow); pt. <i>á n̄ɛr</i> ; see <i>n̄yɛd̄ɔ</i>
<i>nan m̄ánɛ̄ n̄ɔl̄ɔ</i> eunuch	<i>nate n̄ál</i> butcher	<i>n̄ɛf</i> brain
<i>nan m̄ár</i> beloved one, friend	<i>nate n̄ɛn̄</i> an unconscious, a swooning person	<i>n̄ɛtɔ</i> to laugh; pt. <i>á n̄ɛt̄i</i> ; pe. <i>á n̄ɛt̄i</i> ; n. <i>n̄ȳɛr̄ɔ</i>
<i>nan m̄árách</i> a bad person	<i>nate r̄ɛpɛ kw̄ɔp</i> mediator, conciliator	<i>n̄ɛ</i> alright! well!
<i>nan m̄ɛn</i> enemy; from <i>m̄ánɔ</i>	<i>nate t̄ɛl</i> cook	<i>n̄ɔbɔ</i> to hang up
<i>nan m̄ɔl</i> apprentice	<i>n̄átɛ w̄ɛl̄ɔ</i> traveller, stranger	<i>n̄ɔd̄ɔ</i> to cut; pt. <i>á n̄ɔl</i> , <i>á n̄ɔt</i> , <i>á n̄ɔla (n̄ɔta) yaɸ</i> ; pe. <i>á n̄ɔt</i> , or: <i>á n̄ɔl</i> (Nr. <i>n̄ɔt</i>)
<i>nan n̄wɔm</i> bridegroom	<i>n̄átɛ ȳáɸ k̄ɛ m̄án</i> one who seeks intercourse with women, lewd person	<i>n̄ɔgɔ</i> to vomit, pt. <i>ȳá n̄ɛt̄k</i> (Nr. <i>n̄ɔk</i>)
<i>nan n̄ár</i> boaster	<i>nate ȳát</i> an abuser	<i>n̄ɔl</i> a lame person, a cripple; from <i>n̄ɔd̄ɔ</i>
<i>n̄ánɔ</i> to be perplexed, astonished; pt. <i>á n̄án</i>	<i>nate ȳiɛd̄ɔ</i> helper	<i>n̄ɔl-n̄ɔl̄ɛ</i> a large water-snake
<i>n̄árɔ</i> (also <i>n̄arɔ</i>) to gnarl, growl; to bluster, boast, brag; <i>á n̄ár</i> , or: <i>á n̄ár̄i</i> ; n. <i>n̄ár̄ɔ</i>	<i>n̄áyɔ</i> a kind of red dura	<i>n̄ɔlɔ</i> to cut; see <i>n̄ɔd̄ɔ</i>
<i>n̄át</i> a cow with horns cut off	<i>n̄ɛ</i> yes	<i>n̄ɔlɔ</i> to avoid; the same as <i>n̄ɔlɔ</i> , <i>n̄ɔd̄ɔ</i> to cut?
<i>n̄átɛ-t̄yɛn̄</i> man, person (Nr. <i>n̄ák</i> , Ba. <i>n̄ɔt̄ɔ</i>)	<i>n̄ɛawɔ</i> to trade, to buy, sell; pt. <i>á n̄ɛau</i> , <i>á n̄ɛaw̄i</i>	<i>n̄ɔn̄</i> the rectum; <i>n̄ɔn̄i</i> <i>pȳɛl̄ɔ</i> an invective, injurious word
<i>nate b̄áɸɔ</i> beggar	<i>bȳɛl</i>	<i>n̄ɔr̄ɔ-n̄ɔr̄</i> , also <i>n̄ɔr</i> bean (Nr. <i>n̄ɔr</i>)
<i>nate bud̄ɔ</i> a lying, a sick person	<i>n̄ɛd̄ɔ-n̄ɛt̄</i> , <i>n̄ɛt̄</i> rib; see the following	<i>n̄ɛt̄</i> cripple; from <i>n̄ɔd̄ɔ</i> , see <i>n̄ɔl</i>
<i>nate fach</i> inhabitant, citizen	<i>n̄ɛd̄ɔ-n̄ɛt̄</i> a hoe, made out of bones, now seldom	<i>n̄ɔtɔ</i> to spit; pt. <i>á n̄ɔta</i> , or: <i>á n̄ɔla l̄áú</i> ; pe. <i>á n̄ɔl</i> ; see <i>n̄wɔtɔ</i>
<i>nate f̄wɔn̄</i> teacher	<i>n̄ɛgɔ</i> to bleed a person	<i>n̄ȳɔ</i> to curdle, coagulate
<i>nate gw̄ɔk</i> workman	<i>n̄ɛj̄ɔ</i> a mark	
<i>nate jūw̄ánɔ kw̄ɔɸ</i> one who is hasty, rash in his words, an arrogant person	<i>n̄ɛj̄ɔ</i> to recognise, see <i>n̄áɸɔ</i>	
<i>nate jūw̄ɔk</i> 1. a "man of God"; 2. a sick person	<i>n̄ɛl̄ɔ</i> to roll; pt. <i>ḡɛ n̄ɛl̄á nam</i> they rolled into the river; n. <i>n̄ɛl̄ɔ</i>	
<i>nate k̄ɛr</i> rich person	<i>n̄ɛmɔ</i> to cut off, take off; pt. <i>á n̄ɛma ȳiɸ</i> ; pe. <i>á n̄ɛm</i> ; n. <i>n̄ɛm</i>	
	<i>n̄ɛn̄ɔ</i> to be unconscious,	

n̄oyɔ to imitate
n̄u-n̄uwɛ lion
n̄udɔ to cut, to kill; see
n̄ɔdɔ
n̄udɔ to surpass in some-
 thing, to be too much:
e n̄udɔ yi r̄ājɔ he is
 very bad
n̄uwāɛ razor
n̄wājɔ to smell v. n., *ȳmɔ*
á n̄wáchì ɛn the wind
 smelled towards him:
 he smelled the wind;
 n. *n̄wājɔ* (Nr. *n̄wəch'*)

n̄wānɔ to aim at; pt. *a*
n̄wānì l̄ai; pe. *a n̄wānì*;
 n. *n̄wān̄ɔ*
n̄wəch-n̄wəch a large lizard,
 lives in the water and
 on land
n̄wəch, also *n̄wəch* runn-
 ing
n̄wəch a kind of red dura
n̄wel a snake
n̄wɔjɔ to hasten, make
 haste; to be the first
 in doing something;
 pt. *a n̄wəch*; n. *n̄wɔjɔ*

n̄wɔnɔ to be prudish, coy,
 simpering, conceited,
 presumptuous, proud;
 pt. *á n̄wəɔn*, *a n̄wəɔnì*, n.
n̄wəɔn, or: *n̄wəɔn̄ɔ*
n̄wotɔ l̄h̄u to spit; pt. *á*
n̄wotì l̄, pe. *a n̄ól*
n̄yɛdɔ to milk; pt. *a n̄yɛt̄*,
a n̄yɛt̄t̄ ɔl̄an̄, or: *a*
n̄yɛt̄t̄ ɔ; pe. *a n̄yɛt̄*; n.
n̄yɛd̄ɔ
n̄yemɔ wɔk to cut off
n̄yɛt̄ metal, money (Bo.
gana)

O.

óbánɔ front-apron of wo-
 men
ób̄ɔu-ób̄ɔwɛ the lungs
ób̄əch-ób̄l̄əch reed
ób̄ɛr-ób̄ɛr̄ feather, wing
obɛt̄ womb
ób̄ɛr̄ɔ-ób̄ɛr̄ a small pot for
 beer
ób̄ɔgɔ - ób̄ɔk spotted,
 speckled; an albino
ób̄ɔi foam, froth
ób̄ɔu lungs, see *obɔu*
ób̄ɔk bellows
ób̄wəɔn̄ɔ - bwəɔn̄ stranger,
 foreigner; chiefly the
 white man, Arab, Turk,
 European; *obw. wok*,
obw. t̄ɔjɔ "white man
 of the bush", "black
 white man": Sudanese

Arab, black Arab
ób̄wəɔr̄ɔ grass for thatching
ób̄wəɔyɔ-ób̄wəɔi a shrub with
 thick, fleshy leaves,
 very frequent in the
 bush
ób̄yɛch a cow with ordi-
 nary, non - dressed
 horns
óch̄ɔd̄ɔ a hornless cow,
 a cow with short horns
óch̄ɔl̄ɔ - wate ch̄ɔl̄ or *ch̄ɔl̄*
 Shillukman
óch̄ɔȳɔ-óch̄ɔȳi melon
óch̄ɔn̄ liver; see *ch̄ɔn̄ɔ*
óchyɛn̄ɔ - óchyɛn̄ a loin-
 cloth, "back-apron",
 for women
óɔn̄ ch̄yɛn̄ɔ the palm of
 the hand

óɔk-úɔk̄i a large - mat
 (Nr. *óɔk̄k̄*)
óɔl̄ɔ-óɔl̄ 1. a cow with
 horns turned down; 2.
 anchor; see *óɔl̄ɔ*
óɔr̄ɔ-óɔr̄ kiddle, garth,
 crawl
óɔb̄ɔ-óɔɔp, *óɔɔp* blanket
óɔɔn̄ɔ cloud-shadow
óɔɔn̄ west-wind
óɔl̄ɔ a cow with horns
 pointing forward
óɔn̄ a kind of red dura
óɔd̄ɔ a tree, its fruit is
 eaten by goats
óɔd̄ɔ wɔl̄ mask
óɔwəɔn̄-óɔwəɔn̄ loaf of bread
óɔyɛt̄ l̄yɛch a kind of white
 dura
óɔgāk a cow: back and

head black, belly and neck white	òkít papyrus	ólwé a kind of white dura
ógál-ógál (ar.) mule	Ókwá Nyikang's father	ólwé-ólwé marabou-stork
ógál-ógàlì, or: ógál mule; see <i>ogal</i>	òkwáń-òkwáńì broom	ómá cousin
ógéǵéǵé a bird	òkwòk, also òkwòk-òkwòk a kind of goose	ómáń-ń-ńómáń the child of my brother, niece, nephew, ómáńá my n.
ógéǵù a cow; see <i>ógák</i>	òkwèn fì a kind of red dura	ómáńyò-ómáńì the child of my mother's sister, cousin, see <i>ómá</i>
ógík-ógík buffalo	òkwól-òkwólì an eatable gourd, is cultivated	ómèd-òmèd fire-fly
ógèń-ógèńì bracelet of ambach	òkwóm-òkwóm the sacred ibis	óméń (ar.) salt
ógóǵ a cotton-cloth	òkwóm-òkòm long feathers, such as are used as ornaments in the hair	ómèn his brother
ógwál-ógwéń frog	òkwór-òkórì the spotted serval, and its skin, worn as dancing-cloth	ómèr-òmèr a kind of red dura
ogwal calf of the leg; o. bat "calf of the arm": the fleshy part of the upper arm	òkyèl-òkyèlì black, grass-eating ant, they live in armies, build large hills	ómí-ń-ńómì brother
ógwé-ógwé bow (for shooting)	òlách mäch a kind of white dura	ómíń-ń-ńómì a cow (or other animal) black and white spotted [lope]
ógwéń on ox with horns turned towards the eyes; female: <i>agwéń</i>	òlák-òlékì a fish [fig]	ómór-òmór roan ante- -omót green dura
ógwòk-ógòkì jackal, "fox"	òlám-òlémì the sycamore-	òńá-òńá a snake, not poisonous, eats frogs
ógwól-ógwól a black bird	òléáú the starling	òńáy-òńái the child of my mother's brother, cousin
ógwòr-ógwòrì, also ógwè- rì the blue (grey?) heron	òlèk a cow, grey and white spotted	òńg-òńg a cow with horns directed straight backward, like those of the young buffalo
óján- wate ján Dinkaman, barbar	òlèl-òlèlì a club ending in a ball, knob-kerry	òńwáń large black ant, eats termites, bites painfully
òkèd-òkèdì a big basket	òlèn (òlèn?) a cow with large brown and white speckles; see <i>òlèk</i>	òńwé red earth on river banks, used for making pots
òkèd-òkèdì hedgehog	òlèk, òlèk-òlèkì brown hawk	òńwémia my brother
òkèk-òkèk, also ókègì a fish with three thorns	òlò-òlò, also òlèlò duck (Di. <i>okului</i> , Nr. <i>lwélwé</i> , Ba. <i>wililì</i>)	òńwé to dive; see <i>òńwé</i>
òkèk (also ókèk) — òkèk egret, also name of the little white heron	òlú a cow with small brown and white dots	òńwé drizzling rain
òkèk-òkèk flower, blossom (Di. <i>gak</i>)		òńwé male goat or sheep
òkèk-òkèk bell; o. e. <i>lèń</i> the bell rings		

ò n w è r ò a whip
 ó n y è n - ó n y è n ì a green snake, not poisonous, catches chickens
 ó p à p - ó p à p the hip-bone
 ó p à r ò a gourd
 ó p ù n - ó p ù n loaf; see ó f w ò ñ
 ó r à p - ó r à p spider (Nu. korābe)
 ó r à t - ó r à t a snake, not poisonous, eats chickens
 ó r à t - ó r à t calico-cloth
 ó r ò - ó r white ant-hill
 ó r ò (ò r ò) - ó r relatives by marriage
 ò r o to send; see w ò r o
 ó r ó c h - ó r ó c h ram
 ó r ó g ó hollow
 ó r ó k - ó r ó k craft, astuteness, wrong, sin
 ó r ó k - ó r ó k , ó r ó g ì small bells worn round the knee in dancing
 ó r ó m ò male sheep or goat, see r ó m ò (Masai oro

he-goat)
 ó r ó m ò - r w ò m male sheep or goat, see ó r ó m ò
 ó t é t - ó t é t ì a pot for water or beer
 ó t é n ò - ó t é n ì , ó t é n stones heaped up, a dam, embankment, bridge
 ó t é k mist, fog; f e n d a o. it is misty
 ó t é l ò centipede
 ó t é l ò a kind of white dura
 ó t w é l - ó t w é l ì a river-fish, resembling a snake
 ó t y è m - ó t y è m dragon-fly
 ó t y è n ò - ó t y è n a fish
 ó t y è n bells
 ó t y è g ò - ó t y è n ì 1. a flat fish; 2. a gourd used as a dipper
 ó t ó ì a kind of red dura
 ó t ó r - ó t ó r a ford
 ó t ó r ò a kind of red dura
 ó t ó a humble, poor person
 ó t w ó l blue

ó t w ó ñ - ó t w ó ñ ì hyena
 ó t w ó ñ - ó t w ò n 1. cock; 2. male animal (Di. wton)
 ó t y è n old time, ancient time, a long t. ago
 ó w à - n é w à the child of my father's brother, cousin
 ó w à j ò - n é w à j ò the child of my father's sister, cousin
 ó w à n ò - ó w à n ì a heron
 ó w à ù - ó w à u 1. the black ibis; 2. branch of deleibpalm
 ó w è d ò - ó w è t a fish
 ó w è k a toothless person
 ó w è t - ó w è t some kind of mat
 ó y è n ò crocodile-hunter
 ó y w à ì - ó y w à ì worm, caterpillar
 ó y w à k - ó y w à k ì , also ó y w é - k ì the golden-crested crane

P.

p à c h - m y è r village, home (Di. pan)
 p à g g to sharpen
 p à k to thank
 p à m - p à m ì board, table, saddle (Bo. pam mill-stone); see p à m
 p à n ò to hide
 p à n the hole below the

mill-stone
 p à n ò to trie a person
 p à n full
 p à n ò to divide; pe. p à k
 p à n ò ear-wax
 p à r - p à r ì , p à r ì hippo
 p à y o to depend on, to be under somebody's auspices or responsi-

bility
 p e g g to fill, to fill into; pt. a p e k a b y è l y e e h a t e p he filled dura into the bag; pe. a p è k; n. f à k; see f à n ò
 p è k (to be) heavy
 p è l - p è l grinding-stone
 p e l o to drizzle; k o t e p.

pəm drying-place for dura, in the fields; thrasing-floor
pēmō to denie
pēr like, alike, similar
pēr news
pēt bad smell
pi, *pi-pik* water (Nandi *pek*, Somali *piyi*, Turkana *aki-pi*, Karamojo

agipi, Teso *aki-pi*)
pidə to persecute, follow, to demand debts; n. *pidə*
pidə to get tired
pik water; see *pi*
poŋə to pull out
poŋə to pass somebody; pt. a *pōŋ*, a *pōŋa én*; n. *fōŋ*; see *fōdə*

pik turtle
pwōdō-pwōz a place prepared for a field, farm, field
pwōŋə - pwōch tendon Achilles
pyār-āryāu twenty
pyārə ten
pyēlə to cack

R.

rəch-rechə bad, r. *ké ran dūŋŋ* "bad with great badness": very bad; *rach* may also mean: very much, in a high degree (Di. *rach*)
rājə to become or to be bad; n. *rājə*
rām-rām thigh; also *rām* (Nr. *rām*)
rām diarrhoe
rāmə to pain, ache; pt. a *rām*; n. *rām* (Di. *rem*)
rāni-rēni looking-glass
rānə to see by witchcraft
rārə a thrashing-place
rārə to run, to stream; to run a race; pt. a *rārə*; n. *rārə*
rārə-rār sinew, nerve, vein
rār *lābə* king of the people; see *riŋ*
rāu hippopotamus (Di.

rāu, Nr. *rāu*, Madi *robi*, Abokaya *arua* hippo; Lendu *ra* croc.)
rāwə duchn
rāwə to blacken poles in order to make them hard; n. *rāu*
re-rek body, *rə* *lēt* his body, that is: he, is hot, feels unwell, is lazy (Nr. *rə*, Madi *rū*, Abokaya *amarū*)
rè why? *yí* *rè* *kéŋ* why did you go? (Nu. *rè* interrogative particle)
rə expresses casus irrealis
rəbə to bring together, mix, unite, associate, reconcile; pt. *á* *rəpə*
jə he reconciled the people; pe. *jə* *á* *rəp*, also a *rəp*; a *rəp* *yí* *mach* it was caught by fire

rəbə to be thin, not strong, not durable
rəf, *rəp* thin, not durable, see *rəbə*
rējə to be bad, to spoil; see *rach*
rējə to receive a guest, to be hospitable; pt. a *recha* *ŋāŋ*; pe. a *ryəch*
rējə-rəch fish (Teso *agaria*)
rəm thigh; see *rām*
rēmə blood (Madi *ari*, Abokaya *ari*)
rēnə to become or be bad, to spoil; pt. *á* *rēn*, also *á* *rēn*; n. *rēn*; *chunə* r., *yejə* r. he is angry; see *rəch*
rērə to cut into strips
rētə-rēt corn-stalks
reyə *ŋach* to make a pot-ring
rīgə to be shut up, barred,

as the river by sudd; to fill up (as a hole), to bury; pt. *a rika ḡāṅ* rījē to stay, remain; pt. *á rich*; n. *rījē*
rīnē to run; pt. *á rēn* (Di. *riñ*, *ryan*, Nr. *riñ*)
rīnē meat (Masai *aki-riñ*, Teso *aki-riñ*)
riḡ (also *raḡ*)-*rōr* king (Ju. *rwot*, Nu. *arti* god, Somali *ga-rat* chief)
robē to string (beads); pt. *a ropā tēgē*; pe. *a rōp*; n. *rōp*
rōbē (ar.) one shilling, 1/4 Rial
rōḡḡ, *rōḡḡ* thirsty; *yā dá r.*, *yā mákè yì r.* I am thirsty (Teso *ako-rai*, Nr. *rēḡ*).
rōgē to hollow, to scoop out; pt. *a rōkà yaḡ*; pe. *a rōk*
rōjē-rōch heifer, see *ḡā-rōjē*
rōjē to castrate
rōk-rōk a small gourd
rōmē pi to fetch, to dip water; pt. *á rwōmā pi*; pe. *á rwōm*; n. *rwōm*
rōmē to meet; to measure, to weigh; to be sufficient; to think, understand; to overleap; pt. *a rōmā kwōp* he pondered on the word; n. *rōm*
rōmē female sheep
rōnē to sink, to dive (Di.

rwōn)
rōnē to elect (a chief, king); pt. *gē rōnā riḡ*; pe. *a rōn*; see *rōnē*
rōnē-rōnē a large, poisonous snake, eats rats
rōnē rain-bow; see preceding
rōnē to be or do wrong, to be astute, to sin; pt. *a rōn*, n. *ōrōk* (Ba. *lorok*, *lo-ron*, Teso *irono*)
rōnē-rōnē kidneys
rōrē to be sterile (of animals)
rōtē (*rōḡḡ*) to sew; pt. *a rōtā tū*
rōyē to spill; *a rōyā pi* he spilled water; pe. *pi á rōi*, n. *rōi*
rōyē to cry (in running away), n. *rōi*
rūdē north-wind, the time while it is blowing; winter
rūgē to put on clothes or ornaments, to adorn; pt. *a rōkà tū*; pe. *a rōk*
rūm-ōrōm, *wōm* noose
rūmē to turn (up); pt. *á rūm dōnē fēn* he turned the basket (on the ground) upside down
rūmē to finish, be finished; pt. *á rūm* it is finished
rūmō to measure, to think, to be thoughtful, anxious; pt. *á rūm*; n. *rūmē*

rūmē; see *rōmē*
rūmē yaḡ to tread over a tree; to overleap a tree; pe. *yaḡ á rōm*
rūn year (Di. *rwon*, Nr. *rūn*)
rūrē to hum; *lwōn e r.*
ruwē to pass away; *run ákyēl á rū* one year has passed away, n. *ruwē*
ruyē: *a rúyē wōu* he went after sunrise (?); see *ruwē*
ruwōmē to catch with both hands; see *wōmē*; same as *wōmē* to meet?
ruwōmē to meet, measure; see *rōmē*
ruwēt house; syn. *wōt*
ryāk (Dinka) famine
ryēbē to hire or rent for money, to bribe; pt. *a ryēpā jāgō* he hired (bribed) the judge; *a ryēpā ḡāṅ* he hired a man for work; pe. *wōt*, *yēi a ryēf* the house, the boat was hired, rent
ryējē to invite, to receive as guest, to entertain, treat; pt. *a ryēchā ḡāṅ*, pe. *a ryēch*, n. *ryēch*; see *rōjē*
ryēk a mat, fence of mats
ryēmē to drive or to chase away, to banish; pt. *á ryēmā ḡēān*, pe. *á ryēm*
ryēgē to hang up, to

suspend, to be hanging, suspended; *ring r. mal* the meat is hanging above; pt. *a ryera rino*

mal he suspended the meat
ryerɔ to come forth, to rise; *chán* a *ryér* the

sun has risen; see the preceding
ryét both; see *áryáú* (Di. *rək*, Ba. *mu-reke*)

T.

tábátè bier; *ge kifi qān* wife *t.* they put the man upon the bier
tādɔ to tie boards or laths together; *ge tátà wot*; n. *tādò*
tādɔ-tátí sticks, laths for building a house; *tátí wot*; *t. kal* fence-sticks
tádýt door
tagíte chain; *á túdohí gn kí t.* he was bound with a chain
tāgɔ to dig the foundations of a house
tákúgí planting-stick see *dákúgí*
tákyèch a cow with white flanks, the rest being black
tálál-tálál brass, anything made of brass
tálál-tálál a reddish, poisonous snake; vide preceding
tànɔ roof
tānɔ to put on fire
tān along, *e kəɔ t. nam* he goes along the river
tān hartebeest

tānɛ nam river-side
tānɔ to stretch out (the hand)
tānɔ to be divorced, to divorce, *a tāna qāchɔ* he was divorced from the woman, n. *tān*; see preceding
tār, tār white
tār pasture-place
tārɔ to turn (a thing); pt. *ya tāra mal* I turned upside; n. *tārɔ*
tátí kál fence-sticks
tátyél the corner of the wall opposed to the door
tátwól a cow of bay colour
tāyɔ to throw, to scatter, v. a. and n., n. *tāyɔ*
təbāmí (also *təb.*)-*təbāmí* girdle, belt
techo to be wet
tédít-tédít door-stick; see *tádýt*, an *dédýt*
tédigò a red-brown (bay) cow
teduk a gray cow
təgɔ to be or become hard, strong; n. *təgɔ*;

see *tək*
təgò-tək chain, string of beads, ring
tégúdí - tégútí poles or sticks, about 2½ foot long, serving as supporters for the house-poles
tək to be hard, strong, brave, tenacious, perseverant, cruel
tək the cavity below the scutiform cartilage
təkɔ wot to dig out the foundation of the house, *a tək*, n. *təkɔ wot*; see *tāgɔ*
təkɔ to smack with the tongue; *a tək dyél* he called the goats by smacking
təlɔ to pull, to pull out; pe. *lām á təl* the grass was pulled out
təmɔ to take without asking; n. *təmɔ*
tənò bug
tənɔ to pour out drop by drop; *a təní pí* he poured out the water

tɛ̀nò-tɛ̀n oribi-gazelle
 tɛ̀nò mɔ̀gɔ̀ to strain beer;
 pt. á tyɛ̀niá mɔ̀gɔ̀, pe.
 mɔ̀gɔ̀ á tyɛ̀ni; n. tyɛ̀ni
 tɛ̀nò to be hard, strong;
 a tɛ̀ni, n. tɛ̀gò
 tɛ̀nò to stamp (with the
 foot), to shake, to clap
 (hands), to hew, carve;
 pt. á tɛ̀niá lau he shook
 the cloth; a tɛ̀ni chyɛ̀ni
 he clapped the hands;
 pe. a tɛ̀ni, a tyɛ̀ni; n. tɛ̀ni;
 see tyɛ̀ni
 tɛ̀r straight, yaɛ̀ máter a
 straight tree
 tɛ̀rò, tɛ̀dò people (Ba. tir
 people, Nu. ter they)
 tɛ̀rò to carry; see tyɛ̀tò
 tɛ̀t door; see tɛ̀dɛ̀t
 tɛ̀tani a black cow
 tɛ̀widi-tɛ̀widi fish-hook
 tɛ̀wò to wag; pt. á tɛ̀u, n.
 òtɛ̀u
 tɛ̀dò (gin cham) to covet
 after (food); n. tɛ̀dò
 tɛ̀gò: a tɛ̀gò yi rájò he is
 very bad, spoiled; yɛ̀-
 mɔ̀ tɛ̀gò the wind, air
 smells bad
 tɛ̀jò to do; pt. a tɛ̀ch, n.
 tɛ̀ch
 tɛ̀k-tɛ̀k 1. sudd; 2. chin
 tɛ̀l (to be) clear; pik tɛ̀l
 the water is clear
 tɛ̀mɔ̀ ɔ̀ɔ̀n seton, fontanel
 tɛ̀n at once, soon, pre-
 sently, just now
 tɛ̀nò to lift up, to raise;

pt. a tɛ̀ni yaɛ̀; pe. á tɛ̀ni;
 n. tɛ̀ni (Nr. tun)
 tɛ̀pò 1. shadow of man;
 2. an apparition in a
 dream, a spectre (Nr.
 tɛ̀f, Masai o-ip)
 tɛ̀bò to be soft
 toch-tòach gun
 toch narrow
 tɛ̀dò to tell stories, to tell
 lies; pt. a twòtá kwóf,
 pe. kwóf á twòt, n. tɛ̀dò,
 or twot (Di. twot)
 tɛ̀gɔ̀ to castrate (as a goat)
 tɛ̀gò a grass growing in
 the river; papyrus?
 tɛ̀gò to hatch; gyɛ̀nò é
 tɛ̀gò ɛ̀wòlɛ̀ the hen
 hatches eggs
 tɛ̀gò the occipital bone
 tɛ̀gò to wound (?)
 tɛ̀gò to put into
 tɛ̀jò mau to rub with oil
 or fat
 tɛ̀jò, tɛ̀jò to tie; pt. a
 tɛ̀chi lùm, pe. á twòch
 tɛ̀k to be absent, to be
 wanting (Di. wòk)
 tɛ̀k-tɛ̀k side, part, middle;
 tɛ̀k nam, tɛ̀ké nam side
 of the river
 tɛ̀kò to crush, to beat
 soft, to knead
 tɛ̀mò lɛ̀kɛ lyɛ̀ch to carve
 ivory
 tɛ̀mò pi to fetch, dip
 water; see rɛ̀mò
 tɛ̀nò to rob, pillage; pt.
 a tɛ̀niá pach; pe. a tɛ̀ni;

n. tɛ̀nò
 tɛ̀ni-tɛ̀ni, also tɛ̀ni spear;
 jal-tɛ̀ni (ɔ̀ay tɛ̀ni), the
 man (woman) who
 performs the wedding-
 customs for the bride-
 groom (and bride) (Di.
 tɛ̀ni)
 tɛ̀ni-tɛ̀ni, also tɛ̀ni egg (Di.
 twòni, Nr. twòni)
 tɛ̀nò to turn (towards,
 aside); a tɛ̀ni fɛ̀l he
 turned into the bush;
 tɛ̀nò chán to go to ease
 oneself
 tɛ̀nò to pick; winò t. fɛ̀n
 kɛ̀ adɛ̀mò the bird picks
 the ground with its
 bill (same as tɛ̀nò to
 turn?)
 tɛ̀nò kwóf to tell the truth
 (same as tɛ̀nò to turn?)
 tɛ̀r, also tɛ̀r-tɛ̀ri water-
 pool, grassy place
 tɛ̀r dust
 tɛ̀rò to trouble, to be
 troubled
 tɛ̀rò to break; pt. a tɛ̀ra
 yaɛ̀; pe. a tɛ̀r; n. tɛ̀r
 tɛ̀yò to pierce, perforate,
 to sprout, germinate
 tɛ̀gò - tɛ̀k deleib - palm
 (Orunyoro, Oruhima,
 Luganda, Lunyara:
 akatugu; Lusese katugu,
 Madi itu)
 tugò winò to scare up
 birds; pt. á tɛ̀kà w.
 tugò lùm to crush grass;

pt. <i>á tük</i> , pe. <i>lüm á tük</i> , n. <i>tük</i> ; see <i>təkə</i>	<i>twāgə wiy wət</i> to beat the roof of the house even; n. <i>twāgə</i>	pt. <i>a tyék</i> ; n. <i>tyék</i> <i>tyegə</i> to finish; pt. <i>a tyéki</i> <i>gin cham</i> ; n. <i>tyégə</i>
<i>tugə</i> to open; see <i>tukə</i>	<i>twālə</i> to be poor, helpless; pt. <i>á twəl</i> , n. <i>twələ</i>	<i>tyék</i> company of warriors; army
<i>túgə</i> to play; pt. <i>a tuk</i>	<i>twārə</i> to snore, snort; pt. <i>á twər</i>	<i>tyék</i> -wedding ceremony
<i>tük-tük</i> stone, cooking- stone, hearth; <i>gē tãdə</i> <i>gin cham wiy t.</i>	<i>twarə</i> to float on the water, as foam	<i>tyekə</i> to continue in; <i>de</i> <i>chán an bēne a tyékə</i> <i>yán yá chātə, dé anàn</i> <i>yá nētí fədə</i> this whole day I have continued walking, but I am not yet tired
<i>tukə dádət</i> to open the door	<i>twārə</i> to gather, pick up; to clean, to sweep; pt. <i>a twara wəl</i> he picked up, cleared away the grass, n. <i>twər</i>	<i>tyél</i> - <i>tyél</i> foot, foundation, basis, root; times, meaning; <i>tyél dádək</i> three times; <i>tyél amalə</i> the first time; <i>tyele wət</i> the foundation of a house (Ga. <i>tyeno</i> , Suk <i>kel</i>)
<i>tukə</i> to awaken, to be awake	<i>twəjə</i> to be bald; <i>wijə</i> <i>twəjə</i>	<i>tyén</i> people, persons
<i>túlə</i> owl	<i>twəl</i> fore-arm, lower fore- leg	<i>tyén</i> <i>lən</i> warriors
<i>túlə</i> to rise (sun); n. <i>túlə</i> (Ba. <i>tule</i>)	<i>twələ</i> to remain small, not to grow well	<i>tyén</i> <i>a mán</i> women
<i>tūmə</i> to gather, assemble, v. n. and a.; <i>jə a tūm</i> the people assembled	<i>twən</i> ankle	<i>tyénə</i> to strain; s. <i>tənə</i>
<i>tūn</i> , also <i>tuwán</i> horn (Nr. <i>tun</i>)	<i>twolə</i> to bubble (as water)	<i>tyénə yéi</i> to hew, carve a canoe; see <i>tənə</i>
<i>tún</i> side, end	<i>twot</i> false report; n. of <i>tōdə</i>	<i>tyerə</i> to show, to present for examination, to ex- hibit; see <i>tyerə</i>
<i>túdjə</i> to bind, tie; to dress (a wound); pt. <i>a túdchə</i> <i>kən lə</i> he dressed the wound; pe. <i>a twóch</i>	<i>tyan</i> corn-stalk	<i>tyetə</i> to carry; pt. <i>a tyeti</i> <i>yat, a tēro yat</i> he car- ried a tree; pe. <i>a tər</i> ; — see <i>tərə</i>
<i>túgnə</i> to withhold, detain from; to get nothing; pt. <i>á túgn gin cham</i> he did not get any food	<i>tyau: wi ná tyau!</i> also: <i>ná tyau!</i> a curse	
<i>túón-túón</i> chisel	<i>tyegə</i> to surround; pt. <i>gə</i> <i>tyeka lai</i> they surround- ed the game; pe. <i>á</i>	
<i>túónə-túón</i> worm	<i>tyék</i> ; n. <i>tyégə</i>	
<i>tuónə</i> a small red insect; see preceding	<i>tyegə</i> to file, polish (the spear); pt. <i>a tyeka tən</i> ;	
<i>tút</i> matter, pus		

T.

tã the lower part, the hind-
part; below, under,

behind, beneath (Nr.
tãr)

té (*tãu*) the heglig-tree
and its fruit (Nr. *təu*)

ṭābò to cheat, outwit; pt. a ṭapa ḍāṅ; pe. a ṭāp; n. ṭābò
 ṭāch a wreath or ring made of a cloth or of grass, laid on the head for carrying loads; also laid on the ground to put the pot upon
 ṭāḍò to cook; to smelt metal, to forge; pt. a ṭāla gin cham she cooked food, pe. a ṭāl (Di. wial, Nr. ṭāl)
 ṭāḡò-ṭānì a cover (mat) for the big dura-basket
 ṭai wich the tattooing of the fore-head
 ṭāk-ṭākì, also ṭākì (ar.) cap, hat
 ṭákúgì a little ax
 ṭānò chyeṅ to stretch up the hands; pt. a ṭāna ch., n. ṭānò
 ṭānò-ṭānì the temples
 ṭāṅò to put (under or on); pt. a ṭāṅi yaṅ wiy ḍāṅ he put a tree on his head; pe. a ṭāṅ; n. ṭāṅò
 ṭar the buttocks
 ṭátyèlò heel
 ṭáṭḗḍì a pole for pulling boats (rowing)
 ṭáú-ṭáṭ the buttocks; see

ṭar
 ṭau to die; see ṭou
 ṭàyèḍè ḡàk, also ṭàyèṭ ḡàk a cow, black with white throat
 ṭḗḍò to make a bad, hurtful charm; pt. a ṭyét; n. ṭyét
 ṭḗṅò-ṭḗṅ a water-lily, its seeds are eaten
 ṭḗṅḗ-ṭḗṅ the meat on the breast (of animals)
 ṭḗṅ-ṭḗṅò small, little; a little, few
 ṭḗṭel dura-stick
 ṭḗwò the current
 ṭḗḍò to drizzle, to rain a little; koṅ e ṭ.
 ṭḗḡò-ṭḗk a mat for closing the door-hole, a door
 ṭim trees, forest (Di. tim, Masai en dim, Nandi timdo)
 ṭḗṅò-ṭḗṅ woman's breast
 ṭḗ buttocks; see ṭau
 ṭḗch dew; ṭ. wiy lüm dew is on the grass
 ṭḗl-ṭḗl, also ṭḗl rope
 ṭḗm-ṭḗm 1. a musical instrument, guitar; 2. a small drum, dedicated to Nyikang (Di. tom, Nr. ṭom)
 ṭḗmò ṭom to play the guitar
 ṭomò to cut off, cut open

ṭḗṅò to put on fire for cooking or boiling
 ṭḗṅò to make even, smooth, by filling up with sand; to make a road, a ford; ḡe ṭḗra nam the made a ford across the river
 ṭḗḡò to give
 ṭḗwò to die; pt. á ṭḗu, also á ṭḗ he died (Teso twan-ary, Ba. twan)
 ṭḗmò to be finished; pt. á ṭḗm, á ṭḗmì
 ṭḗṅò-ṭḗṅ mahogany-tree
 ṭḗḡl-ṭḗḡlì snake, serpent; ṭ. a kachi ḍāṅ the s. bit the man (Nr. ṭḗl)
 ṭḗwomò: ṭyèḡe ṭḗḡm éṅ, he sits on the ground with the knees drawn high
 ṭḗwónò to blow one's nose; pt. a ṭḗwón; n. ṭḗwónò
 ṭḗwḡwò to dry, be dry; pt. lüm á ṭḗwò the grass is dry; see ṭḗwò
 ṭyàú also, likewise, too
 ṭyàú-ṭyàú guinea-worm
 ṭyèḡò to bewitch
 ṭyero: wan ṭ. the sun has set
 ṭyero to show, exhibit for examination; pe a ṭyér, n. ṭyèr

U.

ú sign of future and of conditional | únú-úwí a rat
úwélè traveller, stranger

W.

<p>wá we, us wāi aunt; syn. wājò wāi separate, by itself wāi, also wāi the contents of the stomach wájàl fá dí m̀d̀ a kind of red dura wájàl-nénár̀ a kind of red dura wāj̀ to talk, converse, to tell stories; pt. á wách: a way kwóp, pe. á wách; n. wách wáj̀- wách father's sister, aunt (Nr. wach) wak outside, the bush, uninhabited country; bwoń̀ wak Europeans or Arabs living far away in the interior wàl̀ or wal̀ to grind wāl̀ to boil (of water), v. a. and n. wá̀l̀- wà̀l̀ loin- ring, of ostrich egg shells etc. wān- ̀n: ̀ w. to squat waǹ- wach paper, letter,</p>	<p>book, mohammedan amulet wāń̀ to be lost, to disappear; to die (said of a king only); to lose; pt. jwòk á wāń̀ the sickness disappeared waẁ to approach, come near; pt. á wāń, á wāń̀ pach wāń-rūn year, time; wāń m̀k̀ some (future) time wāń-nj̀n eye; direction; grain (Nr. wāń, Turkaua ek̀n, Suk k̀n, Elgumi ak̀n, Teso akońo) wāńgu-nj̀ngu a big-sized white bead wāń ágàk "crow's eye", a kind of red dura wāń àwàch pl. àwàch̀ window wāń káj̀ point of the roof wāń-Nikan "eye of Nikan", east</p>	<p>wāń ǹd̀ side of the human body wāń nù "lion's eye" a kind of red dura wāń̀- wāń grandmother; wāń̀ our grandmother wāń̀ to smoke (tobacco); pt. á wāń k̀ d̀k̀ he smoked a pipe wāń̀ to burn, be burned (Nr. wāń) wāń̀ = wak hush wāń ód̀n west wāń wot window wāń wur̀ lwal south wāń ywòd̀ arm-pit wār- wār̀ night; fēn fa wār it is night, k̀ wār at night (Suk ɔrù, Karamojo akoar, Teso kwari, Masai kawarie) wār nām̀tài an ox with horns directed straight backward, like a buffalo's wār̀ g̀t an ox, with one horn directed forward, the other backward</p>
---	--	--

<i>wārɔ</i> to smear (with mud); pt. <i>a wara kɛnɔ</i>	country?	my head": I understand it; <i>wija tɛk kɪ kwɔfɛ chɔl</i> "my head is hard in learning the Sh. language": I have difficulties in . . . ; <i>wija wil</i> I have forgotten; <i>wijɛ dā mɔgɔ</i> "his head has beer": he is drunken (Nr. <i>wich</i> , Somali <i>wɛj</i> face)
<i>wārɔ-war</i> shoe	<i>wɛn abwɔk</i> the hairs of the maize-ear	<i>wichɔ</i> to take weapons (?)
<i>wɔsh</i> talk, s. <i>wɔjɔ</i>	<i>wɛn dɔk</i> bristles about the mouth	<i>wɔdɔ</i> to exchange, borrow; pt. <i>a wɛlā tɛn</i> he exchanged the spear, pe. <i>a wɛl</i> , n. <i>wɛl</i> ; see <i>wɛlɔ</i>
<i>wɔt-wɔtɪ</i> , or <i>wɔt</i> son, one belonging to our family, <i>wɔtɪ wɔn</i> those belonging to the family, the relatives	<i>wɛnɪ kɪ wɔr</i> the night has come	<i>wɔjɔ</i> to make the roof of a house; n. <i>wich</i>
<i>wɔt bān</i> pl. <i>wɔtɛ bān</i> servant, slave	<i>wɛnɔ- wɛn</i> hair, bristle, wire; hair of the giraffe-tail	<i>wil</i> exchange, trade
<i>wɔtɔ</i> to depart, start, set out; pt. <i>á wɔtɪ</i> ; n. <i>wɔtɔ</i>	<i>wɛnɔ</i> to live in a foreign country, among a foreign tribe	<i>wilɔ</i> : <i>wija wil</i> I have forgotten
<i>wɔ tyɛl ryɛk</i> a cow with white feet	<i>wɛnɔ</i> to be cunning	<i>wɛnɔ</i> to be giddy, dizzy; <i>wija wɛnɔ</i> my head is giddy
<i>wɔt-wɔtɪ</i> steer, bull	<i>wɛr-wɛr</i> giraffe	<i>wi na tyau</i> a curse
<i>wɔtɔ chwai</i> to eat soup	<i>wɛrɔ-wɛr</i> dung of cows and goats; <i>wɛr dɔk</i>	<i>wɛnɔ-wɛn</i> bird
<i>wau</i> time (?)	<i>wɛrɔ</i> to be angry; pt. <i>á wɛr</i> ; <i>kɪ wɛr</i> do not be angry (Ba. <i>woran</i>)	<i>wɛtɔ</i> <i>fi</i> to sprinkle with water; pt. <i>a wɛtɪ fi</i> ; pe. <i>fi a wɛt</i> ; n. <i>wɛtɔ</i> ; see <i>wɛtɔ</i>
<i>wɔdɔ chwai</i> to eat soup; pt. <i>a wɛtɔ chwai</i> ; pe. <i>a wɛtɪ</i> ; n. <i>wɛtɪ</i> ; see <i>wɔtɔ</i>	<i>wɛtɔ</i> (<i>wɛtɔ?</i>), also <i>wɛtɔ</i> to throw, throw away, fling; pt. <i>á wɛtɪ</i> ; <i>á wɛtɪ gɪn fɛn</i> , <i>á wɛtɔ gɪn fɛn</i> he threw the thing on the ground; pe. <i>á wɛt</i> , or <i>a wɛtɪ</i> , n. <i>wɛtɔ</i> , or <i>wɛtɔ</i>	<i>wɛtɔ</i> , sometimes <i>wɔtɔ</i> to arrive (Nr. <i>ɾɛt</i>)
<i>wɛi-wɛyɪ</i> soul (Di. <i>wɛi</i> , Nr. <i>yɛi</i>)	<i>wɛt-wɛtɪ</i> , or <i>wɛt</i> arrow	<i>wɛy</i> <i>tɔk-wɛtɛ tɔk</i> shoulder
<i>wɛjɔ</i> to sing a war-song	<i>wɛyɔ</i> to leave, to let, let alone, let free, let go; <i>á wɛt</i> <i>ɛn</i>	<i>wɛy kyɛn</i> "horse's head" riddle
<i>wɛkɔ</i> to give away	<i>wɛi</i> , <i>wɛy</i> father	<i>wɛy nɛ</i> "lion's head" story, tale
<i>wɛl</i> piece, copy, number	<i>wich-wɔt</i> , <i>wɛt</i> head, top, surface; <i>wija yɔt kɪ kwɔf ɛnt</i> "my head has found this matter": I understand this matter; <i>a kɛtɪ wija</i> "it went into	<i>wɛy wɔt</i> roof
<i>wɛlɔ</i> to change; pt. <i>a wɛlā jam</i> , <i>a wɛtā jam</i>		<i>wɔ</i> , <i>wɔ</i> we, us
<i>wɛlɔ</i> a stick (of the royal princes), which is used in electing a new king		
<i>wɛlɔ</i> to travel, to journey; <i>a wɛlɪ</i> he travelled		
<i>wɛlɔ-wɛl</i> traveller		
<i>wɛn</i> his father		
<i>wɛn</i> , <i>kɔ wɛn</i> (<i>kɪ bɔwɛn</i>) when? <i>yɪ kɛtɪ fɔtɛ chɔl kɔ wɛn?</i> when shall you go into the Shilluk		

<i>wòbò</i> youth?	<i>wòndò-wòní</i> the swallow	a noise, to talk much and noisily
<i>wòcho</i> (<i>wùcho</i>) to dance;	<i>wor</i> kings; see <i>ríḡ</i>	<i>wú, wuy</i> father
pt. <i>á wòch</i> ; n. <i>wójò</i> ;	<i>wòr-ḡrì, ḡrì</i> a pole in the	<i>wú</i> 2. p. pl. you; <i>wú nín</i>
see <i>chòní</i>	midst of the village,	did you sleep (well)?
<i>wòdò</i> <i>byél</i> to pound dura;	on which the drum is	= good morning!
pt. <i>a wòlà byél</i> ; pe. <i>a</i>	fastened	<i>wúch</i> = <i>wòch</i> head
<i>wól</i> ; n. <i>wól</i>	<i>wòráu</i> a kind of red dura	<i>wúḡḡ</i> 1. north-wind; <i>w. e</i>
<i>wòḡḡ-wòḡḡ</i> buttocks	<i>worò</i> to send; n. <i>wòr</i>	<i>chòḡḡ</i> the n. is blowing;
<i>wòḡḡ</i> to pull out; pt. <i>a</i>	<i>wòrò</i> to sing (Teso <i>ayorì</i>)	2. a season during
<i>wòḡa gin an wòk</i>	<i>wòrò-wòr</i> termite-hill	which this wind blows,
<i>wòḡḡ</i> to plaster, smear,	<i>wòrò wòk</i> to pull out, as	following <i>agwòrò</i> ; har-
besmear; pt. <i>a wòḡḡ</i>	a pole; to take away;	vest of the white dura
<i>wòḡḡ</i> ; pe. <i>a wòḡḡ</i> ; n. <i>wòḡḡ</i>	n. <i>wòr, òr</i>	<i>wúḡḡ-wúḡḡ</i> ostrich (Di. <i>ut</i>)
<i>wójùl-wójùl</i> a fish	<i>wòt-wòḡḡ</i> house (Di. <i>rot,</i>	<i>wúé</i> yes
<i>wòk, wòk</i> outside, out	Nandi <i>kòt</i>)	<i>wùḡḡ</i> to make a mock-
<i>wòl-wòl</i> channel	<i>wòt dyèk</i> goat-house	fight; n. <i>wúch</i>
<i>wòḡḡ</i> to cough; pt. <i>á wòḡḡ</i> ;	<i>wòḡḡ wòm</i> the nostrils	<i>wúm</i> nose (Madi <i>om-wa,</i>
n. <i>wòḡḡ</i>	<i>wòḡḡ fwoho-wòḡḡ fwo</i> school	Abokaya <i>omwò, Bari</i>
<i>wòḡḡ</i> to lean	<i>wòḡḡ kich</i> bee-hive	<i>kume, Massai en gume,</i>
<i>wòḡḡ</i> to pound (dura);	<i>wòḡḡ</i> to hollow; <i>yaḡ a wòt</i>	Teso <i>ekumi</i>)
pt. <i>á wòlà byél</i> ; pe. <i>a</i>	the tree is hollow	<i>wúmì, also rúmì</i> a cover
<i>wól</i> ; n. <i>wól</i> ; see <i>wòḡḡ</i>	<i>wòḡḡ, or úḡḡ</i> a kind of	<i>wúmo</i> = <i>rúmò</i> to finish
<i>wómàn</i> woman	reed	<i>wún</i> 2. p. pl. you
<i>wòmò, ròmò</i> to carry water	<i>wòḡḡḡ-wòḡḡḡ</i> child	<i>wun-run</i> year
<i>wòmò, also ròmò</i> to catch	<i>wòḡḡ</i> to arrive; see <i>wíḡḡ</i>	<i>wúnò-wún</i> rope (for tying
with both hands	<i>wòḡḡ</i> the daylight; <i>w. a</i>	cows)
<i>wón we, us</i>	<i>yáḡ</i> it is getting dark;	<i>wúḡḡḡ, also wúḡḡḡ</i> to sing;
<i>wòḡḡ</i> sly, cunning	<i>w. e rùwò</i> it is dawning	pt. <i>á wúḡḡ, n. wúḡḡ</i>
<i>wòḡḡ</i> to be sly, cunning;	(in the morning); <i>w. a.</i>	<i>wúḡḡ</i> song
to outwit, cheat; pt. <i>á</i>	<i>wá</i> (or <i>rú</i>) it is light	
<i>wòḡḡ en, pe. yá wòḡḡ</i>	<i>wòḡḡḡ</i> to be noisy, make	

Y.

<i>yà</i> to be somewhere or	<i>mal</i> God is above	<i>wòḡḡ</i> ; pe. <i>a yáp</i> (same
somehow; seldom: to	<i>yá</i> I	as <i>yábò</i> search?)
be something; <i>jwòk ya</i>	<i>yábò</i> to open; pt. <i>a yábi</i>	<i>yábò</i> to search for; pt. <i>á</i>

- yàp*; *á yàbí ðòk* he searched cattle; pe. *a yáp* (Di. *yap*)
- yàch-yàch* a person of equal age, contemporary, companion, friend; *yàche wón* my ("our") friend
- yàdò* to curse, insult; pt. *á yèti*
- yāgò* to take away; to rob, pillage
- yàì* a company of people, espec. of warriors; vide *yāch*
- yājò* to be pregnant, be with child; pt. *á yách*; n. *yéch*
- yālò* to curse; see *yādò*
- yán* I, me
- yànò* to boil v. n.; pt. *pì á yàn*
- yána* = *yèna* to be
- yānò*, *yānò* to be full, filled; to be satisfied with food; pt. *a yán*; n. *yānò*
- yār-yārì* a ring or wreath of (cow-, antelope-) hairs, worn in dancing
- yārò* to skim off
- yārò* to reproach, insult; pt. *á yār*, n. *yārò*; see *yādò*
- yātò* to be merciful, gracious; *juok á yāti*
- yàt-yén* 1. tree; 2. medicine; *yār éni* this tree (Nr. *yat, jat, Any. jat*, Teso *aki-ya* medicine, Masai *jata* tree)
- yàù*, also *yàù* just, nothing particular, quietly, *hèdi yau* "you just remain quiet"; *bogon yau* there's nothing particular
- yāwò* to swing, wag; pt. *á yàù*; n. *yāwò*
- yé* he, it
- ye, yey* = *yech* middle, in *yèdàch* oh no! never!
- yèbò* to open; pt. *a yèpa wot*; pe. *a yép*; see *yābò*
- yech-yet* the interior of the body, the belly; interior, inside, middle; in, amidst, among (Di. *yich*, Nr. *jach*).
- yéch-yèch* a grass used as - medicine
- yèdò* to climb; *aywom yetà wiy yaɕ* the monkey climbed upon the tree (Di. *yit*)
- yègò adālò* to clatter with a rattle; see *yègò*
- yègò* to carry many (little) things, to be laden with many things; *á yèkà yèp* he carried sticks; pe. *á yèk*
- yèl-yàt* boat, ship; *yèl mäch* steam-boat; *y.wok* railway; *y. nam* river-boat
- yèl* hair; *y. ðāp* hair of
- man; *y. tìk* beard; *y. wani* eye-brow, eye-lashes
- yèjò* to skin, to peel off; pt. *á yèchà dèni* he skinned the cow; pe. *ðèni á yèch*, n. *yèch*
- yèjò*, also *yèjò* to sweep; pt. *á yèchà wot*; pe. *á yèch*, n. *yèch*
- yèjò-yèch* rat
- yèjò* to help one in lifting a load on the head; also: to carry a load; pt. *a yècha ðāp* he helped the man; *yà yèch àtép* I carried a bag on my head
- yèrò* (*yìrò*) to dismount; *a yèpa wok kì wiy kyèti* he dismounted from the horse
- yèrò* to pick up, pick out, choose; pt. *á yètà gi fèti*; pt. *á yèti*, n. *yèti*
- yèna, yèna* to be; syn. *ya* (Ba. *yèni*)
- yètò* to abuse, insult; pt. *a yèni* (*yèni*) *én*, *a yènià éni* he abused him, n. *yèni*; see *yādò*
- yèt-yit* a well
- yèt-yièti* neck (Di. *yèti*)
- yèt-yit* scorpion; *á kách yì yèt* he was bitten by a scorpion (Nr. *jit*)
- yètò* to climb; see *yèdò*
- yèwò* to repent
- yey* often before a con-

sonant instead of <i>yech</i> : in, inmidat of, among <i>yey yeri</i> a season, about October — December <i>tɛrɔ nɛ kɔjɔ byɛl y. y.</i> the people use to har- vest in the autumn <i>yɛyɔ</i> to assent, believe, trust; pt. <i>yá yéi</i> (Ba. <i>yeye</i>) <i>yɛyɔ-yèi</i> hair <i>yɛyɔ, yɛyɔ</i> , to be able, to can; <i>yá ú yéi kɛ gwɛdɔ</i> I am able to write <i>yì</i> by, through, with; to- wards (Bo. <i>hi</i>) <i>yí</i> you, sing. <i>yìbɔ</i> to open; pt. <i>á yìpà</i> <i>wɔt</i> he opened the house; pe. <i>a yìp</i> ; n. <i>yìp</i> <i>yìdɔ</i> , also <i>yìlɔ</i> to arbi- trate, make peace, stop a quarrel; to save, de- liver, liberate; pe. <i>á</i> <i>yìl</i> <i>yìdɔ</i> to cut, chip, carve; to point, sharpen; pt. <i>a yìdɔ yéi, á yìdɔ yéi</i> he carved the boat; pe. <i>á yìdɔ, á yìdɔ</i> ; n. <i>yèl</i> <i>yìgɔ</i> to help one in lifting up a load; to carry; pt. <i>a yìgɔ lɔbɔ, á yìgɔ</i> <i>lɔbɔ</i> ; pe. <i>a yìgɔ, n. yèk</i> ; see <i>yɛgɔ</i> <i>yìgɔ</i> to breathe aloud, to moan, groan; pt. <i>á</i> <i>yìgɔ</i>	<i>yìl-yìl</i> jackal <i>yìl-yìl</i> (also <i>yìl-yìl</i>) bracelet, anklet; <i>y. tyɛlɔ</i> anklet <i>yìlɔ, yìlɔ</i> = <i>yìdɔ</i> <i>yìzɔ</i> to pick up; see <i>yɛnɔ</i> <i>yìp</i> , tail <i>y. rɛmɔ</i> "sheep- tail" a red dura, <i>y.</i> <i>wan</i> the angle of the eye; <i>y. kyɛn</i> "horse- tail": a red dura <i>yìrɔ</i> to twist; pt. <i>á yìrɔ</i> <i>ɛl</i> he twisted a rope; pe. <i>á yìr</i> ; n. <i>yìr</i> <i>yìgɔ</i> to rattle with the rattle; pt. <i>a yèka kɛ</i> <i>ádàlɔ</i> , pe. <i>a yèk</i> ; see <i>yegɔ</i> <i>yìgɔ</i> to become; pt. <i>á</i> <i>yìkɔ dān</i> <i>yìn</i> you, sing. <i>yìná</i> , also <i>yìná</i> , you, it is you <i>yìndɔ-yìt</i> fisherman <i>yìndɔ</i> far away, in the bush, outside <i>yìrɔ</i> smoke; <i>y. kɛtá mál</i> the smoke rose up <i>yìtɔ</i> to find, pt. <i>a yìtɔ gi</i> <i>fɛn</i> he found some- thing; see <i>yɔdɔ</i> <i>yìt(yìt)-yìt</i> ear, leaf; <i>yìtɛ</i> <i>yaɛ</i> leaves of the tree (Mundu <i>je</i> ear, Suk <i>yìt</i> ear, Di. <i>yɛt, yid, Nr.</i> <i>yìt</i>) <i>yìyì</i> to be possessed by a spirit, to be in ecstasy <i>yì</i> old	<i>yì-yìt</i> road <i>yìbɔ</i> to bewitch; pt. <i>a</i> <i>ywɔba jal mɛkɔ</i> ; pe. <i>a</i> <i>ywɔp</i> <i>yìdɔ</i> to find; pt. <i>a yòta</i> <i>ɛn</i> ; pe. <i>a yót</i> <i>yìgɔ</i> to become; pt. <i>a</i> <i>yìkɔ dān</i> ; see <i>yìgɔ</i> <i>yìlɔ</i> to mix (?) <i>yìmɔ</i> to surpass, beat one, to overcome, to be victorious; pt. <i>a yòm</i> ; n. <i>yòm</i> <i>yìmɔ</i> air, wind, weather, <i>y. é kwɔtɔ</i> the wind is blowing (Di. <i>yòm, Suk</i> <i>yomat, Turkana eku-</i> <i>ɾwam, Karamojo egu-</i> <i>wam, Kamasia yòmɛ,</i> <i>Teso ekwamu</i> <i>yú, yùdɔ-yùdɔ</i> person of old age; see <i>yò</i> <i>yú</i> = <i>wú</i> you <i>yùdɔ</i> to pass away (sun, time) to get dark; <i>yùdɔ</i> <i>wɔu</i> the day has gone <i>yú fyɛl tɛn</i> an insult, an injurious (obscene) word; see <i>fyɛlɔ, pyɛlɔ</i> <i>yùjɔ</i> to pluck off the grains from the ear with the teeth <i>yúk</i> firewood; <i>é kɛtɔ bɛ</i> <i>gwɛnɛ yúk</i> she goes to gather f. <i>ywachɔ</i> to pull, drag, tear <i>ywachɔ</i> to be starved <i>ywɛnɔ</i> to step on, walk on; see <i>ywɔnɔ</i>
--	--	--

<i>ywobə</i> to bewitch, curse; see <i>yəbə</i>	comforted him	<i>á ywón</i> ; n. <i>ywón</i> .
<i>ywōdə</i> to find, see <i>yōdə</i>	<i>ywə́k</i> , <i>ywə̀k</i> a cry, crying	<i>ywə́nə</i> to utter a loud sound, to cry, weep;
<i>ywōgə</i> to comfort, con- sole (?); <i>yá yə́kə én</i> I	<i>ywónə</i> to tread under foot, to step upon; pt. <i>á</i>	to rattle; pt. <i>á ywón</i>
	<i>ywóná qān</i> ; <i>á yúón</i> ; pe.	<i>ywə́p-ywə̀p</i> bewitcher

ENGLISH SHILLUK.

A.

abhor v. <i>mānq</i>	also adv. <i>tyāu</i>	arm-pit n. <i>wān ywōdō</i>
able, to be ~ <i>yēyo</i>	amazed, to be ~ <i>gūyo</i>	arm-ring of ambach n. <i>āchūŋ - āchūŋ, ogōnō, ādēŋ</i>
above adv. <i>mal</i>	ambach n. <i>ābābō, abwōbō</i>	arms n. <i>gin nāk</i>
absent a. <i>tōk</i>	ambassador n. <i>chwōk-chwōk</i>	army n. <i>lān, tyek</i>
absolve v. <i>chwāgo</i>	amidst prep. <i>kél, yech</i>	arrive v. <i>wīto, wāto, gito</i>
absorb v. <i>chwōjo</i>	among prep. <i>kél, yech</i>	arrow n. <i>wēt-wīŋi</i>
abuse v. <i>yeto, chayō</i>	ancestor n. <i>kwā</i>	artist n. <i>bōŋō-bōŋi</i>
accompany v. <i>logō, lwōgo</i>	ancient time n. <i>ōtyēn</i>	as adv. <i>nā, nāmŋ [lāyo</i>
accuse v. <i>gōnō</i>	and conj. <i>kā, kī</i>	ashamed, he is ~ <i>wije</i>
accuser n. <i>nate gōn</i>	angry a. <i>wēŋō</i>	ashes n. <i>būr</i>
ache v. <i>kāgo, kājo, rāmō</i>	anklet n. <i>yīl-yīl</i>	ask v. <i>fēcho; ~ for kwachō, bōpo</i>
add v. <i>mēdō</i>	another <i>mēkō</i>	ass n. see donkey
adore v. <i>mālō</i>	answer v. <i>lōgo, lwōgo (kwōp)</i>	assemble v. <i>chukō, chōnō, tūmō</i>
adorn v. <i>rūgo</i>	ant n., black house — <i>āchūnō - āchūnī; red mōrō; black winged achyēnō - āchyēn; white bī</i>	assent v. <i>yēyo</i>
adze see ax	ant-hill n. <i>ōrō-ōr</i>	associate v. <i>rēbō</i>
affair n. <i>kwōp</i>	anus n. <i>āchwōk-āchwōk</i>	astonished, to be ~ <i>gūyo, nānō, mūmō</i>
afraid, to be ~ <i>bōkō</i>	apparition n. <i>tīpo</i>	astuteness n. <i>ōrōk-ōrōk</i>
after prep. <i>bān</i>	apprentice n. <i>nān māl</i>	at once adv. <i>tīn, ānān</i>
afternoon n. <i>bōŋ</i>	approach v. <i>wāpō, chāgo, chānō</i>	augment v. <i>mēdō</i>
again adv. <i>kēte</i>	apron n. <i>ōbānō</i>	aunt n. <i>wājō-wāch; māyō-māi; mā-māk</i>
agree v. <i>nwāgo</i>	arise see rise	avenge v. <i>chōlō, chudō</i>
agreeable a. <i>dēch</i>	arm n. <i>bāt-bāt</i>	avoid v. <i>nōlō</i>
aim v. <i>nwānō, chemō (toch)</i>	armour n. <i>ādēdēk</i>	awaken v. <i>tukō</i>
air n. <i>yōmō</i>		ax n. <i>dōŋō-dōŋi</i>
albino n. <i>ōbōgō-ōbōk</i>		
alike a. <i>fēr</i>		
all a. <i>bēn, bēnē</i>		
alms n. <i>gin mūch</i>		
alone <i>ākyēl, kēte</i>		
along, prep. <i>tān</i>		

B.

<p>baby n. <i>gin fɛr</i>; <i>na gin fɛr</i> bachelor n. <i>bɔt-bɔtɛ</i> back n. and adv. <i>kwɔm-kɔm</i>; <i>bɔn</i>; <i>nɔch</i> backbone n. <i>fyɛr-fɛrɛ</i> backward adv. <i>nɔch</i> bad a. <i>rach</i>; to be ~ <i>rɛnɔ</i> bag n. <i>ɔtɛp-ɔtɛp</i>, <i>ɔtɛp</i> bait n. <i>chɔmɛ-chɔmɛ</i> bake v. <i>budɔ</i> bald a. <i>twɛch</i>; to be ~ <i>churo</i> bamia n. <i>ɔtɛdɔ</i> banish v. <i>ryɛmɔ</i> banner n. <i>bɛr</i> bar v. <i>rigo</i> barbarian n. = Dinka barber n. <i>nian lɛdɔ</i> bark v. <i>gwɔyo</i> barren a. <i>bwɔch</i> basis n. <i>tyɛlɔ-tyɛl</i> bask v. <i>rɔjɔ</i> basket n. <i>ɔdudɔ - ɔdɔt</i>; <i>dɔnɔ-dɔnɛ</i>; <i>ɔkɔkɔ</i> bastard n. <i>ɔgwɛn-ɔgwɛn</i> bat n. <i>ɔllɛtɛ</i> bay n. see bight bay v. <i>gwɔyo</i> be <i>ya</i>, <i>yɛna</i>, <i>bɔ</i>, <i>bɛdɔ</i> bead n. <i>tɛgɔ-tɛk</i> beak n. <i>ɔdɔmɔ-ɔdɔmɛ</i> beam (wood) n. <i>kɔwɔ-kɔwi</i> bean n. <i>nɛrɔ-nɛr</i></p>	<p>bear (young ones) v. <i>nɔdɔ, nwoɔ</i> beat v. <i>fɔdɔ, fwɔdɔ</i>; <i>gɔjɔ</i> because conj. <i>mɔ, mɔr</i>, <i>ama</i> because of <i>kɛfɔ</i> become v. <i>lɔgɔ, yigɔ, yɔgɔ</i> bee n. <i>kɛch</i> bee-hive n. <i>wɔt kich</i> beer n. <i>mɔgɔ</i> beg v. <i>kwachɔ</i> beggar n. <i>nate bɔpɔ, nate kwachɔ</i> begin v. <i>chɔgɔ, kɔmɔ, kwɔnɔ</i> behind adv., prep. <i>nɔch, bɔn, chɔn</i> belch v. <i>gɔgɔ</i> believe v. <i>yɛyɔ</i> bell n. <i>ɔkɔt-ɔkɔt</i>; <i>mɔlɔ</i> bellows n. <i>ɔbɔk</i> [<i>mɛl</i>] belly n. <i>yɛch-yɛt</i> below prep. <i>tɛ</i>; adv. <i>fɛn</i> belt n. see girdle beneath prep. <i>tɛ</i> bent, to be ~ <i>bɔmɔ</i> beside prep. <i>bute</i> besiege v. <i>mɔnɔ, gɛnɔ</i> besmear v. <i>wɔdɔ, wɔrɔ, gɛtɔ, gɔjɔ</i> between prep. <i>kɛl</i> beverage n. <i>gin mɔt</i> bewitch v. <i>yɔbɔ, gwatɔ, chɛnɔ, tɛdɔ, tyɛdɔ</i></p>	<p>bier n. <i>tɔbɔtɔ</i> big a. <i>dɔnɛ, ɔnɔ</i> bight n. <i>gɔlɔ-gɔl</i> bill n. <i>dɔk-dɔk</i> bird n. <i>winɔ-win</i> bird-trap n. <i>akɔl-akɔlɛ</i> bite v. <i>kɔjɔ</i> bitter a. <i>kɛch</i> black a. <i>bɔch-tɔjɔ</i> black man n. <i>nian tɔjɔ</i> blacken v. <i>rɔwɔ</i> blacksmith n. <i>bɔdɔ-bɔtɛ</i> blanket n. <i>ɔdɔbɔ-ɔdɔp</i> blast n. <i>ɔtɔnɔ</i> bleed v. n. <i>kyɛrɔ</i>; v. a. <i>nɛgɔ</i> blind a. <i>chɛr, chwɔr</i> blind person n. <i>nian chwɔr</i> blister n. <i>kɛn bɔl</i> bloat v. <i>kɔdɔdɔ</i> blood n. <i>rɛmɔ</i> blossom n. see flower blossom v. <i>kɔgɔ</i> blow v. <i>kɔdɔ</i>; of wind: <i>chɔdɔ</i>; to ~ the nose <i>twɔnɔ</i> blue a. <i>ɔfɔɔl</i> blunt a. <i>gɔk</i> bluster v. <i>nɔrɔ</i> board n. <i>kwɔm-kɔmɛ</i>; <i>pɔm-pɔmɛ</i> boast v. <i>mɔjɔ</i> boat n. <i>yɛt-yɛt</i> body n. <i>re</i></p>
--	--	--

boil v. <i>wālo, yanlo</i> ; eggs, corn: <i>bāgo</i>	breakfast v. <i>ṅwajlo mql</i>	<i>ógik</i>
boil n. <i>ken lét, ken gbl</i>	breast n. <i>kéú-kéú</i> (woman's) n. <i>ṅṅò-ṅṅ</i>	bug n. <i>chwàrò-chwàr; tènò</i>
bone n. <i>chógò-chú</i>	breast - bone n. <i>ànddò-ánánì</i>	build v. <i>gēdo, gēro</i>
book n. <i>wanlo-wach</i>	brew v. <i>dōdo, dwole</i>	bull n. <i>waf-waf</i>
booty n. <i>jam lét</i>	bribe v. <i>guno, ryzbo</i>	bundle n. <i>bēch, bach</i>
border n. <i>dók-dók</i> ; see also boundary	bribery n. <i>gi gwōn</i>	burial-place n. <i>ken kwon</i>
borrow v. <i>wido</i>	bride n. <i>dān ṅwom, nan ṅwom</i>	burn v. <i>lyzlo, wāno</i>
both <i>ryet</i>	bridegroom n. <i>jal ṅwómé, nan ṅwom</i>	bury v. <i>kwonlo, riglo</i>
bottle n. <i>adát-adát</i>	bring v. <i>kado, kolo, kāno, dwayo, dwai</i>	bush n. <i>ṅṅl; wak, wok</i>
boundary n. <i>kéò-kéò</i>	bristles n. <i>wōn</i>	bushbuck n. <i>ábúrò-ábúr</i>
bow v. <i>kulo</i>	broad a. <i>lach</i>	bush-cat n. <i>kagó</i>
bow n. <i>ogwé-ogwé</i>	broil v. <i>mallo</i>	but conj. <i>dé</i>
boy n. <i>nal-nan</i>	broom n. <i>ókwoñò-ókwoñì</i>	butcher n. <i>jal nal, nate nal</i>
bracelet n. <i>ṅwan-ṅwanì; yil-yil</i>	broth n. <i>chwai</i>	butcher v. <i>nādo, nālo</i>
brag v. <i>nāro</i>	brother n. <i>namāyo; ṅemia-nemāk; ómí-némí; elder ~ khyò-khi</i>	butt of the gun n. <i>ábwoñò toch</i>
braid v. <i>kādo</i>	bruise v. <i>fōgo</i>	butter v. <i>fwojlo chāk</i>
brain n. <i>nék</i>	brush v. <i>fōjo</i>	butter n. <i>mau chāk; cooked ~ lyñò</i>
branch off v. <i>kāro</i>	bubble v. <i>twolo</i>	butterfly n. <i>dyel jwok</i>
branch of tree n. <i>akáro yat</i>	buffalo n. <i>jòp-jòpì; ógik-</i>	buttermilk n. <i>bai</i>
brass n. <i>tálal</i>		buttocks n. <i>wòdò-wòfì; zar; áfèi dāp</i>
brave a. <i>tēk</i>		buy v. <i>ṅawo</i>
bread n. <i>kwon</i>		by prep. <i>yì</i>
break v. <i>tōro, chōdo, fyēdo</i>		

C.

cack v. see ease	can v. <i>yēyo</i>	carry v. <i>kālo, tyetlo, tēro; ~ on the hip ~ kwomlo</i>
cackle v. <i>kyēgo</i>	cannon n. <i>gúlò-gùl</i>	carve v. <i>gwōdo, tēno, yiedlo</i>
calf n. <i>nārjò-rōch</i>	caoutchouc n. <i>dok</i>	carvings n. <i>gwēt</i>
calf of the leg n. <i>akpì tyèlò, ogwal</i>	capricious, to be ~ <i>kwonlo</i>	cast iron v. <i>bōdo</i>
calico-cloth n. <i>brát-brét</i>	capsize v. <i>gāmo</i>	castrate v. <i>rōjo, tōgo</i>
call v. <i>chwōlò, chwōtlo</i>	capture v. <i>māto</i>	cat n. <i>nāu-nāwì</i>
camel n. <i>àmàlò-àmàlì</i>	care for v. <i>kōro</i>	catch v. <i>māgo</i>
	caress v. <i>kēno</i>	

caterpillar n. *oywáí-oywáí*
 cattle n. *dok*
 cave n. *búr-búr*
 centipede n. *ótóló*
 chaff n. *chwón*
 chain n. *áchíchwél, tagíte*
 chair n. *kwòm-kwòm*
 chameleon n. *dógólóú*
 change v. *wído, wélo*
 channel n. *wól-wól*
 charcoal n. *chùgù-chák, méri*
 chase v. *chyezo, ryemzo*
 cheap a. *lwén* ←
 cheat v. *tábo, wono*
 cheek n. *finò-finì*
 chew v. *námzo*
 chicken-pocks n. *ádwát*
 chief n. *jágb-ják*
 child n. *nà-nwólí*
 chip v. *yiedo*
 chirp v. *gedo*
 chisel n. *tún-túnì*
 choose v. *yézo*
 circle n. *dól*
 circumcise v. *chwézo*
 clap v. *tézo*
 clatter v. *yego*
 clay n. *lábò*
 clean v. *fójo, chüdo, twáro*
 clear a. *til, to be ~ chwóbò*
 clever, to be ~ *bédò*
 climb v. *yedo*
 clock n. see watch
 close v. *chyezo, mézo*
 cloth n. *láu-láni; fyén-féní*
 cloud n. *fóló-fól*
 cloud-shadow n. *odínò*

club v. *lòt-lòt; dílé-lé-dilé*
 coagulate v. *nōyo*
 coarse a. *gwāyo*
 cob n. *né-r-nér*
 cobweb n. *bóí-bóí*
 cock n. *ótóbo-ótóbo*
 cock of the gun *àkyén-àkyén*
 cohabit v. *mōdo*
 cold a. *kōjo, líbo*
 colic, to have ~ *jimo*
 collect v. *gwēzo*
 collect taxes *gwājo*
 colour n. *kido*
 come v. *bēzo, bi, bia*
 come back v. *dúdogò*
 come early v. *molo*
 come near v. *wāzo*
 command v. *chego*
 company n. *kwóp-kwóbí*
 compensate v. *lōzo, chōlo*
 complain v. *gōzo*
 compose a song *chāgo*
 conceited a. *nwōzo*
 conciliator n. *nate repe kwop*
 confused a., see perplexed
 consent v. *nwāgo, yēyo*
 contemporary n. *yách-yách*
 continue v. *chōgo, chígo*
 converse with v. *lúdbò, wājo*
 cook v. *lādo, lāl*
 cook n. *nate lál*
 cool a. *líbo*
 copy n. *gá, wél*
 corn n. *àbwòk*

corner n. *gor, gól, tátyél*
 corn-stalks n. *rétò-rét; tyani*
 cotton n. *kòró, kwōro*
 cotton-cloth n. *ógót*
 cough v. *wolo*
 count v. *kwāzo*
 country n. *fódò-fód*
 court n. *kál-kálí*
 cousin n. *òwájò-néwájò; ówá; ónáyò; ómáyo, ómá*
 cover n. *wúmi, rúmi*
 cover v. *kūmo, nīmo*
 covet v. *tido*
 cow n. *dèán-dèk*
 cow-dung n. *wérò-wér*
 cower v. *kyzo, nwōzo*
 cow-house n. *kwòk-kwòk*
 cowrie-shell n. *gágb-gák*
 coy a. *nwōzo*
 crane n. *òywák-òywákí*
 crawl v. *lèzo rek, mulò*
 crawl n. see kiddie
 create v. *chwājo*
 creep v. *lèzo rek, mulò*
 crest of birds n. *òywák-òywák; of the cock mēk*
 cripple n. *nól*
 crocodile n. *nán-nání*
 crocodile-hunter n. *óyfnò*
 crooked, to be *bōmo*
 crouch v. *nwōzo*
 crow n. *ágák-ágékí*
 cruel a. *ték*
 crumble off v. *mōgo*
 crush v. *nōzo, tókò, tugò*
 crutch n. *kēmo*
 cry v. *ywōnò, rēzo*

cry n. *ywòk*
 cunning a. *wetò, wonò*
 curdle v. *nòyò*
 current n. *téwò*

curse v. *jālò, chènò, gwatò,*
yādò, yālò
 cut v. *nòlò, nudo, nālò,*
nādò

cut grass v. *nārò lùm*
 cut off v. *nèmq*
 cut open v. *kāgò*
 cut into strips v. *rèrò*

D.

dam n. *ótínò-ótínì*
 dance v. *chènò, wòchò*
 dancing-stick n. *dàn-dànì*
 danger n. *lén*
 dark a. *mòdò, mùdò*
 dash v. *kzò*
 day n. *chàn-chànì*
 daylight n. *wò*
 deaf a. *mzè, min*
 deal with *lùbò*
 debate v. *kāgò*
 debts n. *koor, kur*
 deceive v. *chāmò*
 decompose v. *kwāgò,*
chwīng
 decrease v. *dòyò*
 deep a. *lól*
 deleib-palm n. *túgò-túk*
 demand debts *pìdò*
 denie v. *fzmq*
 depart v. *wzìtò*
 descendant n. *kwārò-kwār*
 desert n. *fùl*
 deserve v. *myerò*
 destroy v. *durò fen*
 detain from v. *túòndò*
 detest v. *māngò*
 dew n. *tòch*
 diarrhoe n. *rzm*; to suffer

from ~ *chítò, dyebò*
 die v. *zòwò, zòu*
 difficulty, to be in ~ *dalò*
 dig v. *koòò, kwonò, gòdò*
 diminish v. *nònò*
 Dinka-man n. *òjànò-wate*
jàn
 dip water v. *ròmò, tòmò*
pi
 dirt n. *chìlò*
 disappear v. *wānò*
 dismount v. *yerò*
 dispute v. *kāgò dèk*
 distant a. *lùú*
 distribute v. *fzmq*
 dive v. *rònò gònò*
 divide v. *pzmq*
 divorce v. *fzmq*
 dizzy a. *wīnò*
 do v. *gògò, tìjò*
 doctor n. *jal yaɣ*
 dog n. *gwòk-gùòk*
 dog-head fish n. *mòk-*
mòk
 dom-palm n. *kānò*
 donkey n. *àdèrò-àdèr*
 door n. *tádtì, tèt*
 door-mat n. *tìgò-tìk*
 dough n. *mòñ a wach*

down adv. *fén*
 doze v. *nwayò*
 drag v. *ywachò*
 dragon-fly n. *òtyém-òtyèm*
 dream v. *lāgò, lèkò*
 dream n. *lèkò-lèk*
 dress v. *rùgò*; ~ hair *fujò*
yèi
 drift v. *gènò*
 drink v. *mādò*
 drive v. *kālò, kòlò, chzò*
 drizzle v. *kyerò, nweyò,*
tèdò
 drown v. n. *mudò*
 drum n. *bùl-bùlì*
 drum-stick n. *àkòl-àkòlì*
 dry v. *dimò, zòwò*
 drying-place n. *pèm*
 duchn n. *rèwò*
 duck n. *òlò-òlò*
 dung n. *chzè*
 dung-hill n. *kwéè*
 dura n. *byél*
 dura-bird n. *àkèch*
 dura-food n. *mògò*
 dura-stick n. *dàkògì-dà-*
kàkì; takògì
 dust n. *tòr, àyéch*

E.

ear n. *yít-yít*
 ear-lap n. *ákwoán-ákwoán*
 earth n. *fétí*
 earth-worm n. *nwèlè-nwèlè*
 ear-wax n. *pàní*
 ease one's self v. *fyèlè*
 east n. *kun dwògò wani*
Nikari
 eat v. *chāmò*
 eat soup v. *wafè chwai*
 ecstasy n., to be in ~ *yiyi*
 edge n. *dók-dók*
 egg n. *tínò-tínì; nwòlè*
gyèrò
 egret n. *òkòk-òkòk*

eight *ábíde*
 elder brother n. *nekáyò*
 elder sister n. *nian káyò*
 elect v. *rṛnò, rṛnò*
 elephant n. *lyèch-lèch*
 embrace v. *kwāgò*
 emigrate v. *dāgò*
 enclosure n. *kàl-kàlì, gòl*
 enemy n. *nian mèn* ←
 enmity n. *atèr*
 enumerate v. *kwānò*
 equal a. *fèr, pèr*
 err v. *gwānò, bwèrò*
 escape v. *bòdò*
 eternal a. adv. *atèr*

eunuch n. *nian mánè nòlò*
 European n. see white
 man
 evaporate v. *dwèrò*
 exactly adv. *chýè*
 examine v. *fānò*
 exchange v. *lwògò, wíde*
 excrements n. *chét*
 exhibit v. *tyerò (tyerò?)*
 exist v. *nát*
 explode v. *mwojò*
 extinguish v. *nègò*
 extract v. *kòlò*
 eye n. *wán-níni*

F.

face n. *nim; bḥlò-bḥlò*
 fail v. *dàlò*
 fall v. *dèrò, dèrò*
 family n. *gòl*
 far away *lú*
 farm n. *fwoḥḥ-fwoḥḥ*
 fart v. *kwòdò*
 Fashoda n. *Báchòdò*
 fasten v. *kòdò*
 fat n. *màù*
 fat a. *chwé*
 father n. *wí, wí, wíó*
 father-in-law n. see "relatives by marriage"
 fear v. *bòkò*

feather n. *òbèr-òbèrì*
 female n. *mát-mátì; see also woman*
 fence n. *bák-bák; kàl-kàlì*
 fence in v. *bāgò*
 fence-sticks n. *tátè kál*
 fetch water v. *ròmò pí*
 field n. see farm
 fight v. *nākò; n. lèni*
 fig-tree n. *olām-ólémì*
 file v. *tyègò*
 fill v. *fānò, yānò; ~ up rìgò*
 fin n. *kwánò-kwách*
 find v. *yitò, yòdò*

fine n. *kúr*
 finger n. *hwèdò-hwèdò*
 fingernail n. *kwónò hwèdò*
 finish v. *tyègò, rùmò, fùmò*
 finished, it is ~ *chétì*
 fire n. *māch*
 fire a gun v. *gājò toch*
 fire-fly n. *òmèdò-òmèt*
 firewood n. *yák*
 first n. *amalò; adv. mḥtè; to be the ~ kwānò*
 fish n. *rèjò*
 fish v. *māyò*
 fish-eagle n. *kì*
 fisherman n. *yínò-yítì*

fish-hook n. <i>təwidi-təwiti</i> ; <i>àbáť</i>	fly n. <i>lwàndò-lwàni</i>	forest n. <i>řim</i>
fish-line n. <i>àpęř</i>	foam n. <i>óbóí</i>	forever adv. <i>àřřř, dè chđn</i>
fish-spear n. <i>béť</i>	fog n. <i>ótók</i>	forget v. <i>wich wil</i>
fist n. <i>àlútò-àlútì</i>	follow v. <i>lęgę, lugę, pido,</i> <i>byéđđ</i>	form v. <i>chwāję</i>
five <i>ábich</i>	fondle v. <i>kenę</i>	formerly adv. <i>chđn</i>
flag n. <i>bęř</i>	fontanel n. <i>řimę đđř</i>	forward adv. <i>mal</i>
flame v. <i>lyžł</i>	food n. <i>gin cham</i>	foundation n. <i>tyžł-tyél</i>
flee v. <i>fęřę, łęyę</i>	foot n. <i>tyžł-tyél</i>	four <i>ánwęn</i>
fling v. <i>węłę</i>	foot-ankle n. <i>twęni</i>	fowl n. <i>gyęnd-gyęn</i>
flint-stone n. <i>łłł-łłł</i>	for conj. <i>má, már</i>	friend n. <i>máť-máť</i>
float v. <i>gęnię, twęřę</i>	forbid v. <i>męnię</i>	frighten v. <i>bwđgđ</i>
flour n. <i>kwęn</i>	ford n. <i>ótęř-ótęř</i>	frog n. <i>ógwál-ógwéłł</i>
flow v. <i>męłę</i>	fore-arm n. <i>twéł</i>	front n. <i>bđł-bđł; nim; in</i> <i>~ of amal, nim</i>
flower n. <i>đkđk-đkđk</i>	foreigner n. <i>óbwđnt-bwęnt</i>	froth n. <i>óbóí</i>
fly v. <i>fęřę</i>	fore-leg n. <i>bát-báť</i>	full a. <i>řani, yani</i>

G.

gainsay v. <i>kąęę đđk, řęmę</i>	gnat n. <i>jř-jř</i>	great a. <i>dúđni, đđniđ</i>
gale n. <i>átúnđ</i>	go v. <i>keđę, kądę, chąťę</i>	greedy a. <i>nińe mār</i>
game n. <i>łłł-łłł</i>	go back v. <i>đęgę</i>	green a. <i>mār</i>
garth n. see kiddle	goat n. <i>dyél-dyek; male ~</i> <i>ótwořk-ótwořk</i>	greet v. <i>mąťę</i>
gather v. <i>twęřę, tımę,</i> <i>gwęnię, chęnię, mętię</i>	God n. <i>jwęk-jwđk</i>	grey a. <i>đđk</i>
gazella rubifrons n. <i>ákęni- ákęni</i>	good a. <i>đęch</i>	grind v. <i>wąłę</i>
genitals of woman <i>řim</i>	goods n. <i>jáń</i>	grinding-stone n. <i>pél-pél</i>
germinate <i>toyę</i>	goose n. <i>đkwđk-đkwđk;</i> <i>átúđ-átúti</i>	groan v. <i>yięgę, chudę</i>
get up v. <i>đúđđđ</i>	gourd n. <i>áđđł - áđđł,</i> <i>kęnd-kęni; đpárđ; áđni;</i> <i>woł</i>	ground n. <i>řęn</i>
giddy a. <i>winię</i>	govern v. <i>jągę</i>	grow v. a. <i>řęđę, v. n. đęnię</i>
giraffe n. <i>węř-węř</i>	grandchild n. <i>kwęřę-kwđř</i>	growl v. <i>nārę</i>
girdle n. <i>tębámni-tębámni</i>	grandfather n. <i>kwá, kwāyę- kwá</i>	guardian n. <i>ńan kđř</i>
girl n. <i>ńan-ńwł; nane</i> <i>đąchę</i> [řóťę]	grass n. <i>łımđ-łım</i>	guinea-fowl n. <i>áčwáť- áčwáť</i>
give v. <i>wękę, męję, mųję</i>		guinea-worm n. <i>řyđu-řyđu</i>
glide into v. <i>męgę</i>		guitar n. <i>řđm-řđm</i>
gnarl v. <i>nārę</i>		gum n. <i>đđk</i>
		gums n. <i>ńárđ, đán</i>
		gun n. <i>toch-tđch</i>

H.

hailstone n. <i>áféí</i>	hearth n. <i>ták-tákí</i>	hoe n. <i>kwóró-kwóri</i>
hair n. <i>wénò-wén; yéyò-yèi</i>	heaven n. <i>mal</i>	hold fast v. <i>míto, mōto, māgo</i>
hammer v. <i>gudò</i>	heavy a. <i>fák, pák</i>	hole n. <i>bár-bár</i>
hammer n. <i>ábán-ábán; gúf-gúfi</i>	hedgohog n. <i>òkòkò-òkùtí</i>	hollow v. <i>rōgo, wōto</i>
hand v. <i>gāmo</i>	heel n. <i>tátyèlò</i>	hollow a. <i>órògò</i>
hand n. <i>chyeño-chyén, chín</i>	heglig-tree n. <i>tá</i>	home n. <i>pàch-myér; gòl</i>
hang up v. <i>ryero, nqbo</i>	heifer n. <i>rōjo-rōch</i>	homestead n. <i>gòl</i>
happy, to feel ~ <i>chung mēdo</i>	help v. <i>kōno, kwōno</i>	honour v. <i>gāno</i>
hard a. <i>ták</i>	helpless a. <i>twālo</i>	hoof n. <i>dàtò-dàt</i>
hare n. <i>áfòkò-áfòchè</i>	hen n. <i>gyèno-gyèn</i>	horn n. <i>tuñ</i>
hartebeest n. <i>tàn</i>	herd v. <i>kwāyo</i>	horse n. <i>kyèn-kyén</i>
harvest v. <i>kājo</i>	herdsman n. <i>nate kwōyò</i>	hospitable, to be ~ <i>rējo</i>
hasten v. <i>iwāno, iwōjo</i>	here adv. <i>ken; ká; ànàn</i>	hot a. <i>lét</i>
hat n. <i>díén-àtàn; ták-tákí</i>	heron n. <i>ògwòrò-ògwòrí; ówānò-ówānì</i>	hot season n. <i>lèu</i>
hatch v. <i>to go</i>	hew v. <i>tēno</i>	house n. <i>wòt-wotí</i>
hate v. <i>māno, chēdo</i>	hide v. <i>fano, mejò, kanò</i>	how, how much <i>ádì, kídi</i>
have v. a. <i>da</i>	hide n. <i>dèl-dèl</i>	hum v. <i>rūro</i>
hawk n. <i>ólét-ólétí; grey ~ ájúl</i>	hill n. <i>kit-kití</i>	hunger n. <i>kèch</i>
he é, yé, én	him é, én, gèn	hungry a. <i>da kèch</i>
head n. <i>wích-wat</i>	hind-part n. <i>tá</i>	hunt v. <i>duārò</i>
heal v. n. <i>nokò</i>	hip-bone n. <i>ópáp-ópáp</i>	hunter n. <i>nian duār</i>
hear v. <i>lino</i>	hippo n. <i>fár-féí</i>	hurry v. <i>iwāno</i>
heart n. <i>mèno-mèni; fyóu-fyét</i>	hire v. <i>ryèbo, kōgo</i>	hurt v. <i>nāgo</i>
	history n. <i>kwón-kwòn</i>	husband n. <i>jal gòl</i>
	hit v. <i>gōjo</i>	husk n. <i>áfòké, àkwór</i>
	hobble v. <i>kwōmo</i>	hyena n. <i>ótówèr-ótówèni</i>
	hoe v. <i>furò</i>	

I.

I yá, yán	black ~ <i>ówòù-ówòù</i>	if conj. <i>ken</i>
ibis n. <i>òkwóm - òkùóm,</i>	identical a. <i>fèr</i>	ignore v. <i>kujò</i>

iguana n. <i>àbàtù, ò-àbàtùrì</i>	inside n. <i>yech-yet</i>	intestines n. <i>chìnd</i>
imitate v. <i>n̄yɔ</i>	insipid a. <i>woèn</i>	invite v. <i>r̄ɛjɔ, ryejɔ</i>
in prep. <i>yech</i>	insult v. <i>yelɔ, chayɔ</i>	iron n. <i>nyét</i>
in order that <i>kɛ́fá</i>	intend v. <i>chamɔ</i>	island n. <i>mùchò</i>
in order to <i>bɛ́</i>	interior n. <i>yech-yet</i>	it <i>é, yé, én</i>
increase v. <i>m̄ɛdɔ</i>	interpret v. <i>l̄ɔgɔ</i>	itch n. <i>k̄ɛn b̄ɔl</i>
inherit v. <i>l̄ɔgɔ</i>	interpreter n. <i>nan l̄ɔk kwóp</i>	ivory n. <i>l̄ɛke-lyech</i>
inheritance n. <i>gìn l̄ák</i>		

J.

jackal n. <i>ógwòk - ógòkì;</i> <i>yìl-yìlì</i>	jump v. <i>f̄arɔ</i> [nàm]	just now <i>ànàn</i>
journey v. <i>w̄ɔlɔ</i>	junction of rivers n. <i>máné</i>	just so adv. <i>k̄inau</i>
	just <i>ch̄ét</i>	justify v. <i>chw̄agɔ</i>

K.

keep v. <i>k̄orɔ, ḡonɔ, m̄iɔ</i>	king n. <i>r̄í-í-r̄í</i>	knife n. <i>f̄alɔ-f̄al</i>
kick v. <i>ch̄abɔ, gw̄ɛjɔ</i>	kiss v. <i>n̄imɔ</i>	knob-kerry n. <i>òl̄l̄l̄-òl̄l̄l̄</i>
kiddle n. <i>òd̄ɛr̄-òd̄ɛr̄</i>	knead v. <i>n̄w̄bɔ, t̄ɔkɔ,</i> <i>ch̄abɔ</i>	knock v. <i>gudɔ</i>
kidneys n. <i>r̄on̄-ron̄i</i>	knee n. <i>ch̄ún-ch̄únì</i>	know v. <i>n̄ajɔ</i>
kill v. <i>n̄ɔgɔ</i>		

L.

lack v. <i>bȳn̄ɔ</i>	laugh v. <i>n̄ɛtɔ, b̄h̄n̄ɔ</i>	leopard n. <i>kw̄och-kw̄ochì</i>
lake n. see pond	leaf n. <i>ȳí-ȳí</i>	let alone v. <i>weyɔ</i>
lame v. <i>kw̄om̄ɔ</i>	leak v. <i>kȳerɔ</i>	let go v. <i>weyɔ</i>
lame person <i>n̄ɔl, f̄ùd̄-ùd̄</i>	lean v. <i>w̄òlɔ, j̄án̄ɔ; ~ the</i> head <i>k̄imɔ</i>	let the milk down <i>n̄ɛrɔ</i>
lamp n. <i>kw̄orɔ</i>	learn v. <i>didɔ</i>	letter n. <i>wan̄ɔ-waqh</i>
language n. <i>d̄òk-d̄òk</i>	leeches n. <i>chw̄é</i>	liar n. <i>jal fȳét, jal t̄òd̄</i>
large a. <i>d̄úon̄, d̄on̄ɔ</i>	left hand <i>ch̄ám</i>	lick v. <i>n̄án̄ɔ, n̄um̄ɔ</i> [t̄òd̄]
late, to be ~ <i>t̄on̄ɔ, chw̄on̄ɔ</i>		lie n. <i>t̄wot, fȳét; tell lies</i>

lie down v. <i>búddò</i> ; lie in wait for <i>lèbò</i> .	liver n. <i>óchùń, चुनी</i>	looking-glass n. <i>rāńń- rẹńń</i>
lift up v. <i>tjń</i>	lizard n. <i>lẹu-lẹwí</i> ; large ~ <i>ńwẹch-ńwẹch</i>	loose, to be ~ <i>lāń</i>
light a fire <i>chwoń</i> <i>mach</i>	load-ring n. <i>fách</i>	loosen v. <i>lńń, gńń</i>
like adv. <i>ńá, ńámí</i>	locust n. <i>bāń- bāń</i>	lose v. <i>wāń</i>
likewise adv. <i>tjáu</i>	loin-cloth n. <i>óchyńń- óchyń</i>	loss n., to be at a ~ <i>dalo</i>
limp v. <i>kwń</i>	loin-cloth for women n. <i>áchwát- áchwát</i>	lost, to be ~ <i>wāń</i>
lion n. <i>ń- ńwí</i>	loin-ring n. <i>wáń- wáń</i>	louse n. <i>ńúg- ńúg</i>
lip n. <i>dł</i> <i>đók</i>	long a. <i>bą</i>	love v. <i>mń</i>
listen v. <i>kyń</i> <i>yí</i>	look v. <i>ńń</i>	lower part <i>ń</i>
little a. <i>fń- fń</i> ; <i>ńđ</i>		lungs n. <i>đbą</i>
live v. <i>ńń</i>		

M.

magistrate n. <i>lą</i>	meaning n. <i>tyń- tyń</i>	mix v. <i>chwą, chą, rẹ</i>
mahogany-tree n. <i>fń- fń</i>	measure v. <i>řm</i>	moan v. <i>chud</i>
maize n. <i>ábwđ</i>	measure n. <i>gí</i> <i>řm</i>	money n. <i>ńyń</i> [<i>m</i>]
make v. <i>gń, chwń</i>	meat n. <i>řń</i>	monkey n. <i>áywń- áywń</i>
make straight <i>měj</i>	mediator n. <i>nate</i> <i>řpe</i> <i>kw</i>	month n. <i>dwń- dwń</i>
maker n. <i>ńan</i> a <i>gń</i>	meditate v. <i>kń</i>	moon n. <i>dwń- dwń</i>
male n. <i>chwą</i>	meet v. <i>řm</i>	morning n. <i>mń, mń</i>
male animal <i>óchwń- óchwń</i>	melon n. <i>đchńy- đchńy</i>	morning-dawn n. <i>akẹch</i> <i>mwn</i>
man n. <i>ńát- tyń</i> ; <i>jal- jok</i> ; <i>đń</i>	merciful a. to be ~ <i>yń</i>	mosquito n. <i>bey- bẹ</i>
mangouste n. <i>đń- đń</i>	metal n. <i>ńyń</i> [<i>yech</i>]	mother n. <i>mí, mń</i>
mankind n. <i>đń</i>	middle n. <i>kẹl, kẹl, đń</i>	mountain n. <i>kń- kń</i>
marabou n. <i>ólw- ólw</i>	midst n. <i>kẹl</i>	mouth n. <i>đk- đk</i>
marrow n. <i>ávń</i>	milk n. <i>chák</i>	move v. n. <i>ńń</i>
marry v. <i>ńm</i>	milk v. <i>ńyđ</i>	move into v. <i>dą</i>
mask n. <i>ofđ</i> <i>lwł</i>	miscarry v. <i>đúg- đúg</i>	mow grass <i>ńń</i> <i>lń</i>
mat n. <i>óđk- đk</i>	misfortune n. <i>gí</i> <i>chyn</i>	much a. <i>gń, ńń</i>
mats for fence <i>řyč</i>	mishap n. <i>gí</i> <i>chyn</i>	mud n. <i>lđđ</i>
matter n. <i>kwń</i>	miss v. <i>bą</i>	mule n. <i>ógń- ógń</i>
me a, <i>yń</i>	mist n. <i>ótđ</i>	murderer n. <i>nate</i> <i>ńč</i>
mean v. <i>chwń</i>	mistake, to make a ~ <i>bwń, bń, gwń</i>	my a

N.

nabag-tree n. <i>lânó-lânì</i>	<i>nàkai-níkai</i>	noon n. <i>dé chái</i>
nail n. <i>fějǝ-fěch</i>	nerve n. <i>rârò-rár</i>	north n. <i>kun dwoǝǝ wai</i>
naked a. <i>nau</i>	net n. <i>bǝi-bǝi</i>	<i>wude</i>
name n. <i>nin</i>	nice a. <i>dǝch</i>	north-wind n. <i>rǝdǝ</i>
narrow a. <i>toch</i>	niece n. <i>ómǝǝǝ-némǝǝǝ;</i>	nose n. <i>wim; rúm-órǝm</i>
navel n. <i>gút-gút</i>	<i>nàkai-níkai</i>	nostrils n. <i>wǝté wǝm</i>
near a. <i>cháki</i>	niggard n. <i>kǝnǝ-kǝnǝ; gǝrǝ</i>	not fá; prohib. <i>kǝ</i>
neck n. <i>yět-yiǝ; mútǝ</i>	night n. <i>war-wárǝ</i>	not yet <i>nǝtǝ</i>
neck-bone n. <i>ágǝrǝ-ágǝr</i>	nine <i>ábínwèn</i>	now adv. <i>tǝn, ànàn</i>
neck-ring n. <i>bǝl tǝpǝ</i>	no! <i>fǝtǝ!</i>	number n. <i>gà</i>
nephew n. <i>ómǝǝǝ-némǝǝǝ;</i>	noisy a. <i>wǝwǝ</i>	

O.

oar n. <i>tǝtǝǝ;</i> <i>lǝwǝ-lǝwǝ</i>	onion n. <i>mǝtǝǝ</i>	outside adv. <i>wak, wǝk</i>
offer thanks <i>mǝlǝ</i>	onward adv. <i>mal</i>	outwit v. <i>chǝmǝ, tǝbǝ,</i>
oil n. <i>mǝu</i>	open v. <i>yǝbǝ, yǝbǝ</i>	<i>wǝnǝ</i>
old a. <i>yǝ</i>	open eyes v. <i>kǝwǝkǝ</i>	overcome v. <i>yǝmǝ</i>
on prep. <i>kwǝm</i>	or conj. <i>wǝlǝ</i>	overleap v. <i>rǝmǝ</i>
on adv. <i>mal</i>	oribi-gazelle n. <i>tǝnǝ-tǝn</i>	overwhelm v. <i>nǝdǝ</i>
one <i>ǝkyǝl</i>	ostrich n. <i>wǝdǝ-wǝt</i>	owl n. <i>tǝlǝ</i>

P.

pain v. <i>kǝjǝ, kǝǝǝ, rǝmǝ</i>	pass away v. <i>yǝdǝ, ruwǝ</i>	pelican n. <i>bǝnǝ-bǝnǝ</i>
palm of the hand n. <i>ódàn</i>	pass by v. <i>fǝrǝ</i>	pen n. <i>ǝi gwǝt</i>
paper n. <i>wǝnǝ-wǝch</i>	pasture n. <i>kǝy kwai, tǝr</i>	penis n. <i>chǝl-chǝl</i>
papyrus n. <i>ǝkít</i>	pay taxes <i>gwǝjǝ</i>	people n. <i>tǝrǝ, jǝ, lǝbǝ,</i>
paralyzed, to be ~ <i>ǝǝǝ</i>	peel off v. <i>gwǝrǝ, yǝpǝ</i>	<i>lwak, jǝr</i>
part v. <i>dǝnǝ</i>	peg n. <i>ǝwǝyǝ-ǝwǝi; fǝjǝ-</i>	perforate v. <i>chǝwǝyǝ, toyǝ</i>
part n. <i>tǝk-tǝki</i>	<i>fěch</i>	perplexed, to be ~ <i>wǝch</i>

e mūmq, nānq
 persecute v. *pīdq*
 perseverant a. *tēk*
 person n. *nātē-tyēn*; *ǵān*
 perspire v. *kwogq, fērq*
 pick v. *kājq*
 pick out v. *mōtq, yēnq*
 pick up v. *gwēnq, twārq*
 piece n. *gà, wēl*
 pierce v. *toyq, chwōbq,*
chwayq
 pile up v. *chōnq*
 pillage v. *tōnq, yāgq*
 pig n. *kūnē ǵnē*
 pigeon n. *ākūr-ākūrī*
 piss v. *lājq*
 pistol n. *ǵǵǵ*
 place v. *kīq, chíbq*
 place n. *kā, kēn, kun*
 plait v. *kādq*
 plait of hair *kēt*
 plant v. *kāgq, fēdq*
 plaster v. *mūlq, mwogq,*
wōdq
 play v. *tūgq*

play guitar *tōmq tōm*
 plenty *gtr, nēnē*
 pluck v. *kājq, mōtq*
 poet n. *achak-achāk*
 pole n. *kwōǵǵ-kōt*; *kwōrē-*
kwērt
 polish v. *tyegq*
 pond n. *lūyī-lūyī*
 ponder v. *kēmō*
 pool n. *tēr-tērī*
 poor a. *twālq, àbū*
 porcupine n. *chyōu-chyō-*
wī
 posterity n. *nek*
 pot n. *fūk-fūk*; *dāk-dāk*;
ótēt-ótēt; *óbērē-òbēr*;
átái
 pound v. *wōdq; nōnq;*
gudq; wōlq
 pour out v. *kōnq*
 power n. *kēch*
 powerful a. *kēch*
 practice v. *gōgq*
 praise v. *fwōjē*
 pray v. *tāmō, kwachq,*

mālq
 pregnant a. *yach*
 presently adv. *tēn, ànàn*
 preserve v. *gōnq, kōrq*
 press into v. *mēnq*
 pretty a., to be ~ *mēnq,*
tēlq
 prick v. *fyēdq*
 prince n. *nariēt*
 prohibit v. *banq, mānq*
 property n. *jān*
 proud a. *nwogq, mājē*
 prudish a. *nwogq*
 pudding n. *kwēn*
 pull v. *ywachq*
 pull a boat *fyējē yē*
 pull out v. *wōdq, kōlq, tēlq*
 pumpkin n. *lwōl-lēt*
 pus n. *tūt*
 put v. *chībq, kīq*
 put into v. *mēnq*
 put on (clothes) v. *rūgq*
 put on fire *tēgq*
 putrefy v. *kwōgq*
 python n. *nālī-nālī*

Q.

quail n. *áyēr-áyērī*

| quiet, to be ~ *chunq, kudq* | quite *bēn, bēnē*

R.

rabbit n. see hare
 rain v. *kōt é mōkō*
 rain n. *kōt*

rain-bow n. *rōnē*
 raise v. *tājē; ~ cattle etc.*
fēdq

ram n. *órēch-órēch*
 rat n. *yējē-yēch; chāp;*
dafōl

razor n. <i>nùwâf</i>	report n. <i>kwón-kwón</i>	roast dura <i>kyédo byel</i>
reach v. <i>gāmo, gite</i>	request v. <i>kwachq</i>	roast fish v. <i>budq</i>
read v. <i>kwāno</i>	resemble v. <i>chālq</i>	rob v. <i>yāgo, kābo, tōno</i>
reason n. <i>ker</i>	respect v. <i>gāno</i>	robber n. <i>jāl-mót</i>
reconcile v. <i>rēbo, tōgo, mēro</i>	rhinoceros n. <i>átúni ákyèl</i>	rock n. <i>kit-kiti</i>
recover v. <i>nokq</i>	rib n. <i>nzdo-nét</i>	roll v. <i>nzlq</i>
rectum n. <i>nón</i>	rice n. <i>alābo</i>	roof n. <i>wiy wot, tánd</i>
red a. <i>kwàrd</i>	rich a. <i>ker</i>	root n. <i>byèrd-byèr</i>
reed n. <i>òbèch-òbléch; àbár</i>	ride v. <i>chāto, kzlq</i>	rope n. <i>phl-phl; kft; wínd -wán</i>
refuse v. <i>banq, kyédo</i>	riddle n. <i>wiy kyèr</i>	rot v. <i>chwinq</i>
reign v. <i>jāgo, jekq</i>	right a. <i>dèch</i>	rough a. <i>gwāi</i>
relation n. <i>wat-wati</i>	right hand <i>kyèch</i>	round a. <i>dól</i>
relatives by marriage <i>órò-òr</i>	ring n. <i>átigò-átèk; gwèlò-gwèl</i>	row v. <i>kyawq</i>
rely on v. <i>nādo</i>	ripen v. <i>chegq</i>	rub v. <i>nyto, gīto, fōjo</i>
remain v. <i>dōno, bēdo, rījo, chōgq</i>	rise v. <i>dúòdú</i>	rub fire <i>fījo mach</i>
remember v. <i>fāro</i>	river n. <i>nám-námí</i>	rub with fat <i>tōjo</i>
rend v. <i>kāgo, fyēdo, chōdo</i>	river-bank n. <i>gát-gát</i>	rule v. <i>jāgo</i>
rent v. <i>kōgo, ryēbo</i>	road n. <i>yó-yèf</i>	ruminant v. <i>duōgo</i>
repeat v. <i>chigo, dúdúg</i>	roan antelope n. <i>ómòrd-ómòr</i>	run v. <i>rīno</i>
repent v. <i>yegw</i>	roar v. <i>chwowq</i>	run away v. <i>fāro, tōyo</i>
	roast v. <i>malq</i>	run (a race) v. <i>rāro</i>

S.

sacrifice v. <i>gžto</i>	school n. <i>wot fwohq</i>	seize v. <i>māgo</i>
saddle n. <i>pām</i>	scoop out v. <i>rōgo</i>	self <i>kēte, re</i>
salt n. <i>kādo, òmélò</i>	scorpion n. <i>yèf-yif</i>	sell v. <i>ngawq</i>
salute v. <i>māf</i>	scratch v. <i>gwāno</i>	send v. <i>worq</i>
sand n. <i>àyéch</i>	scratch mud <i>gōbo kwōjo</i>	send for <i>duwāyo</i>
sand-bank n. <i>kāgò</i>	scrotocèle n. <i>lwōno</i>	senseless a. <i>hwēt</i>
satisfied a. <i>yán</i>	search for v. <i>yūbo</i>	separate a. <i>wāi</i>
save v. <i>yíddò, yíplò</i>	season, hot ~ <i>dōdōn</i>	serval (spotted) n. <i>òkwòr-òkòr</i>
say v. <i>kōbo</i>	see v. <i>tēdo, tēdo, nēno</i>	servant n. <i>wat bāni, nā bāni</i>
scare up v. <i>tugq</i>	seed n. <i>nā-nwòf; kōdò-kòf</i>	sesamum n. <i>nimò-nim</i>
scatter v. <i>tāyo, dēno</i>		

settlement n. *fäch-myér*
 seven *ábíryàù*
 severe a. *kéčh*
 sew v. *rotò, kwòjò*
 shade v. *nímò*
 shadow n. *típò*
 shake v. *téñò, níñò*
 shake a tree *kenò yał*
 shallow a. *dweng*
 sharp a. *fak*; to be ~ *fágo*
 sharpen v. *págo*
 shatter v. *kéto*
 shave v. *lyéłò, tédò*
 she é, yé, éñ
 sheep (male) n. *ónwòk-ónwòk*
 sheep n. female ~ *rýmò*
 shell n. *àròch-àròch*
 shepherd n. *nan kwai*
 shield n. *kwòt-kòt*
 Shilluk-country n. *fòtè chól*; ~ language *qò chól*; ~ man *òchòlò-wàtè chòl*
 ship n., see boat
 shiver v. *kírò*
 shoe n. *wārò-war*
 short a. *chék, chégo*
 shoulder n. *wiy tók-wíte tók*
 shoulder-blade n. *jách-jách*
 show v. *nuđò, núwòkò, tyerò*
 shrub n. *nayał*
 shut v. *mejò*; ~ up *rígò*
 sick a. *da jwòk*
 sick, to be ~ *búđò*
 sick person *nate jwòk, nate budò*

sickness n. *jwòk*
 side n. *búte, tìn*; *tòk, tókí*
 silent, to be ~ *kudò, चुनिò*
 simple a. *lwén*
 sin n. *òròk-òròk*
 sin v. *ròñò*
 sinew n. *ràrò-rár*
 sing v. *wúdrò*
 single *ákyèl*
 sink v. *ròñò, ròñò*
 siphilis n. *gi buwò*
 sister n. *namio-nemzèk*
 sit down v. *fàka fet*
 six *ábíkyèl*
 skim off v. *yārò*
 skin v. *yéjò*
 skin n. *dèl-dèl, fyèn-fèni*; *làu-lànì*
 skunk n. see stink-cat
 slave n. *nà bán, wát bán*
 sleep v. *neng*
 slow a. *mùt*
 sly a. *wòni*
 smack v. *téko*
 small a. *tèk-tèkò*
 small-pox *ábíp*
 smear v. *wòđò*
 smell v. n. *nwājò*
 smell n. bad ~ *pét*
 smoke v. a. *wāniò*
 smoke n. *yírò*
 smooth a. *lèlò*
 smoothe v. *nyñò*
 smoulder v. *duñò*
 snake n. *tóól-tóól*
 snatch v. *gwārò*
 sneeze v. *chyèrò*
 snore v. *twārò*
 snort v. *twārò*

snot n. *ánèñò*
 Sobat n. *Atúlfí*
 soft a. *nòđò, tóbò, lwòniò*
 soldier n. *jal léni*
 some *mèkò-mèkò*
 somebody *nàtè*
 someone see some
 something *gichò mèkò*
 somersault n. *dùn-dùn*
 son n. *wat-watí*
 song n. *wúr*
 soon adv. *tín*
 sorcerer see witch-doc-tor
 sore a. *lét*
 soul n. *wòni-wòyí*
 soup n. *chwòt*
 sour a. *kéčh*
 south n. *kun dwògo wani hwal*; *wani wure hwal*
 speak v. *kòbò*
 spear v. *kòlò, chwòbò*
 spear n. *tòni-tòni*
 speckled a. see spotted
 spectre n. *típò*
 speech n. *kwóp*
 spider n. *óráp-óráp*
 spill v. *royò*
 spirit (of deceased) n. *ánèkò, rèt*
 spit v. *notò*
 spittle n. *làu*
 split v. *kāgo, kéto, fyèđò*
 spoil n. *jam léni*
 spoon n. *fál-fét*
 spotted a. *óbògò-óbòk*
 sprinkle v. *wítò*
 sprout v. *toyò*
 spy v. *lyawò*

squat v. *kwɔŋɔ, kyɛŋɔ*
stab v. *chwɔbɔ, kɛlɔ*
stamp v. *tɛŋɔ*
star n. *kyɛlɔ-kyɛl*
starling n. *ɔlɛɔ*
start v. *wɔtɔ*
stay v. *bɛdɔ, rɛjɔ*
stay behind *chwɔŋɔ*
steal v. *kwɔlo, kwɔtɔ*
step on v. *ywɛŋɔ*
sterile (of animals) a. *rorɔ*
sterility (of the soil) n. *mɛtɔ*
stick v. *kɔkɔ*
stick into v. *mɛŋɔ*
stick n. *kwɔdɔ-kɔtɔ*
stiff, to be ~ *ɛtɔ*
stimulate v. *kɔŋɔ*
sting v. *kɛjɔ, fyɛdɔ*
stink-cat n. *ɛfɛdɔ-ɛfɛt*
stone n. *kɪt-kɪtɪ; tɔk*

stoop down v. *gɔŋɔ, fanɔ*
stork n. *ɛmɔt-ɛmɔtɪ*
story n. *wɪy nɔ*
straight *ɔchɛm, tɛr*
straightway *chɛt*
strain v. *tɛŋɔ*
stranger n. *obwɔŋɔ-bwɔŋɔ; nate wɛlɔ*
stream v. *rɔrɔ*
strength n. *kɛch*
stretch out v. *tɔŋɔ*
stretch up (hands) *ɛsɔ*
strike v. *gɔjɔ*
string beads v. *robɔ*
strip off v. *kɛjɔ*
stroke v. *kɛŋɔ*
strong a. *tɛk, kɛch*
struggle v. *nɔkɔ*
stupid a. *ɛtɔk*
suck v. *ɛwɔɔ* [*chwɔjɔ*]
suck out (a wound) v.

suckle v. *ɛwɔdɔ*
sudd n. *tɪk-tɪk*
suffice v. *romɔ*
sulky, to be ~ *kwɔŋɔ*
sun v. *mɔjɔ*
sun n. *chɔn*
surface n. *wɪch-wɔt; mal*
surpass v. *fɔdɔ, nɔdɔ*
surround v. *tyɛɔ*
suspend v. *ryɛɔ*
swallow v. *mɔŋɔ*
swallow n. *wɔnɔ-wɔnɪ*
sweat v. *kwɔɔɔ, fɔrɔ*
sweat n. *kwok*
sweep v. *yɛjɔ*
sweet a. *mɛt*
swell v. *kɔdɔ*
swim v. *kwɔŋɔ*
swing v. *ɛtɔlɔ, yɔwɔ*
swoon v. *nɛŋɔ*
sword n. *gɔjɪ-gɔchɪ*

T.

table n. *kwɔm-kɔmɪ pɔm-pɔmɪ*
tail n. *yɛp*
take v. *kwɔŋɔ*
take by force *kɔbɔ*
take leave *nɔchɔ*
talk v. *wɔjɔ, kɔbɔ*
talk n. *kwɔp*
tale n. *wɪy nɔ*
tame v. *mɔlɔ*
tan v. *nɛŋɔ*
taste v. *ɔlɔ kɔŋɔ*
tattoo v. *gɔrɔ*

Taufikia Bura Chɔl
taxes n. *gwɔch*
teach v. *fwɔŋɔ*
teacher n. *nate fwɔŋ*
tear v. *ywachɔ*
tell v. *kɔbɔ*
tell lies *fɛdɔ*
tell stories *tɔdɔ*
temples n. *ɛnɔ-ɛnɪ*
ten *pyɔrɔ*
tenacious a. *tɛk*
tendon Achilles n. *pwɔŋɔ-pwɔch*

termite n. *bɪ*
termite-hill n. *wɔrɔ-wɔr*
test v. *fɔŋɔ*
testicles n. *mɔnɔ-mɔn*
thank v. *pɔkɔ, fwɔjɔ*
that pr. *ɔchɔ, ɛnɪ; conj. them gɛ, gɛn* [*kɪfa*]
then *kɪ*
there adv. *kɔn*
these *ɔgɔk, ɔk, ɛnɪ, mɔk*
they *gɛ, gɛn*
thief n. *kɔ-kɔŋɔ; nɔtɔ kɔ; nian kwɔl*

thigh n. *ɣám (rám)-ɣáñ*
 thin a. *réf, rēp, gwál*
 thing n. *gin*
 think v. *ɾəm, gān*
 thirst n. *ródó*
 thirsty a. *mak yí ródó*
 this *éni*
 thorn n. *kwódó-kóǵ*
 those *àhà, àgák*
 thrasing-place n. *ràró*
 thread n. *kwōr*
 three *ádèk*
 throat n. *chwāk*
 through prep. *yì*
 throw v. *báǵ, bat, wēt, tǎy, tǎn*
 thunder v. *māro*
 thus adv. *neya, kǎndú*
 tick n. *kuódó-kuót*
 tickle v. *gǎǵ* [*bāǵ*]
 tie v. *kōd, tōǵ, twōǵ*
 tie together v. *tǎd*
 till v. *furo*

time n. *chán, wán, kǎn*
 tin n. *áyǵmò*
 tired, to be ~ *būd, fūd, fét*
 tobacco n. *àtábó-dám*
 tobacco-pipe n. *dák-dǎk*
 to-day *dé chán tǎn*
 toe n. *hwōd tyǵ*
 to-morrow *dǎk*
 tongue n. *lǎp-lǎp*
 too adv. *tyáu*
 tool n. *jame gwok*
 tooth n. *lǎjǎ-lǎk*
 tooth-brush *chùǵ-chùǵ*
 toothless person *ówǎk*
 top n. *wǎch-wǎǵ*
 tortoise n. *fúk-fúǵ*
 touch v. *nwǎl, gǎǵ*
 towards prep. *yì*
 toy n. *gin tǎk*
 trade v. *nǎw*
 trader n. *jal nǎu*
 travel v. *wǎl*

traveller n. *nate wǎl*
 tread on v. *nōn, chǎb*
 treat a guest *gǎt*
 tree n. *yàǵ-yǎn*
 tremble v. *kǎn*
 tribe n. *júr*
 trickle v. *kyer*
 trouble v. *tōr*
 troubled, to be ~ *būd*
 true a. *mók dǎn*
 trumpet n. *kǎn-kǎnǎ*
 trunk of elephant *bát-bǎt*
 trust v. *yēy, nǎd, gān*
 truth n. *mók dǎn; dǎr*
 try v. *fǎn*
 tuft of birds *áywǎk-áywǎk*
 turn v. *lūǵ, lūn, tōn*
 turn back *dǎǵ*
 twenty *pyār áryǎu*
 twins n. *chwǎk*
 twist v. *kǎd, kǎd, mēn*
 twitter v. *gǎd*
 two *áryǎu*

U.

uncle n. *nāy, nēy*
 under prep. *ǵá*
 unite v. *rǎb*

upon prep. *kwom, wiy*
 urine n. *lách*

us *wǎ, wán, wǎn*
 use to v. *nǎ*

V.

vein n. *rǎr-rǎr*
 verandah n. *akán*

very *chǎr*
 vex v. *dǎn*

vexed, to be ~ *būd, gōt, chunǵ rach*

victorious a., to be ~ *yōmq*
village n. *pàch-myér*

visit v. *kēmō*
voice n. *chwāk*

vomit v. *nōyo*
vulture n. *chòr-chòr*

W.

wade v. *tōdō, lwoto*
wag v. *tewo, yāwo*
wage war v. *māno*
wait v. *kāla bēdō, chuñg, nēng*
walk v. *chātō*
walk around v. *nwēno*
walk on v. *ywēno*
wall v. *mūlō*
wall n. *dōro-dòr*
want v. *dwātō*
war n. *lén*
warble v. *gēdō*
warrior n. *jal lén*
wash v. *lwōgo, tōgo*
washerman n. *jal lwok*
watch v. *kōro*
watch n. *kwānè chàn*
water n. *pi, fi-fik*
waterbuck n. *ánwák-ánwákì; gyèk-gyèk*
water-lily n. *tēnò-tēn*
water-snake n. *nól-nólì*
way n. *yó-yēt*
waylayer n. *jàl mót*
wax n. *chāl*
we *wá, wán, wón*
weak, to be ~ *nwođo*
weather n. *yōmò*
weed v. *fōnō*
week n. *jēm*
weep v. *ywōñō*

weigh v. *romō*
well a. *dōch*
well! *àrd*
well n. *yēt-yēt*
west n. (*kun dwōgo*) *wan odon; kun de chan*
west-wind n. *ódón*
wet, to be ~ *nēbo, techō*
what *ánò*
when conj. *ken*
when adv. *wén, ówén*
where adv. *ágòn, gòn, ken, kun*
whether conj. *má, mār*
which interr. *ánò, mēn, á; rel. má*
while conj. *kān*
whip n. *dāl-dāl*
whisper v. *mwōñō*
whistle v. *lwijō*
white a. *tār*
white man n. *óbwòñò-bwòn*
who interr. *ámēn; rel. má, mēn*
whore n. *na dai chwoqu*
why *rè, érè, kifánò*
wide a. *lach*
wife n. *nà gól-tyèn gól; chì-màn*
wind n. *yōmò*
window n. *wan wot*
wink v. *gwzlo*

winnow v. *kworo*
winter n. *rùdò*
wipe v. *dimo*
wire n. *wèñò-wén*
wish v. *dwātō*
witch-doctor n. *ájwògò-ájwòk*
with conj. *kí*
withhold v. *túòndò*
within prep. *yech*
wizard n. *jal yat*, see also witch-doctor
woman n. *dāchò - màn; dākáu*
womb n. *byèrò - byér; obet; gin duon*
work v. *tijō, gōgo; n. gwok*
workman n. *jal gwok, nate gwok*
worm n. *tùòñò-tùòñ, kōno, oywá*
worship v. *lāmo*
worth, to be ~ *myero*
worthless a. *lwogì*
wound n. *ken lét, kwéyó*
wrap v. *kōdō*
wrestle v. *nākō*
wring v. *dwochō*
wring out v. *béjō*
write v. *gwēdō*
wrong n. *òròk-òròk*

Y.

yard n. *kàl-kàl*yawn v. *nāmō*year n. *wun-rūn; wān-rūn*yes *àwó*yesterday *áwà*yonder *chinē*you pl. *wú, wún*you sing. *yít, yín.*

REGISTER.

Aba (a man) 239	Akole Nyakwe 237	Ari Umker XL	Baumann, O. 32
Aba Island XX	Akolo 172	<i>Atāno</i> 152	Beir L, 31
Abaka 34	<i>Akūnyo Bāko</i> (a man) 148	Atara XLIX	<i>Bēk</i> 239
Abijop 131	Akuruwar XXII, XLII, 124, 160, 164, 225	Atbara LXI	Bel (a man) 134
Abo-Kaya 34		Atong 179	Belanda LI, 31, 32, 44
<i>Abouré</i> 43		Avikam 43	Belo (a people) 169
Abudok 129, 131, 149, 164	Akwai Chakab LV	Awan (a Dinka) 231	Ber (<i>Bēr</i>) LI, 31, 32, 44
Abu Shoka LVIII	<i>Akwge</i> 178	<i>Awarejwook</i> 143	Beri (<i>Bēri</i>) L, 31, 32
Abwong (village) 30	Akwoneyor 239	<i>Awgn</i> 240	Bertat LVII
Abyssinia 30, 35	Akwot (king) 144, 239	<i>Ayādō</i> 133, 238	Black water fever XXI
Abyssinians XXVII, 153	Akwoto 239	<i>Ayqmq</i> (a Dinka) 231, 232	Blue Nile 35
Achetegwok 160, 225	Alaguiang 43	Baadi LV	Bongo LI, 10, 17, 31, 32, 36, 38, 44, 45
Acholi L, LI, 30, 31, 34	<i>Alēki</i> (a man) 148	Bachet 226, 227	<i>Bqr</i> LI, 32, 34, 45
Ad Dui XL, 156	<i>Alenq</i> (a village) 168	Baggara Selim LVIII	Bruce, J. LIII
<i>Adefālō</i> 179	Aloa (Alwa) LV	Bagirmi 36	Bukedi 31
Adlan LVII	<i>Aluq</i> 32	Bahr el Asraf = Sobat XX	<i>Bukyri</i> (village) 152
<i>Adqkni</i> (village) 143, 144, 176	Alur, Aluru L, 31, 32	Bahr el Jebel L	Bunyoro 31
<i>Adun</i> 132	American Mission LX	Bahr Ghazal 34, 131	Bunyung XL
Adwelo 160	Amol 240	Bahr Zeraf XX, 45	Burkoneji 35
Afyek 239	Ansar LXII, 152	Bakedi 31	Bwoch 160
<i>Agādō</i> 132, 152	Anūt 133	Baker S. LVIII	<i>Bwoorq</i> XL
Agok 177	Anyimo 209	Bal 237	Cailliaud LV
Agweratyep 176	Anywak XL, 10, 11, 13, 14, 16, 30, 32, 33, 34, 37 ff., 44, 46, 134	<i>Bālāk</i> = Anywak 44	Cameroonians 35
Agwet 238 f.	<i>Anōniq</i> 237	Banholzer 135, 150	Carson, R. LXIII
Ajang 218, 219	Arabs XXVII, XXVIII, XLVIII, 115, 129, 156	<i>Bqr</i> 32, 44	Chai LVI, 144, 169
Ajwogo (village) 134, 175		Bari L, 10, 11, 12, 13, 17, 29, 35, 36, 38 ff, 56, 57	<i>Chen</i> (a village) 152
Akobo (river) 30		Baro (river) 30	Chopi 31, 32
Akol (king) 152, 240			Church Missionary

Society LXf.	Doleib Hill LXI,	Fawer L	Gur (village) 134
Chwol (a man) 129	131	Fayak L	Guthrie, C. B.
Cows of Nyikang XLIV	Dongola 45	Fayot L	<i>Gūti</i> 130
Crowther 60	<i>Dōr</i> = Bongo 31	Fazogli LIV	Gwar 129
<i>Dāk</i> XVII, XLIII,	Dor (a man) 153	Fenyidwai 151,	Hameg LVII
124, 129, 130,	<i>Dōr</i> ₂ 238	178, 236	Hamitic (influence,
131, 132, 133,	Dunkok 239	Fenyikang XLII,	languages) 33,
147, 155, 157,	Dur (village) 132f.	160, 178	48, 49, 56f, 88
159, 163, 164,	Duwat XLI, 132,	Filo 132	Hartmann, R. LIII
167, 168, 170,	152, 154, 156,	Fort Sobat LIX	Hausa 88
238, 240	157, 167, 178	Fotou (village) 133	Hebrew XX, 72, 73
Dar Fung LIII	Dwai (a man) 132	Fulfulde 73, 88	Herbagi LV
Darfur LVI	Dwai 134	Funj LII et passim	Hofmeyer 122, 124,
Dembo LI, 31, 32	Eafeng 43	<i>Gā</i> 43, 44	130, 160
Deng (a man) 154,	Efik 43	Gaadi Abu Shilluk	Hollis 48, 75
178, 238, 239	El Dueim XXf.	LV	Hottentot 73
Dervishes XXVII,	Elgumi 35	<i>Gāndā</i> = Nuer 44	Ibo 43
LIX	Eliri LVII, 152	Gang (language) L,	Ismail Pasha LVIII
Detim (chief) 152	Emin Pasha 32	11, 12, 13, 17,	Isoama 43
Detwuk (a village)	Ewe 43, 44, 49, 60	27, 30, 31f, 37ff,	Jafalu L, 31
133	Fabuchak L	60	Jal (a man) 128
<i>Dāḡo</i> (a village)	Fadiang XLIX, 152	Garō 159, 160	Jalo 132
XLII, 129	Fadibek LI	Gaya L, 31	<i>Ja-Luo</i> L, 31f, 37ff
Dim 157	<i>Fadyet</i> XLVI, LX	Ger 152	Jambo = Anywak
<i>Dim</i> ₂ XLI, LI, 166f.	Fadjulli LI	Gessi LIX	30, 44
Dingjol 144, 152,	Fagak L	Gezira LIII, LIV,	Jebel Gule LVI
153	Faggeir LI	35 [XX	Jebel Dyre = Eliri
Dinka XXVIII,	Faina XLIX	Gezira Wad Beiker	LIV
XXIX, XXXIX,	Fakang 129, 134	Giffen, Dr. XXXIIX,	Jebelein 34
XLIX, 10, 11,	Faki Mohammed	XLVII, LXI f,	Jebel Tegla = Ta-
12, 13, 14, 17,	Kher LVIII	135	gale LIV, LV
30, 35, 36, 37,	Faloko (river) 159	Giffen Mrs. XXV	Johnston, Sir H.
45, 46, 48, 60,	Famir L	Gok (a man) 129	31, 32, 37
115, 129, 132,	Fandikir LI	Gokwach (a man)	<i>Jōk</i> 238
133, 142	Fanyikuara LI	152	Jonyang 179
Dokot 129, 131,	Fashien LI	<i>Golūt</i> 141	Ju XLf, 129, 157
134, 142f, 144,	Fashoda 124, 126	Golo 45	Jur (language) LI,
149, 160	et passim	Gordon, Ch.,	10, 11, 17, 30,
	Fatil L	LVIII f.	31, 32, 37 ff, 44

Kaka XX ff	Kwakadwai 233	Mek = king XLVI	XLIV, LIV, 10.
Kakugo 132	Kwa Lək 128	<i>Mékyibə</i> 43	17, 25, 29, 36,
Kam 134	<i>Kwa Obəgə</i> XLIV	Merowe LXI	38 ff, 45 f, 130,
Kamasia 35	<i>Kwa-okāl</i> 124	Milo (a man) 128	133, 142 f, 148,
Kang (a man) 129	Kwat Ker XLVI	Miterrutzner 37,	195
<i>Kānq</i> XLI	Lado 31	48	Nuer 10, 11, 13, 14,
Karamojo 35	Lake Albert 31	Mittu 34	16, 17, 26, 29,
Kavirondo 31	Lake Kioga 31	Mohammed Ahmed	30 ff, 44 f, 60, 236
Kawa XX, Lf	Lake No XX, XXI,	LIX	Nun XXII
Ke 155	XXII	Mohammedanism	Nupe 43
Kelge XL	Lake Victoria 31	XLV	Nyabil 179
Kenana Arabs	Lambie Dr. 157	Moi (king) 157,	<i>Nyadōke</i> (king) 142,
XLIX	Lango L, 31 f., 37 ff.	169 f	143
Ker 239	Latuka L	Mon (a man) 128	Nyadwai 129, 141,
<i>Kēr</i> = Bahr Jebel	Lendu 34	Mongalla 31	145, 175 f
45	<i>Lendarə</i> 172	Moro 160	Nyagir XLIX
Kerau 159	Lori 152	Moru 34	Nyagwado XXII
Khalifa XLIX	Luba 34	Mui (a man) 134	Nyajak 214, 215
Khalifa Abdallah	<i>Luə</i> LI, 31 f, 44	Mwal 134	Nyakae 155, 156
LIX	Lur L	Mwomo XX, 115,	Nyakayo XLf, 238
Khartum LVIII ff.	Lwak 152	123, 136, 176	Nyakwach 142, 144,
Khor Atar XX	<i>Lwal Pōlkoe</i> 233	Nagdyeb XX	145, 160
Khor Atulfi 165	<i>Lwəni</i> 239	Nai (a man) 171	Nyato (a king) 175
Khor Filus 45, 152	Madi 34	Nama 73	<i>Nēdək</i> XLVI
Kich L	Madi-Kaya 34	Nandi 35, 37	<i>Nēkēr</i> (a man) 153
Kir (a man) 134	Mahdi LIX	Nasser LVII, 34	Nyelwak (village)
Kitchener LX	Mainam 134	<i>Nāṭ</i> = Nuer 44	128, 152
Kitching 31 f, 48	Makwa 156	Ndorobo 33, 35	Nyelwal XLII,
Kodok LVIII, LX	Malakal 128, 132	Ngishu 35	XLIII, 133, 160
<i>Kqlə</i> XL, 156	Malaria XXI	Nielwag XXII	<i>Nēwājə</i> (village)
Kordofan XXVII,	Malek LXI	Nigu (village) 131	138
LIV ff.	<i>Mānq</i> 141, 220	Niloto-Sudanic	Nyewek (river) 164
<i>Kū</i> (King) 147, 152	Marchand LIX	group 33, 34, 35,	<i>Nēyērə</i> 236
Kudit 160	Masai 30, 33, 35,	36	<i>Nībōdə</i> XLII, 165,
Kunama 43, 46	37, 56 f, 75	Niloto - Hamitic	236 f
<i>Kur Wat Nēdək</i> LX	Masran Island XX	group 33, 35, 36	Nyidwai 172
Kwa Ajal 128	McCreery LXIII	<i>Niməniq</i> 131	Nyifwa L, 31
Kwajeriu 239	McLaughlin LXII	<i>Ninārə</i> 176	Nyikayo 155
Kwajul (161), 166	Meinhof, C., 33, 48	Nuba, Nubian	Nyimo 142

N'ok 30, 142, 152	Olam (a place) 164	Pōbq (village) 142	Tapero 190
N'wo-Bābq (a king) 175	Oleñ 133	Port Sudan LXI	Tāro 152
N'wōñ (a man) 129	Oloalo (a man) 163	Prophets XLIII	Tatoga 35, 37
Obai 131, 133	Omal (a man) 132	Ptoemphanæ LIII	Tedigo 152, 160
Obang (village) 152	Omarq XL, 156	Red Sea 35	Téoui 44
Obogi = Obogo 157	Omdurman LXff	Reinisch 195	Teso 35
Obogo (a man) 130, 160	Omoï XLf	Renk 144	Tz̄t = Shilluk 44
Obōn (a man) 133	Omqr̄q 157	R̄ql (Rohl) L, 34	Tidrick, R. W., 97, 99
Obwo (village) 134	Omūi (a man) 133	Roseires LVI, 144, 169	Tonga XX et passim
Ochamdor 164	Ongwat XL	Schweinfurth 31f, 34, 45	Tōnōr̄q 153
Ocholo 167	Onōgq (village) 144	Selim Baggara XLIX	Totemism 178
Odak 132, 134, 160	Orz̄to (a man) 131	Semitic languages 72	Tuga (a man) 129
Odeñ 134	Oryang 160	Senegambia 35	Tugo 138, 160
Odimo 44	Oshāro XLII	Sennar LIII et passim	Turkana 35
Odok 133	Oshollo 130, 134	Shakwa el Shilkawi XX	Turks XXVII, XXVIII, LVIII, 45, 152, 195f, 237
Odwoj̄q (a village) 232	Oshoro 160	Shal (Chal), 130, 167, 240	Turo 159, 167
Ogam (a man) 141	Oshu (a man) 131	Shilkawi = Shilluk XX	Twara 129, 134
Ogan (a man) 134	Oshwa (a man) 164	Shuli L, 31f	Twi L
Ogek 130	Otiq̄q XLII	Sobat XX et passim	Twi 43, 44, 60
Ogot 134	Otin 157	Songhai 56, 57	Twolang 168
Ogwet (a man) 132	Oton 169	Struck, B., LI, 31ff	Ud Diljil 156
Ojul 159, vide Ojulo	Otonq̄ XLII	Suakin LXI	Umak Ra 156
Ojulo 166	Otyen (a man) 134	Sudan languages 24, 26, 33, 35, 46, 48, 56	Um Dubreka LIX
okāñq̄ XX, XLIXff	Owichi (village) 131	Sudd XXI	Umiru 31
Okañi 134	Oyler, Rev. D. XLII, 127	Suē (river) 31, 34	Umoi 156
Okēl̄q 126	Oyōd̄q (a man) 132	Sūk 35	Unyoro 32
Okil 157	Oyōk 134	Sun-service XLV	Ungwad 156
Okōgq 133	Pālāk = Anywak 44	Tabālq̄ (village) 123	Vai 43
Oku (a man) 132	Palo 160	Tabi LVII	Wad Dakona Is- land XX
Okun (village) 132	Pedo (a Nuer King) 236		Wadi Halfa LXI
Okwa XLf, 147, 156f, 167	Pepwojo 160		Wad Medani LX
Okwai 132 [239	Petherick 32		Wat M̄ql (Maul) XL, 156
Olam (a man) 129,	Pijo 152, 160		
	Plaoui 44		

<i>Wajwok</i> (village)	Wet Kwa Oket 176	Wira 34	115, 134
144	Wed Agub LIII	Witor 164	Yodit 153
Wang 132, 165	White Nile XLI,	<i>Wū</i> (village) 152	Yonj 131
Watson, Rev. A.,	30 34 f,	Wubo village 131	<i>Ygr</i> 240
XLXI	Wij-Palo 160	<i>Wūb₂</i> (a man) 134	Yoruba 43, 44, 60
Wau XLII ff, 130,	Winyalwal (village)	Wuro Kwa 240	Yoyin 133
160	(152)	<i>Y₂</i> (King) XLVI,	Yweldit 154

